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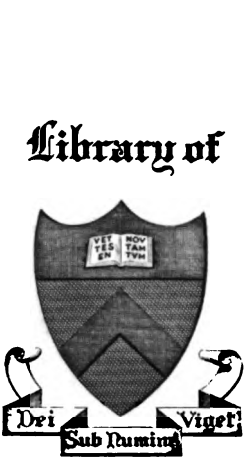

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THE MONTHLY REVIEW;

OR,

LITERARY JOURNAL:

From DECEMBER 1773, to JULY 1774.

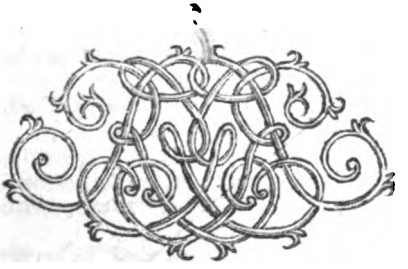
WITH

AN APPENDIX

Containing the FOREIGN LITERATURE.

BY SEVERAL HANDS.

VOLUME L.



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THE

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THE

MONTHLY REVIEW,

For JANUARY, 1774.

ART. I. *A complete Body of Planting and Gardening.* Containing the Natural Hiſtory, Culture, and Management, of Deciduous and Evergreen Foreſt Trees, with practical Directions for raiſing and improving Woods, Nurſeries, Seminaries, and Plantations; and the Method of propagating and improving the various Kinds of deciduous and evergreen Shrubs and Trees, proper for Ornament and Shade. Alſo Inſtructions for laying out and diſpoſing of Pleaſure and Flower Gardens; including the Culture of Prize Flowers, Perennials, Annuals, Biennials, &c. Likewiſe plain and familiar Rules for the Management of the Kitchen Garden; comprehending the neweſt and beſt Methods of raiſing all its different Productions. To which is added, the Manner of planting and cultivating Fruit Gardens and Orchards. The Whole forming a complete Hiſtory of Timber Trees, whether raiſed in Foreſts, Plantations, or Nurſeries; as well as a general Syſtem of the preſent Practice of Flower, Fruit, and Kitchen Gardens. By the Rev. William Hanbury, A. M. Rector of Church-Langton in Leiceſterſhire. Folio. 2 Vols. 4l. 4s. Dilly.

EVERY perſon who has heard of Mr. Hanbury's extraordinary plantations at Church-Langton, and of his cloſe cultivation of them ever ſince the year 1753, will conclude that the extenſive experience of near 20 years, built, too, on the experience of former writers, muſt be very ſufficient to recommend a ſyſtem of planting and gardening from this Gentleman's pen.

The poſſeſſion of knowledge, however, and an happy talent of *communicating* knowledge, are qualifications ſeldom united in the ſame perſon; nor is it altogether eaſy to determine from which of them, *ſeparately*, a reader would chuſe to accept, *with preference*, a treatiſe upon any ſubject. From the one we may receive even little information with much ſatisfaction; while any improvement extracted from the other, is obtained with labour, and perhaps, too, even with *diſguſt*.

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The language of botany, in whatever form, is not very inviting to general readers; and though it does not appear susceptible of any advantages beyond perspicuity and brevity, yet where these are wanting, even the professed botanist (though no poet) may be allowed to knit his brows. Method, indeed, is of much more importance than style, in a body of gardening; yet when a clergyman, who must, in course, be supposed a man of letters, becomes our instructor, we expect good language; free, at least, from that obscurity, or unnecessary verbosity, into which uneducated writers are apt to fall. We are sorry, however, to observe, that the merit of this work is rather derived from the *tiller of ground*, than from the *cultivator of learning*. Defects of this kind, might pass unnoticed in an ELLIS; but they can hardly be excused in an HANBURY.

We do not expect that a censure of this kind will be very cordially received by Mr. H. himself; but, surely, he who passes so confident, so harsh, and so indiscriminate a censure on all writers who have gone before him in the same walk, can never object to the unreserved expression of our *real* opinion of *his* performance. The second paragraph in his preface is conceived in the following *emphatic* terms:

'Numbers of books have been written within these few years on different parts of planting, botany, or gardening; *all* of which are extremely defective, their plan of execution being *both unnatural* and *absurd*.'

Dr. Johnson shrewdly observes, in the preface to his edition of Shakespeare, 'that great part of the labour of every writer, is only the destruction of those that went before him;' and that 'the first care of the builder of a new system, is to demolish the fabrics which are standing.' Where a new builder determines to erect an edifice on pre-occupied ground, he must undoubtedly overturn whatever stands in his way, without distinction; and then he has nothing to do but to begin his intended foundation, and convert the old materials and rubbish to his own use. This is exactly the conduct which Mr. Hanbury has adopted. Proposing to write a voluminous body of gardening, it was first necessary to prejudice the Public against every thing lately done of that kind, as the productions of fools, or madmen. This he attempts to effect in a very summary manner, by such confident assertions as that above quoted. The proofs are next to be attended to.

We entirely agree with Mr. Hanbury, that 'to treat the plants as they stand arranged in the different classes of the science, is certainly a good method for a treatise solely on botany, but should by no means be adopted in a book on gardening, where the unlearned but useful gardener would be puzzled to find out the sorts for his purpose, among the hard names, titles,

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titles, claſſes, and technical terms of the ſcience.' Having condemned the botanical arrangement of the articles, in a treatiſe of practical gardening, he proceeds to cenſure a writer who has treated them according to the ſeaſons, as they riſe in the courſe of the year; a method not ill calculated however for *unlearned* gardeners. But it is the *alphabetical* form which Mr. Hanbury chiefly aims to diſcredit, for a reaſon not very difficult to diſcover. 'Another performance, ſays he, has appeared under the form of a dictionary; though nothing can be more injudicious than to compoſe a book of this nature dictionary wiſe; for to arrange the various genera, ſo widely different in their natures, in an alphabetical order, is very bad; but to continue all the ſpecies, of what kind ſoever, under their reſpective genera, muſt be ſtill worſe. One ſpecies of a genus may, perhaps, be an annual, the next a perennial, a third a tree, and the fourth an uſeful eſculent for the table: this perhaps may require the heat of a ſtove; that perhaps be hardy enough for the coldeſt ſituations; while another may demand the moderate protection of a green-houſe, or thrive very well abroad under a warm wall.'

All theſe objections may be admitted, and yet the alphabetical arrangement, nevertheleſs, remain the cleareſt both to the intelligent and the ignorant; having, as in Miller's Dictionary, the work above alluded to, an Engliſh index of popular names, referring to the botanical denominations under which the articles may be found: ſome trouble is undoubtedly cauſed by this double ſearch, but it will daily decreaſe in proportion as the reader improves in his knowledge of botanical arrangement; which he will inſenſibly do by conſulting the articles. To this indeed might be added, a green-houſe index, and an hot-houſe index, for the ready turning to articles in the dictionary, which require thoſe kinds of forced cultivation, with indexes of other kinds for particular purpoſes. Thus the whole botanical ſyſtem being digeſted under *one alphabet*, no perſon with the aſſiſtance of ſuch proper indexes, could be at a loſs for any thing, if he knows what he is ſeeking for; either in botanical Latin or common Engliſh.

It remains now to examine how far Mr. Hanbury's plan is calculated to guard againſt the objections which he has made to the plans of other writers.

The whole ſubject is divided into ſix books; and the diſtribution is as follows:

Book I. After an introduction to botany, according to the Linnæan ſyſtem, this firſt book treats of the culture of foreſt trees, under the ſubdiviſions of deciduous, aquatic, and evergreen.

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Book II. Principles for deſign in gardening, for the management of the ſeminary and nurſery, and for graſting, budding, layering, &c. culture of hardy, deciduous, foreign trees and ſhrubs, proper for the wilderneſs, hardy evergreen trees and ſhrubs, and climbers.

Book III. Treats of perennial flowers, under the ſubdiviſions of prize flowers, and hardy flowers in general. This concludes the firſt volume.

Book IV. Of annuals and biennials in general; the green-houſe, and green-houſe plants, ſtove, and ſtove plants.

Book V. Of the kitchen garden in general, the doctrine of hot beds, &c. with the management of low ſorts of fruit.

Book VI. The culture and management of orchards, fruit trees, and fruit.

Notwithſtanding Mr. Hanbury found ſo much confuſion in the dictionary form, and notwithſtanding this digeſt may appear ſo unexceptionable to the Author, yet theſe ſix diviſions, with their ſubdiviſions, under each of which the articles are ranged in ſeparate alphabets, as ſo many ſmall dictionaries, actually perplex the unity of the ſubject, and introduce more confuſion than they were contrived to avoid. In a profeſſed body of planting and gardening, why are uſeful grain, edible roots, flowers merely for ſight, uſeleſs or noxious weeds, all to be aſſociated together, under the claſſes of *perennial*, and *annual* FLOWERS? When this jumble occurs under an improved arrangement, why not accept Miller's jumble, with the advantage of having the whole under *one* alphabet? *Duck's meat*, for inſtance, though intitled to a place among aquatic plants, in a treatiſe of botany, or an herbal, has ſurely no buſineſs in a treatiſe of planting and gardening, under the claſs of *perennial flowers*, where no inſtructions are given for cultivating them, and where no one wiſhes for the knowledge. As little propriety is obſerved in ranking a ſpecies of the parſnep in the ſame department, among flowers! The ſeveral kinds of marjoram, are ſcattered about under the claſſes, *Perennial flowers*, *Annual flowers*, *Green-houſe plants*, and the *Kitchen-garden*. Anemonies are divided into two chapters, under *Prize flowers*, and *Perennial flowers*; the arbutus, or ſtrawberry tree, is a title to be found under the diviſions of *Evergreen trees*, and again under *Perennial flowers*; and the pine apple, with its cultivation, will be ſeen under the claſs of ſtove plants, and in the *Kitchen garden*, among the low fruits. Walnut trees appear three times, firſt as timber trees, ſecondly as ornamental trees for ſhade, and thirdly as fruit trees. Thus articles are multiplied, to prevent confuſion; though ſo many chapters under the ſame head titles, in different diviſions of the work, muſt confuſe and miſlead

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every reader who has not the botanical distinctions at his fingers ends; when he has, he will prefer collecting all the species under their proper genera.

If Mr. Hanbury's method and disposition, in his work, is not so clear as might be expected after his liberal and repeated charges of absurdity heaped upon other horticultural writers, in his preface, his language and style have as little claim to the Critic's approbation. For this the very title may be appealed to; and (not to repeat here, what we have frequently observed, of the effrontery of those authors who dare to recommend their own productions as *compleat)* a more confused, long-winded enumeration of particulars, extended by *and, with, also, including, likewise, comprehending*, and other copulatives, is seldom seen: a farther specimen, or two may be given, to shew that this censure is not ill founded. The chapter upon the *viscum* or misseltoe, begins in the following rambling inelegant manner: 'The misseltoe is a very extraordinary plant, growing from the sides and branches of other trees, instead of the earth, out of which *our noble collection springs*. This occasions a singularity beyond expression, and is by many thought very *delightful* and *fine*. In those countries where the misseltoe is rarely found, it is *much admired*, and is to most people a *very desirable* plant; and even where it abounds in the hedges and woods, they have a peculiar regard for it, and seldom fail to procure some of it in the winter, by which a *part of the house is distinguished.*' Again, the first chapter that mentions the *anemone*, introduces it in the following pompously obscure terms: 'Inferior in beauty to none, though perhaps the least cultivated of any of the seven capital shed flowers, is the wind flower; for which no other reason can be assigned than the inattention it has mostly met with, perhaps in the great regard and over-care of the other sorts; and which if taken off, and the nature of the flower duly weighed, reason would direct us to shew it more respect than it has hitherto met with; for its charms in its variety of colours are transcendant, and its composition is of such a nature as to form (if the phrase may be allowed) a *conscious* beauty. There is a certain freedom or ease in this flower, that is not common; they blow with those truly admired flowers the *ranunculi* at all their times; but the proportions required to establish a compleat flower of that kind, give it rather a stiff formal look. Nothing of this is to be found in the anemone; and without *defaming*, the preceding flowers, for that turn in those is perfection, the anemone shews itself without that stiff look in its varieties of all colours (yellow excepted) large and double, in all its natural luxuriance and ease, waving with every wind its petals of so delicate a nature, so soft and susceptible as to be affected by every breath of air, opening and

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shutting, and gently obeying the direction of such *externals.*' The confused turn of expression in this passage, is so uniform throughout, that the general remark cannot escape the reader; but there are two rhetorical efforts in it, that claim particular attention: these are, the *conscious beauty* attributed to the anemone, and the Writer's delicate care not to *defame* other flowers. If those other flowers have a consciousness of character, Mr. H.'s tenderness is laudable, as defamation is cruel, and even *actionable*; the consciousness of beauty shewn by the anemone, may perhaps have given disgust, and point out the reason of its being so much neglected: *self conceit seldom escapes this mortification.*

It was not without concern that we perceived, in Mr. Hanbury, something of a disposition to promote old wivery, in order to awaken our devotion; for which good purpose far superior motives are, we hope, to be urged on a rational foundation. Under the article *passiflora*, the passion flower, Mr. H. observes that these flowers 'are well known; and in some countries serve as monitors to the religious, as shewing the instruments of our blessed Saviour's passion; for they bring in the leaves of some of the sorts to represent some part of it, and the contorted cirrhi the flagella with which he was scourged. I see no ill use to be made of this, and am for encouraging every thing that may raise in us due reflection, and awaken us to a sense of devotion and of our duty.' On the contrary it is to be apprehended that superstition, being a veneration contracted by FOLLY for NONSENSE, can be converted to no use without the intervention of knavery; and what kind of purpose it will then be made to serve, is left to the reflection of every sensible and honest man.

As to the botanical doctrine, and the preceptive rules, exhibited in the work, Mr. Hanbury is himself too able a gardener, and has moreover called in the assistance of Miller's reprobated dictionary too frequently, to leave them open to any very material impeachment: at the same time that these volumes bear no striking appearances of superiority, to distinguish them above all those which this Gentleman treats with such contempt, as *extreamly defective, unnatural,* and *absurd.*

ART. II. *An Attempt to demonstrate the Messiahship of Jesus, from the prophetic History and Chronology of Messiah's Kingdom in Daniel.* By Richard Parry, D. D. Preacher at Market-Harborough. 8vo. 2s. 6d. Davis. 1773.

WE have had more than one opportunity of mentioning this Writer in terms of approbation. His endeavours to elucidate Scripture, and to remove the difficulties with which several

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several particular passages are attended, are commendable, even where his attempts may not be deemed entirely successful. In the present case, it is no mean task that he hath undertaken. The predictions of Daniel, when considered in a general view, seem very clear; and it appears easy enough to determine the grand leading events prefigured by them. But, when they come to be minutely examined, questions arise which do not admit of a ready solution, though they are far from invalidating the arguments which may be drawn from his prophecies to support the truth of divine revelation. The learned Professor Michaelis hath lately pointed out, in a striking manner, the various difficulties which attend the famous prophecy of the seventy weeks; and, at the same time, he hath gone farther, in our opinion, towards a true explication of it, than any preceding author.

Three of Daniel's principal predictions are examined by Dr. Parry, in the work before us. With regard to the first of them, Nebuchadnezzar's dream, it admits, accompanied with Daniel's interpretation of it, so easy an explanation, that there is scarce any prophecy in the Old Testament the meaning of which is more perspicuous and determinate. This prophecy our Author justly entitles, 'The Kingdom of Heaven; or the Fall of Paganism.'

The next prediction, considered by Dr. Parry, is Daniel's vision of the four great wild beasts which came from the sea. The first part of this vision is sufficiently clear; but the concluding part of it hath been very differently explained by different writers. Our Author refers it to the fall of Judaism, and hath taken great pains to shew that the little horn is descriptive of the province of Judea. What he hath said upon the subject, is undoubtedly worthy of attention; though candid and judicious critics may, perhaps, still think that there is room for hesitation and debate.

Dr. Parry, at the close of his remarks upon Daniel's vision, having taken occasion to apply himself to the members of the papal communion, makes the following judicious and liberal application to the protestants: 'We indeed, says he, have prudently withdrawn ourselves from the grosser pollutions of that meretricious community. How far a *second* REFORMATION may be either necessary or expedient, I must not take upon me to determine. This, however, may be said with truth, and therefore, it is hoped, without offence, that the more there is OF THIS WORLD in our ecclesiastical establishment, the nearer it is to POPERY, and the farther from the SIMPLICITY OF THE GOSPEL.'

Our Author, in his explication of the prophecy of the seventy weeks, endeavours to shew, that the commencement of these weeks must be fixed from the second year of Darius Nothus

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King of Perſia. It is objected to this opinion, that the perſons who are repreſented by the prophet Haggai, as having ſeen both temples, muſt have been of an age beyond belief; becauſe from the deſtruction of the temple to the ſecond of Darius Nothus, were an hundred and ſixty-ſix years. Dr. Parry's reply to this objection, is too curious and extraordinary to be omitted. 'I anſwer, ſays he, in the words of a very illuſtrious writer on another occaſion, "the promiſes of God have never borrowed help from moral probabilities." His promiſes to Abraham were not of this kind. And why then ſhould they be of this kind to the children of Abraham? The Jews lived under an extraordinary diſpenſation of providence. Long life was the general promiſe of the Moſaic law to the obedient. And this promiſe was particularly repeated at the time we are ſpeaking of. "There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age." Who now can think it improbable, when events correſpond ſo exactly with every part of the prophecy, that ſome among the Jews ſhould be found of an exceeding great age? "If it be marvellous in the eyes of the people in theſe days, ſhould it alſo be marvellous in mine eyes, ſaith the Lord of Hoſts."

Such a method of removing difficulties, can never ſatisfy a diſcerning critic, or do honour to revelation. At the time to which the objection refers, it was as contrary to the ſtate of things under the Jewiſh diſpenſation, as it was to the uſual courſe of nature for perſons to live above an hundred and ſixty-ſix years. Indeed, the promiſe of long life under the Moſaic law, did not originally include the term contended for by our learned Author. Unleſs, therefore, he can find out a more rational mode of anſwering the objections to his hypotheſis, it muſt, we are afraid, fall to the ground.

Dr. Parry has added, as he did in his laſt publication *, a variety of notes, ſome of which are ingenious and valuable. That upon the number 666, the number of the beaſt in the book of Revelations, has very conſiderable merit; and ſo likewiſe has the note upon St. Paul's Addreſs to the high prieſt of the Jews. We by no means agree with our Author in his opinion, that the title of Chriſtians was given to the diſciples at Antioch by divine appointment. Dr. Lardner's reaſons to the contrary, appear to us deciſive upon the ſubject. Neither do we approve of what Dr. Parry hath ſaid concerning the *man of ſin*. That St. Paul's repreſentation of the man of ſin is peculiarly deſcriptive of the papal power, has been ſo clearly ſhewn

* The genealogies of Chriſt in Matth. and Luke explained. See Review, vol. xlvi. p. 62.

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by Benſon, Duchal, Warburton, Newton, and Hurdd, that we cannot help conſidering them as having given by far the moſt probable explication of the prophecy.

ART. III. *Remarks on the Opinions of ſome of the moſt celebrated Writers on Crown Law, reſpecting the due Diſtinction between Manſlaughter and Murder:* Being an Attempt to ſhew, that the Plea of ſudden Anger cannot remove the Imputation and Guilt of Murder, when a mortal Wound is wilfully given with a Weapon: That the Indulgence allowed by the Courts to voluntary Manſlaughter in Rencounters, and in ſudden Affrays and Duels, is indiſcriminate, and without foundation in Law: And that Impunity in ſuch Caſes of voluntary Manſlaughter, is one of the principal Cauſes of the Continuance and preſent Increaſe of the baſe and diſgraceful Practice of Duelling. To which are added, ſome Thoughts on the particular Caſe of the Gentlemen of the Army when involved in ſuch diſagreeable private Differences. With a prefatory Addreſs to the Reader, concerning the Depravity and Folly of modern Men of Honour, falſely ſo called; including a ſhort Account of the Principles and Deſign of the Work. By Granville Sharp. 8vo. 1 s. 6 d. White, &c. 1773.

FROM the verboſe title of this performance, it will appear that its tendency is to prove the deciſion of private quarrels by private combat, to be contrary to law; and that when one of the parties falls, the ſurvivor is guilty of wilful murder, and is not intitled to the mitigated verdict of manſlaughter: in which concluſion it is difficult to diſſent from the writer. In his preface he makes the following juſt diſtinction between wilful murder and manſlaughter.

'Now, certain it is, that ſome allowance ought to be made for heat of blood upon a *ſudden provocation*, in conſideration of the extreme frailty of human nature, provided there are no circumſtances of *malice* in the caſe. As if (for inſtance) a man, *in ſudden anger*, ſhould ſtrike another, merely *with his fiſt*, or a ſmall *cane*, or *ſtick*, meaning only to correct, and ſhould *accidentally kill*; this would be, properly, *manſlaughter*; which, though it is deemed *felony* (as the act of ſtriking, or beating another perſon is, in itſelf, *unlawful*), is nevertheleſs *pardonable* both by the laws of God and man. But when two perſons fight with *dangerous weapons*, an *intention of killing* is *expreſſed* by the *weapons*; and *ſuch intention* renders the manſlaughter *voluntary*, which is the ſame thing as *wilful*; and conſequently the "*malice prepenſed*" (which excludes the benefit of clergy) is neceſſarily *implied*, though the ſudden anger be but a moment before the fatal ſtroke; for "*malice prepenſed*" is thus defined by Sir Edward Coke, "That is (ſays he) *voluntary*, and of set purpoſe, though done *upon a ſudden occaſion*: for if it be *voluntary* the law implieth *malice*." 3 Inſt. c. xiii. p. 62.'

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The Author has shewn much reading in establishing this point, and, presuming on the fairness of his quotations, has detected several inconsistencies in the writings of our most famous lawyers in distinguishing between murder and manslaughter; though he may not have given his argument all the advantages it was capable of receiving. To insist on the Levitical law, and to ascertain the true reading of Hebrew texts, will not be likely to operate much in confuting the current principles of modern honour: nor do gentlemen in settling their frivolous punctilios, concern themselves greatly in *pleas of the crown*. It appears, however, from this treatise, that our lawyers have, in fact, countenanced the pernicious custom of duelling, by temporising and warping their opinions, to make more allowances for it than the public good of society will warrant. Self-defence, as he observes, cannot be pleaded in behalf of men who meet by consent to attack each other with deadly weapons.

Mr. Sharp, however, like other sanguine men, extends his argument to an absurd length; for after endeavouring to oppose this point of honour among the gentlemen of the army, by arguments not well adapted to their notions of things, and therefore not calculated to have with them the force that might perhaps be wished, he introduces the following strange principle:

'The law, says he, will not excuse an *unlawful act* by a soldier, even though he commits it by *the express command* of the highest military authority in the kingdom: and much less is the soldier obliged to conform himself *implicitly* to the mere opinions and false notions of honour, which his superiors may have unfortunately adopted.—Even in publick military service, or warlike expeditions by *national authority*, the law manifestly requires the soldier *to think for himself*; and to consider, before he acts in any war, whether the same be *just*; for, if it be otherwise, the common law of this kingdom will *impute* to him *the guilt* of *murder*.

'And though the law does not actually punish such general crimes, as may unfortunately have obtained, at any time, the sanction of government; yet the time will certainly come, when all such temporizing military *murderers* must be responsible for the innocent blood that is shed in an *unjust* war, if they have rendered themselves *accessaries to it by an implicit*, and, therefore, *criminal* obedience to the promoters of it. "Item sit homicidium *in bello*," (says the learned Bracton) "et tunc videndum utrum *bellum* sit *justum* vel *injustum*. Si autem *injustum*, tenebitur occisor: si autem *justum*, sicut *pro defensione patriæ*, non tenebitur, nisi hoc *fuerit corrupta voluntate et intentione*."

'Men of *true honour*, therefore, at the same time that they are sensible of their duty as *soldiers* and *subjects* to their king, must be mindful that they are *subject also to the empire of reason*, and

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and are bound thereby, in common with all mankind, to maintain the *dignity* and *natural freedom* of human nature: and those soldiers, who, in addition to their natural reason, have a true sense of religion, will not only be mindful, that they are soldiers and subjects to an earthly king, but that they are also *soldiers* and *subjects* to *the King of Kings*; whose laws and precepts they will, on all occasions, prefer *to every other command*; and will obey the same with such a *steady courage*, as may be equal to every adversity, and undeserved suffering that threatens them.

'It was this indispensible, this unhappy disposition, and sense of *superior duty*, which prevailed even in an unlawful standing army, that had been *raised*, and was *expressly designed* for arbitrary purposes, and which, nevertheless, contrary to all expectation, exerted itself in saving this kingdom, at the glorious revolution, from the political slavery, which then threatened it, as well as from the more intolerable tyranny of the Romish religion.'

It will not be an easy matter for this writer to justify a military man, and protect him from declared penalties, especially, if he is in a subordinate rank, for disobedience to orders; though he may disapprove the *cause* of a war, in which the government demands his service. Nor can any general principle be drawn from so peculiar an exigence as the revolution, which was not only justified by the general sense of the nation, but by what was of much more importance in this view of the case, *by success*. Had the Prince of Orange been defeated, as Monmouth was, and the nation again subjected to James, it may be left to Mr. Sharp to imagine what would have been the fate of those officers who carried over their men to the unsuccessful invader! Even as affairs terminated, though the army deserted the King, the individuals that composed the bulk of it, however willingly they changed sides, still preserved military obedience to their immediate superiors, who led them over.

ART. IV. *Cursory Reflections on the Single Combat, or Modern Duel.* Addressed to Gentlemen in every Class of Life. 4to. 1 s. Baldwin. 1773.

GOTHIC and absurd as the custom of duelling is generally allowed to be, there are advocates for it, on principle; reasoners, who coolly argue for the necessity, and even convenience, of this mode of accommodating certain kinds of personal differences, and of redressing certain species of injuries, for which the laws have not provided proper or adequate remedies: they conclude, therefore, that an appeal to the sword is a requisite supplement to the law, and that this sort of satisfaction for extrajudicial offences, must take place, till some other mode shall

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be devised and established. And the learned Dr. Robertson* has observed, in favour of this practice—even while he condemns it—that its influence on modern manners, has been found, in some respects, beneficial to mankind.

"To this absurd custom, says he, we must ascribe, in some degree, the extraordinary gentleness and complaisance of modern manners, and that respectful attention of one man to another, which, at present, render the social intercourses of life far more agreeable and decent than among the most civilized nations of antiquity."

The Author of these considerations reduces the arguments which have been offered in behalf of the private combat, to these two:

'I. That the duel is the only expedient to obtain satisfaction for those injuries, of which laws take no cognizance.

'II. That a man of honour is bound on pain of infamy to resent every indignity that may be offered him, with the point of his sword, or with a pistol.'

These positions our sensible Author undertakes to refute; and we shall give a specimen of his reasoning: but, first, it will not be improper to lay before our Readers part of what he has said on the origin of the single combat, or duel.

'The ancient states, says he, of Greece and Rome, from whence we derive the noblest models of heroism, supported private honour, without delivering down to us any evidences of this baneful custom of demanding so severe a decision of private affronts; which considering the military spirit of those nations, must, if it obtained at all, have proved more destructive to them at home, than the united swords of their enemies abroad. The practice is in fact of later and more ignoble birth; the judicial combat, the parent of modern duels, springing from monkish superstition, grafted on feudal barbarism. Whoever reads Hurd's entertaining and ingenious Letters on Chivalry and Romance, with Robertson's elaborate History of the Reign of the Emperor Charles V. will no longer hesitate concerning this clear fact.

'The judicial combat obtained in ignorant ages, on a conclusion that in this appeal to Providence, innocence and right would be pointed out by victory, and guilt stigmatised and punished by defeat. But, alas! experience at length taught us not to expect a miraculous interposition whenever superior strength, superior skill, and superior bravery or ferocity, either or all of them, happened to appear on the side of injustice.'

Dr. Robertson, above quoted, derives the *fashion* (as the Writer of these Reflections has observed) of terminating private differences by the sword, or pistol, from the illustrious example of the challenge sent by Francis I. of France, to the Emperor Charles V. This was not, indeed, the first instance of such challenges, among princes; but as our Author remarks,

* Author of the History of Scotland, &c.

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the dignity of the parties, in the present case, afforded a sufficient sanction for extending this mode of deciding differences, and settling disputes: to which we may add, that the spirit of chivalry and romantic knighthood still prevailing in those fighting times, was continually exciting the heroes of the age to this mode of proving their personal prowess and valour.

We now return to our Author's manner of seasoning upon the two postulata before stated:

'With respect to the first argument, says he, if we annex any determinate ideas to our words, by satisfaction we are to understand redress, compensation, amends, or atonement. Now, Gentlemen! for the sake of all that is valuable in life, condescend for a minute to bring down your refined notions to the sure standard of common sense, and then weigh the satisfaction to be obtained in a duel.

'Is satisfaction to be enforced from an adversary, by putting a weapon into his hand, and standing a contention with him life for life, upon an equal chance?

'Is an offender against the rules of gentility, or against the obligations of morality, a man presumptively destitute of honour himself, fairly intitled to this equal chance of extending an injury already committed, to the irreparable degree of taking the life also from an innocent man?

'If a gentleman is infatuated enough to meet a person who has degraded himself from the character of a gentleman, upon these equal terms, and loses a limb, or his life, what species of satisfaction can that be called?—But it is better to suffer death than indignity. What from the injurious hand? Correct your ideas, and you will esteem life too valuable to be complimented away for a mistaken notion.

'If the aggressor falls, the full purpose of the injured person is thus answered, but what is the satisfaction? The survivor becomes a refugee like a felon; or if he should be cleared by the equivocal tenderness of a court of justice, must he not be a barbarian instead of a gentleman who can feed upon this inhuman bloody satisfaction, without experiencing the pangs of self-reproach for having sacrificed the life of a fellow-creature to a punctilio; and perhaps involved the ruin of an innocent family by the brutal deed? If, on the other hand, he is really a mistaken man of humanity, what has he obtained? The satisfaction of imbittering all the remainder of his life with the keenest sorrow; of having forfeited all his future peace of mind by a consciousness of guilt, from which his notions of honour can never release him, till the load drags him down to the grave!

'If a man of strict honour is reduced to beg his life of a meer pretender to honour, a scoundrel; what portion of satisfaction can this be esteemed? Is not this a mortifying painful aggravation of a wrong already sustained? What consolation can honour afford for such a disgrace?'

Our Author has some other very sensible animadversions on this first branch of the argument in defence of duelling; after which he proceeds to the second plea, viz. 'the obligation of resenting affronts in this manner, founded on the infirmity of suspected courage; and, in our opinion, satisfactorily proves that

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this argument is by no means irrefragable: but for his reasoning on this delicate point, we must refer to his pamphlet,—and proceed to take notice of his plan for putting a stop to the practice of duelling.

In the first place, he recommends that a law be passed, 'declaring the act of sending a challenge, or the reducing a person to defend his life with sword or pistol, to be felony; and the killing a person in a duel, to be punished as murder, without benefit of clergy, unless sufficient proof is made that the party killed, really urged the combat.'

As this first part of his proposal relates rather to the mode of *punishing* than to the means of *preventing* duels, he proceeds:

'In every quarrel between two gentlemen where satisfaction is thought necessary, let the parties be empowered to summon a jury of honour from among their friends, six to be appointed by one gentleman, and six by the other; or in case of a refusal of either party, let the six chosen by the other compleat the number by their own appointment, each nominating one: and finally, let all this be done, if possible, free from the embarrassing intervention of lawyers.

'Let this jury of honour, when duly assembled, discuss the merits of the dispute in question, and form their opinion by a majority of votes; but to guard against generating fresh quarrels by the discovery of the votes on either side, let the whole twelve be bound to secrecy upon their honour, and the whole twelve sign the verdict of the majority. Let a copy of this verdict be delivered, or transmitted to the gentleman whose conduct is condemned; and if he refuses to make the required concession or due satisfaction, let this opinion be published in such a manner as may be thought proper, and be understood to divest him of his character as a gentleman, so long as he remains contumacious.

'By this single expedient conveyed in a few words, it is hoped the necessity of duels may be effectually superseded, the practice suppressed, and ample satisfaction enforced for all injuries of honour. In the examination of subjects of importance we are often tempted to overlook the thing we want, on a supposition that it cannot be near at hand. This plan may perhaps admit of amendment, but it is feared, that the more complicated it is rendered, the more difficult it may prove to carry into execution: and it is hoped, such as it is, it will not be the worse thought of, for coming from an unknown pen.'

With respect to the practicability of this scheme, we apprehend that the great difficulty would lie in *the obliging* the quarrelling parties, or either of them (who by the Author's plan are merely *empowered*) to refer them after to the court of honour. But the Writer does not give this as a finished plan: he barely suggests the hint; leaving others to improve upon it, if thought worthy of further consideration.

As to the proposed act for punishing the survivor, where one of the parties has fallen in the conflict, it is, indeed, a melancholy truth that our laws in being have been found inadequate to the purpose of preventing duels, by the dread of legal consequences.

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sequences. The King of Sweden's method was virtually the same with that which is here recommended; and it is said to have been effectual in that kingdom.

The great Gustavus Adolphus, finding that the custom of duelling was become alarmingly prevalent among the officers in his army, was determined to suppress, if possible, those false notions of honour. Soon after the King had formed this resolution, and issued some very rigorous edicts against the practice, a quarrel arose between two of his generals; who agreed to crave his Majesty's permission to decide their differences by the laws of honour. The King consented; and said he would be a spectator of the combat. He went, accordingly, to the place appointed, attended by a body of guards, and the public executioner. He then told the combatants, that "they must fight till one of them died;" and turning to the executioner, he added, "Do you immediately strike off the head of the survivor."—The Monarch's inflexibility had the desired effect: the difference between the two officers was adjusted; and no more challenges were heard of in the army of Gustavus Adolphus.

From the peculiar prevalency of this custom, in countries where that religious system is established, which, of all others, most expressly prohibits the gratification of revenge, with every species of outrage and violence, we too plainly see how little mankind are, in reality, influenced by the principles of the religion by which they profess to be guided:—in defence of which, too, they will occasionally risk even their lives *in fight*, though fighting is absolutely forbidden by it!—But, we fear Horace was too much in the right:

Naturam expellas furcâ, tamen usque recurret.

Art. V. *Juliet Grenville: or, the History of the Human Heart.* By Mr. Brooke. 12mo. 3 Vols. 7 s. 6 d. sewed. Robinson. 1774.

WE have so frequently * given our opinion of the merit of this Writer, as a novellist, and the two works which he has published, of this kind, are so uniformly characteristic, that we have little to add, on the present occasion, either of panegyric or of censure. Mr. Brooke's heroes and heroines are still saints, or angels on earth; too exalted, we apprehend, for mere sinful mortals to presume to emulate, and we fear too, that they have so much of the old-fashioned form of piety about them, and talk so solemnly, in the style and phrase of the scriptures, that they will not be generally looked upon as *fit* models for imitation, in this age of freedom and gaiety. Yet,

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* See our accounts of Mr. Brooke's novel, entitled, "The Fool of Quality," given at the several periods of its successive publications, in separate volumes, Review, vols. xxxv. xxxix. xli. and xlii.

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in justice to the Author we must observe, that there is, in this performance (if our memory fails us not) less of that enthusiastic rapture, and that visionary jargon of fanaticism, than in his Fool of Quality; so that, with all its imperfections, its super-human characters, its forced situations, its unnatural expedients, its improbable circumstances, and the frequent monkish and sometimes childish strain in which the speakers, of all ages, deliver themselves, Juliet Grenville is, indubitably, a work of genius, and of uncommon merit, in various respects: as are, indeed, all the productions of this Writer, from his *Gustavus Vasa*, to the present performance. He entitles it 'The History of the Human Heart;' and it must be acknowledged, the human heart is a subject with which Mr. Brooke seems to be so well acquainted, that we may truly say he has, in various instances, so well described its native operations and genuine movements, that while we read him, our feeling, to use his own expression, 'like a tuned though subordinate instrument, bear unison and accord to every word he utters.'

We do not attempt to analyse the story of Juliet Grenville; as we apprehend that sketches of that kind would afford but meagre entertainment for the generality of Review-Readers. We shall, probably, succeed better by detaching a few passages from such parts of the work as are not inseparably interwoven with the main thread of the narrative; but which will, nevertheless, sufficiently enable those who are not already acquainted with the genius and manner of this Writer, to form a competent judgment of both.

In the second volume our Author has introduced his sentiments on the subject of *Courage*; and what he has said in regard to this 'capital male virtue,' will serve as a proper supplement to our two foregoing articles on Duelling.

'True courage, he observes, has a two-fold virtue in it. First, it has that of disregarding the danger and damage that may threaten itself; and secondly, it has the virtue of extending its powers to the support of the weak, the defence of the assaulted, the vindication of the injured, and the suppression and, castigation of the spoiler and oppressor. While courage is thus employed, it is benevolent, it is beneficent, it is justly, it is exaltedly respectable and amiable. But, when a spurious and false appearance of the quality, called Courage, through motives of ambition or desire of applause, or any other incitements merely personal and selfish, exerts its powers in a manner seemingly worthy of praise, it yet loses the whole nature and ought to forfeit the name of Virtue; and it wants nothing save to have those motives detected, to become contemptible and detestable in the eyes of mankind.

'Few

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'Few things have occasioned so great a variety of clashing opinions, or have had so wide an influence on the tempers, the morals, and the customs of mankind, as the sentiments entertained respecting this quality called Courage.

'The world, who has been a blockhead from the beginning, and is not likely to grow a whit wiser to the end, the world, I say, has, almost universally, held Courage to consist in action and prowess; in the wrathfulness and death-doing hand of an Achilles; or in the kindling spirit of those, who will not bear the smallest appearance of an insult, who will burst through all the bands of friendship and humanity, rather than allow the slightest word or look of imagined disrespect to pass unrevenged or unblooded. Wherefore, as truth and nature lie buried under such an accumulation of customs and prejudices, it may be necessary to set up such criterions and land-marks, as shall save us from straying in our disquisition and search after this so highly respected virtue.

'All are clearly agreed in their ideas of this position, that Courage and Fear are in their natures incompatible; that wherever Courage is, so far as it prevails, it casts aside Fear; and that wherever Fear is, so far as it prevails, it casts aside Courage.

'Now, one of the surest symptoms of Fear, is anger; for, what should provoke us to anger against that from which we have nothing to apprehend? I once saw a huge mastiff walking peaceably through a country village, when a little wretch of a cur rushed from one of the hamlets and made a furious assault: he sprung up toward the throat of the patient creature; but not being able to reach it, he exercised his inveteracy by biting at his heels. The noble brute, being thus teized and pestered by his despicable adversary, set a monstrous fore-paw upon him and pressed him to the earth, while, lifting a hind leg, he poured upon him the lowest mark of contempt; and then permitted the impotent animal to rise, who ran all dismayed and yelping away. I question if this prince of dogs, in all his conquests and engagements with his equals in combat, had ever given so incontestable a proof of the truth of his courage as he did at this period.

'The said little anecdote may serve to illustrate an approved observation, that cowards are cruel, but that the brave delight in forbearance and mercy. The reason of this is deeply founded in nature.

'Cowardice has no concern or interest in any thing save Self. Provided that Self is safe and unhurt, it cares not what calamities may fall or be poured upon the rest of mankind. When it feels an apprehension of danger, however distant, it conceives an implacable hatred against the point or party from whence the danger may proceed: wrath and revenge anticipate

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the dreaded damage in its bosom; and it is studious and solicitous, by all, by any means, however treacherous or deadly, to prevent the nearer approach of the hurt apprehended.

'Let us now enquire, what portion of genuine Courage the heroes of the applauded custom of duelling can boast.

'The man who, purposely and deliberately, thirsts after the blood and life of his fellow, is possessed by as dark and inhuman a dæmon, as he who dwelt among the tombs. But, duellists are not wholly of this malignant nature; it is not cruelty, but cowardice, that compels them to engage. The world, dispassionately, halloos them at each other, as it would set mastiffs or game-cocks at variance for the diversion of the spectators. It says to these combatants, "For shame, gentlemen, be just to your own honour; respect yourselves above God and mankind! better to bleed, to perish, than to live with reproach." And thus, frequently, without resentment or ill-will to their opponents, men plunge their reluctant weapons into the bosoms of each other, being scared and impelled thereto by the spectre called Censure, which they dread even worse than death or futurity.

'Courage may well be supported in time of action or contest; it has not leisure to sink or droop during an agitation of spirits. But, when these stays are removed, when calamity or death comes to meet us in all the silent apparatus and black pomp of impending destruction, the Courage that can give it an undismayed and calm welcome must be from above.

'The most indubitable, the most divine species of courage, subsists in PATIENCE—when the soul is divested and stript of all external assistances; when the assaults are all on one side, and no kind of action offensive or defensive is admitted on the other, to maintain the flame of life, or support failing existence; but where all the concerns of Self are submitted, without reluctance, to the worst extremes, to all that the world can inflict, or that time can bring to pass; such a PATIENCE opens the gates of the soul upon eternity, and lends it wings to issue forth in beatified benevolence upon God and all his creatures.'

How rare a quality is *consistency* either in conduct or sentiment! Who would imagine, after reading the foregoing disquisition concerning Courage, and the Writer's warm and pious encomium on the virtue of Patience, that this very Christian philosopher, in the next volume, involves one of his worthiest characters in a tavern-duel! the circumstances of which are related wholly to the duellist's praise, without one word of censure for his giving way to that *anger* which Mr. B. has set down as 'one of the surest symptoms of *fear*;' or for his total want of 'the most divine species of courage,' which 'subsists in PATIENCE!'

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In vol. iii. we have a just remark on Mr. Richardson's celebrated PAMELA, which we do not remember to have before met with. Lady Cranfield observing Miss Grenville with '*Pamela*; *or*, *Virtue Rewarded*,' in her hand, asks her opinion of that book. 'I think, Madam,' replied the young lady, 'that the author has much of nature in him; and touches the passions, at times, with a tender and happy effect: but then, I blush at the manner in which he undresses our sex. Indeed his ideas are much too frequently and unnecessarily wanton. Neither can I wholly approve the title of the book: Can virtue be rewarded, by being united to vice? Her master was a ravisher, a tyrant, a dissolute, a barbarian in manners and principle. I admit it, the author may say; but then he was superior in riches and station. Indeed, Mr. Richardson never fails in due respect to such matters; he always gives the full value to title and fortune.'

The foregoing censure of this great master of novel-writing, the SHAKESPEARE of romance, is justly due to the defects of that otherwise admirable genius; who was certainly reprehensible for indulging his imagination, as he frequently did, in the luxury of *undressing his ladies*: an indulgence by no means becoming the character of a moral writer.

In the same volume we meet with a good story of a fisherman, which is introduced in a conversation on the venality of servants, especially those of the nobility, &c.

'When I was at the Marquis della Scala's, in Italy,' said Mr. Thomason, 'he once invited the neighbouring gentry to a grand entertainment, and all the delicacies of the season were accordingly provided.

'Some of the company had already arrived, in order to pay their very early respects to his excellency, when the major domo, all in a hurry, came into the dining room.

'My lord, said he, here is a most wonderful fisherman below, who has brought one of the finest fish I believe in all Italy; but then he demands such a price for it! Regard not his price, cried the Marquis, pay it him down directly. So I would, please your highness, but he refuses to take money. Why, what would the fellow have? A hundred strokes of the strappado on his bare shoulders, my lord; he says he will not take of a single blow.

'Here, we all ran down, to have a view of this rarity of a fisherman. A fine fish, a most exquisite fine fish, cried the Marquis! What is your demand, my friend? you shall be paid on the instant. Not a quatrini, my lord; I will not take money. If you would have my fish, you must order me a hundred lashes of the strappado upon my naked back; if not, I shall go and apply elsewhere.

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'Rather than lose our fish, said his highness, let the fellow have his humour. Here! he cried to one of his grooms, discharge this honest man's demand; but don't lay on over hard, don't hurt the poor devil very much.

'The fishmonger then stripped, and the groom prepared to put his lord's orders in execution. Now, my friend, cried the fishmonger, keep good account I beseech you, for I am not covetous of a single stroke beyond my due.

'We all stood suspended in amaze, while this operation was carrying on. At length, on the instant that the executioner had given the fiftieth lash, Hold! cried the fisherman, I have already received my full share of the price. Your share? questioned the Marquis, what can you mean by that?

'Why, my lord, you must know I have a partner in this business. My honour is engaged to let him have the half of whatever I should get; and I fancy that your highness will acknowledge, by and by, that it would be a thousand pities to defraud him of a single stroke. And pray, my friend, who is this same partner of yours? It is the porter, my lord, who guards the out-gate of your highness's palace. He refused to admit me, but on the condition of promising him the half of what I should get for my fish.

'O ho!—exclaimed the Marquis, breaking out into a laugh, by the blessing of heaven, he shall have his demand doubled to him in full tale.

'Here, the porter was sent for and stripped to the skin, when two grooms laid upon him with might and main, till they rendered him fit to be fainted for a second Bartholomew.

'The Marquis then ordered his major domo to pay the fisherman twenty sequins; and desired him to call yearly for the like sum, in recompence of the friendly office he had rendered him.'

We cannot take leave of this Author without observing, to our Readers, that in perusing Mr. Brooke's novels, we have been frequently reminded of the wild, the romantic, the enthusiastic, the visionary John Buncle. There seems, indeed, a great similitude between these two *original* geniuses. They are both religious champions, though they fight under different banners. Mr. Buncle's zeal for the Unitarian scheme is well known to his readers; and, in like manner, our Author's attachment to the Trinitarian hypothesis, is equally (though less frequently) avowed and manifested, even in a *novel*. Of this a notable instance occurs, in vol. ii. p. 48, of the present work: to which, however, we must refer our Readers, as we have already extended this article to its proper length.

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ART. VI. *State Papers collected by Edward Earl of Clarendon.* Volume the Second. Folio. Large Paper 1l. 15s. in Sheets. Small Paper 1l. 5s. 6d. Oxford printed, and sold by T. Payne in London. 1773.

IN the accounts we gave of the former part of this great collection, we blamed the Editors for not always paying a due attention to the order of time in which the papers ought to be inserted; and we mentioned two instances in particular, wherein it appeared to us that letters had been introduced in an improper place. It hath since been suggested to us, that we were too hasty in our censure; and that, if we had compared the letters in question, with the rule and its exceptions laid down in the preface, we should have found no just cause for complaint. Not having, at present, that edition of the Clarendon papers by us to which we then referred, we cannot say how far this stricture upon our conduct is well founded. But we intimated, at the time, that it might be deemed too minute criticism, to enlarge on the inadvertencies which had, as we thought, occurred to us; and it must be acknowledged, that a sagacious and diligent editor may occasionally have good reasons for the transposition of his materials, which may not immediately be perceived, even by an attentive reader.

The Reverend Dr. Richard Scrope, of Magdalen College, Oxford, is the sole publisher of the volume before us. The difficulties attending the undertaking, and which have occasioned the progress of it to be slower than could otherwise have been desired, are stated by him in the preface; from which we learn, with pleasure, that the trustees of the late Lord Hyde have indulged the Editor with much fuller powers of selection than were formerly given to him, in conjunction with his colleague.

It was mentioned in the first volume, that this entire collection of manuscripts consisted of two parts, viz. of such papers as were given to the University by the noble descendants of the first Earl of Clarendon, and of such as were communicated by the late Richard Powney, LL. D. in order to be published jointly with the former, of which they were originally a part. But since that time there has been transmitted to the University a third and very material portion of the collection, which was in the possession of Joseph Radcliffe, Esq; one of the executors to Edward Earl of Clarendon, who was grandson to the first Earl, and died in the year 1723.

Some other material accessions have also been made to the collection; for much the greater part of which the Public is indebted to the unwearied zeal and industry of the very worthy

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and learned Dr. John Douglas, canon of Windsor; who has made it his business to draw together all the detached and scattered parts of the original collection. It was by means of this gentleman, that the re-union between the Powney papers and the Hyde part of the collection was effected. He was afterwards commissioned to purchase the papers left by Mr. Radcliffe. He has since himself purchased, and thrown into the common stock, a parcel of manuscripts, which belonged to the late Mr. Guthrie. By Dr. Douglas's means, other important additions have been procured; and the Editor is obliged to him for many valuable hints and informations, which have been of considerable use in conducting the present publication.

The title of the preceding volume was, 'State Papers collected by Edward Earl of Clarendon.—Containing the Materials from which his History of the great Rebellion was compos'd, and the Authorities on which the Facts of his Relation is founded.' From this title we took occasion to express our apprehensions, that the noble Historian had culled out every thing of sterling worth, and that what was left behind, was little better than dross. But now a very different scene presents itself. The Editor is convinced, upon a farther insight into the materials before him, of the impropriety of continuing the same title to the second volume, which was prefixed to the former; and which was then adopted upon a very partial view and comparison of the contents of it with the history of the rebellion. 'For, not to mention, says Dr. Scrope, that there are many valuable papers below the period of that history, it will appear, even upon a cursory reading of this volume alone, that there are many curious and entertaining particulars of which Lord Clarendon has taken no notice, either in that history, or in his life, and the continuation of his life, published a few years since; and still farther, that there is at least one very important point of history, on which he has also been silent, the uncertainty whereof has afforded matter of controversy to the ablest historians of later days, but which is by these papers placed beyond all manner of doubt. Indeed, there is nothing more evident, than that much of his history of the rebellion was composed when he was at a distance from those materials, the most important parts of which are now, and will hereafter, be presented to the Public in the present work.'

If this account shews, as it undoubtedly doth, that the collection of the Clarendon state papers is much more valuable and interesting than we at first apprehended, it reflects, at the same time, a proportionable degree of discredit on the history of the rebellion. Independently of Lord Clarendon's particular sentiments and representations of things, we have long been sensible that there are several instances in which he is erroneous

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or defective in his relation of facts themselves. This is now rendered indubitable by the publication before us, and by the testimony of a friend to his memory, who, of all others, is the best acquainted with the subject. As these papers will be too voluminous and expensive ever to fall into the hands of the generality of readers, it must certainly hereafter be desirable, for some well-wisher to the noble Earl's reputation, to collect together the various particulars, by which he would probably have given additional accuracy and perfection to his history, had he been possessed of his original and authentic memorials, at the time in which it was finished.

The papers comprized in this volume, commence in the year 1637, and are brought down to King Charles the Second's safe arrival on the Continent after the battle of Worcester; so that they include a most important and interesting period of the English history, to which they may justly be regarded as a valuable acquisition.

In the first set of letters which we here meet with, we have a continuation of Secretary Windebank's correspondence with his Majesty, and several eminent persons. These were probably the Secretary's most confidential dispatches, which escaped the vigilance of the parliament. They relate to various transactions at home and abroad, down to the 16th of October, 1640; and many of them are very curious. The following letter, from the Earl of Newcastle, on his being appointed Gentleman of the Bedchamber to the Prince of Wales, may serve to shew the high sense which the nobility at that time entertained of a court favour.

The Earl of Newcastle to Mr. Secretary Windebank.

Noble Sir,

"I beseech you to present me in the most humble manner in the world to his Sacred Majesty, and to let his Majesty know I shall as cheerfully as diligently obey his Majesty's commands. Truly, the infinite favour, honour, and trust his Majesty is pleased to heap on me in this princely employment, is beyond any thing I can express. It was beyond a hope of the most partial thoughts I had about me: neither is there any thing in me left, but a thankful heart filled with diligence, and obedience to his Sacred Majesty's will.

"It is not the least favour of the King and Queen's Majesties to let me know my obligation. And I pray, Sir, humbly inform their Majesties, it is my greatest blessing that I owe myself to none but their Sacred Majesties. God ever preserve them and their's, and make me worthy of their Majesties' favours!

"I have had but seldom the honour to receive letters from you; but such as these you cannot write often. But truly I am very proud I received such happy news by your hand, which shall ever oblige me to be inviolably,

Sir, Your most faithful
and obliged Servant,
W. Newcastle."

Welbeck, the 21st of March 1637.

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In one of Windebank's letters to his Majesty, there is an historical circumstance, respecting Sir Francis Seymour's conduct in the affair of Ship-money, which is much to that gentleman's honour, and is little, if at all, known. The marginal note of the King, accompanying the letter, is a sufficient indication of his arbitrary principles.

"Sir Francis Seymour, upon complaint of the sheriff of Wilts, that he refused to pay the shipping-money, and that his example discouraged others, which is the cause of the great arrears in that county, was called to the board upon Wednesday last: where he told the lords, he had against his conscience, and upon the importunity of his friends, paid that money twice; but now his conscience would suffer him no more to do a thing (as he thought) so contrary to law and to the liberty of a subject. He further acquainted the lords, he had lately received a letter from the board, giving him notice of your Majesty's expedition in the North, and was ready to give an answer. My lords apprehending by his boldness in the shipping business, that he came prepared with a worse on this, told him they expected his answer in writing, and would not hearken to any verbal discourse: only wished him to be well advised how he spake against the legality of the former, seeing it is settled by a judgment, and so confirmed by the judges. He would have replied; but my lords commanded him to withdraw; and after, gave Sir Edward Baynton, the sheriff of the county for the precedent year, commandment to distrain his goods; which he hath hitherto forborn in regard of his birth, and power in the country; and he verily believes, he will make resistance.

Ye must needs make him an example, not only by distress, but, if it be possible, an information in some courte, as Mr. Attornie shall advyse.

C. R.

"This is too much unpleasing matter for your Majesty, for which I most humbly crave your princely pardon, and that I may nevertheless have the honour to rest

Barwike 29 May 1639.

Your Majesty's
most humble and obedient
Subject and Servant,
FRAN. WINDEBANK."

Drury Lane,
24th May 1630.

Among the rest of Secretary Windebank's papers, we find a narrative, by Lord Conway, of his conduct in the action at Newburn, and of the reasons of his retreat from Newcastle; which throws important light upon those events, and shews, beyond a reasonable doubt, that his Lordship hath been very unjustly censured by all our historians, not excepting the Earl of Clarendon himself.

Sir Francis Windebank's dispatches are succeeded by a number of letters, written by a variety of persons, on a variety of occasions. Here Mr. Hyde's correspondence properly begins; and it is intermixed with many other papers, relative to the affairs both of England and Ireland. The letter subjoined, from the

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the Lord Mountnorris to the Earl of Strafford, will be deemed the more remarkable, as it was ſent to that nobleman, the day before his execution.

The Lord Mountnorris to the Earl of Strafford.

My Lord,

" With all humble ſincerity of heart I ſpeak it, I come not to you to diſturb your peace, but to further it. My conſcience witneſſeth with me, as I hope for ſalvation, that, until you took away the Secretary's place from me, I honoured and eſteemed you as my beſt friend, and never wittingly offended you in word or deed, but unboſomed my heart and advice to you, as I would have done to my father, if he had been living. And how fervently I ſought your reconciliation, my ſeveral letters, and my poor afflicted wife's, written and directed to yourſelf, may teſtify for me. You brought me into diſgrace cauſeleſsly with my gracious Sovereign; whom I call God to be my witneſs I have ſerved with all poſſible faithfulneſs: and the depriving me of his Majeſty's favour, hath been, and is more grievous to me than any death can be. You have publickly diſhonoured and diſgraced me by accuſing me of bribery, corruption, and oppreſſion, whereof my God knows I am innocent; and for trial thereof I have ſubmitted myſelf to the ſtricteſt ſcrutiny of the parliament. You have by a high and powerful hand by miſinformation to his Majeſty, ſtripped me of all my offices and employments, and ſo impoveriſhed me in my eſtate, and brought ſo many calamities upon me and my diſtreſſed wife and her ſeven children, who are nearly allied to her that is a ſaint in heaven, and was the mother of your dear children, as have ruined their fortunes, which I hoped would have been advanced by your favourable furtherance. My Lord, I beſeech you pardon me for making this woeful relation, which proceeds from a grieved ſorrowful ſoul with tears from my eyes; not for myſelf, (for I bleſs God my afflictions have weaned me from this world, and my heart is fixed upon a heavenly habitation) but for my poor infants' ſakes, whom I am like by theſe occaſions to leave diſtreſſed, if his Majeſty take not conſideration of them. If your Lordſhip's heart do not tell you you have been too cruel to me and mine, I muſt leave it to the ſearcher of all hearts to be judge betwixt us; but if it do, you may be pleaſed, in diſcharge of a good conſcience, to make ſome ſignification thereof to his Majeſty; and I will not doubt but my God will diſpoſe his Majeſty's heart to take compaſſion of my poor infants, and reward it into the boſom of you and your's accordingly. And, my Lord, I do from my heart forgive you all the wrongs you have done to me and mine; and do upon the knees of my heart beſeech my God not to lay them to your charge, but to receive your ſoul into his glorious preſence, where all tears ſhall be wiped from your eyes. Amen, amen, ſweet Jeſus! which ſhall be the inceſſant prayer of

Your Lordſhip's

11 of May 1641. Brother in Chriſt Jeſus,

FRA. MOUNTNORRIS."

Lord Digby having ſpoken, in a letter written from Dublin to Sir Edward Hyde, of the proceedings againſt the Earl of Glamorgan,

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Glamorgan, relative to his commission to treat with the Irish Catholics, the Editor hath taken occasion to introduce a very curious letter from that Earl to Lord Clarendon, soon after the Restoration.

The Marquis of Worcester (late Earl of Glamorgan) to the Earl of Clarendon.

My Lord Chancellor,

"For his Majesty's better information, through your favour, and by the channel of your Lordship's understanding things rightly, give me leave to acquaint you with one chief key, wherewith to open the secret passages between his late Majesty and myself in order to his service; which was no other than a real exposing of myself to any expence or difficulty, rather than his just design should not take place; or, in taking effect, that his honour should suffer. An effect, you may justly say, relishing more of a passionate and blind affection to his Majesty's service, than of discretion and care of myself. This made me take a resolution that he should have seemed angry with me at my return out of Ireland, until I had brought him into a posture and power to own his commands, to make good his instructions, and to reward my faithfulness and zeal therein.

"Your Lordship may well wonder, and the King too, at the amplitude of my commission. But when you have understood the height of his Majesty's design, you will soon be satisfied that nothing less could have made me capable to effect it; being that one army of ten thousand men was to have come out of Ireland through North Wales; another, of a like number at least under my command in chief, have expected my return in South Wales, which Sir Henry Gage was to have commanded as Lieutenant General; and a third should have consisted of a matter of six thousand men, two thousand of which were to have been Liegois, commanded by Sir Francis Edmonds, two thousand Lorrainers to have been commanded by Colonel Browne, and two thousand of such French, English, Scots, and Irish, as could be drawn out of Flanders and Holland. And the six thousand were to have been, by the Prince of Orange's assistance, in the associated counties; and the Governor of Lyne, cousin-german to Major Bacon, Major of my own regiment, was to have delivered the town unto them.

"The maintenance of this army of foreigners was to have come from the Pope, and such Catholick Princes as he should draw into it, having engaged to afford and procure 30,000l. a month; out of which the foreign army was first to be provided for; and the remainder to be divided among other armies. And for this purpose had I power to treat with the Pope and Catholick Princes with particular advantages promised to Catholicks, for the quiet enjoying their religion, without the penalties which the statutes in force had power to inflict upon them. And my instructions for this purpose, and my powers to treat and conclude thereupon, were signed by the King under his pocket signet, with blanks for me to put in the names of Pope or Princes, to the end the King might have a starting hole to deny the having given me such commissions, if excepted against by his own subjects; leaving me as it were at stake, who for his Majesty's sake was willing to undergo it, trusting to his word alone.

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"In like manner did I not stick upon having this commission inrolled or assented unto by his Council, nor indeed the seal to be put unto it in an ordinary manner, but as Mr. Endymion Porter and I could perform it, with rollers and no screw-press.

"One thing I beseech your Lordship to observe, that though I had power by it to erect a mint any where, and to dispose of his Majesty's revenues and delinquents' estates, yet I never did either to the value of a farthing, notwithstanding my own necessities, acknowledging that the intention of those powers given me, was to make use of them when the armies should be afoot; which design being broken by my commitment in Ireland, I made no use of those powers, and consequently, repaying now whatever was disburfed by any for patents of honour, as now I am contented to do, it will evidently appear that nothing hath stuck to my fingers in order to benefit or self-interest; which I humbly submit to his Majesty's princely consideration, and the management of my concerns therein to your Lordship's grave judgment, and to the care of me, which your Lordship was pleased to own was recommended unto you by the late King, my most gracious Master, of glorious memory; and the continuance thereof is most humbly implored and begged by me who am really and freely at your Lordship's disposal, first, in order to his Majesty's service, and next to the approving myself,

My Lord,

Your Lordship's most really affectionate

June 11, 1660. and most humble Servant,

WORCESTER."

Dr. Scrope observes, in a note, that this letter is decisive of the dispute concerning the authenticity of the commission granted to the Earl of Glamorgan. But, in the preface, he retracts this assertion, as too inconsiderately expressed. The letter, he says, does not prove the commission to be authentic, the proof there resting solely upon the veracity of the writer, a very interested person. The Doctor takes notice, however, that the authenticity of the commission is abundantly confirmed by two letters from Sir Edward Hyde to Secretary Nicholas, and by a letter of Monsr. Montreuil's to the King, all of which are inserted in this volume. The general fact, therefore, is now ascertained beyond contradiction, whatever credit be paid to some of the particular circumstances mentioned by the Earl of Glamorgan.

We shall close the present article, with a spirited letter of Lord Culpeper's, concerning the state of his Majesty's affairs in 1645-6.

The Lord Culpeper to Mr. John Ashburnham.

"This is again most earnestly to intreat you to bend all your wits to advance the Scotch treaty. It is the only way left to save the crown and three kingdoms; all other tricks will deceive you. This is no age for miracles; and certainly the King's condition is such, that less than a miracle cannot save him without a treaty, nor any treaty (probably) but that. If this take, the King will be in London in peace before Christmas. Therefore, if the opportunity I left in your

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your power be lost, give not over till you find another; and if you find it not, make it. It is no time to dally upon distinctions and criticisms. All the world will laugh at them when a crown is in question. If you can make the Scots your friends upon any honest terms, do it. Remember, that kingdom united, and the North, and the King's friends at London, will quickly master any opposition which the independents can make. The question ought not to be, Whether, but how, you should do it. If you can engage a treaty, get a pass for me, I will quickly be with you. Whether the King take my advice, or not, he will believe it to be the best counsel that ever was given him. The best you can hope for in the West is a reprieve; Midsummer-day will not leave the King one town in it: Ireland will be a broken reed; neither can I believe much in Scotland without a treaty. As for foreign force, it is a vain dream. As soon as Fairfax advanceth, all the horse here are in a net, without possibility either to break through, or to save themselves in our garrisons. The horse lost, it will be impossible ever to get up an army again; and if you saw us, you would believe we are not in condition to fight. The daily venture of the King's person will be great; so will the hazard be of the Prince's escaping beyond sea, if he should be put to it: and if he were there, it would be a sad condition; and if he were to fall into the rebels' hands, the King were undone, undone. If half your Scots news be true, the interest of that nation is clearly of your side; and you may gain them, and thereby certainly save the crown, if you will. But you must not stick upon circumstances, nor part unwillingly with what you cannot keep. Your treaty must not be an underhand one, (that will deceive you) but an avowed one with Lesley and Calander. As soon as they have promised to protect the King's person and his prerogative, he is safer with them than in Newcastle. All that they can ask, or the King part with, is a trifle in respect of the price of a crown. Dispute not whilst you should resolve; nor spend in debate that precious time which is only fit for action. This opportunity lost is not to be recovered. Use this bearer kindly. If there be a Scotch treaty, his Lord must be at one end of it, and will be very useful. He believeth this letter is wholly concerning his Lord. Send him speedily back; and write at large by him and all other ways to, &c.

February.

[*To be concluded in our next.*]

ART. VII. *Philosophical Transactions.* VOL. LXII. 4to. 14s. sewed. Davies. 1773.

WE find, by an advertisement prefixed to this volume, that, in consequence of a resolution, at a council of the Royal Society, Jan. 28, 1773, the Philosophical Transactions will be published twice in each year. Accordingly the volume before us, and the 1st part * of vol. lxiii. have appeared

* The volume for each year is for the future, to be published in *two parts*, under the distinct titles of "First Part," and "Second Part," of the volume.

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within the space of a few months past. The sixty-second volume, however, has the first claim to a place in our Review; and we shall begin with those articles which relate to

ASTRONOMY.

Article 4. *Extract of a Letter from Mr. George Witchell, F. R. S. and Master of the Royal Academy at Portsmouth, to Charles Morton, M. D. Sec. R. S. inclosing some Account of a Solar Eclipse observed at George's Island, by Captain Wallis; and several astronomical Observations made at Portsmouth.*

This eclipse was observed, on the 25th of July 1767, from a point of land, the latitude of which, deduced from the mean of many observations, is 17° 30′ South; and the longitude, determined, by various observations of the distance of the sun from the moon, between 149° 30′ and 149° 50′ West from London. Mr. *Witchell* computes the longitude from the end of the eclipse, which seems to have been more exactly ascertained than the beginning, and finds it 9 h. 55′ 55″ West from Greenwich, or 148° 58′ ¾, which is 41′ ¼ less than the mean result of the lunar observations; a difference, all circumstances considered, not very great, as these were the first observations that were ever made on this island.

The other observations contained in this article are those of meridian transits for determining the solstices and the oppositions of the three superior planets. They were partly made by Mr. *Bradley*, and partly by Mr. *Witchell*. From a comparison of the former observations it appears that the true zenith distance of the sun's center

At the winter solstice - - -	74°	16′	13.″4
And at the summer solstice - -	27	19	51.6
Therefore, the distance of the Tropics	46	56	21.8
The half of which is - -	23	28	10.9
By Mr. Mayer's tables, the decrement of the obliquity in three months is - -			0.1
Hence the mean obliquity; Dec. 21, 1770, is	23	28	11.0
June 21, 1771,	23	28	10.8

And from these observations the latitude of their observatory at *Portsmouth* appears to be 50° 48′ 2.″4 North.

Article 6. *Directions for using the common Micrometer; taken from a Paper in the late Dr. Bradley's Hand-writing: Communicated by Nevil Maskelyne, Astronomer Royal, and F. R. S.*

The first use of micrometers was only that of measuring small angles, such as the diameters of the sun and moon, and other planets, and taking the distance of such objects, as appeared within the aperture of the telescope at the same time; but they have since been contrived for more general use; and, in their later

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later conſtruction, anſwer the end of taking the difference of right aſcenſion and declination of thoſe objects, which, in their apparent diurnal motion follow one another through the teleſcope, provided it be kept in the ſame ſituation. This paper contains very uſeful inſtructions for applying the micrometer to every kind of obſervation, of which it is capable. It does not admit of an abridgment, and our limits will not allow us to inſert the whole of it.

Article 9. *A Deduction of the quantity of the ſun's parallax from the Compariſon of the ſeveral Obſervations of the late Tranſit of Venus, made in Europe, with thoſe made in George Iſland in the South Seas: Communicated by Mr. Euler, jun. Secretary of the Imperial Academy at Peterſburg; in a Letter to Charles Morton, M. D. &c.*

An abridgment of a diſſertation on this ſubject written by M. *Lexell*, a member of the imperial academy, and to be inſerted in the 16th volume of their Commentaries. By comparing ſeveral obſervations and applying the neceſſary corrections, he makes the ſun's parallax 8″ 55.

Article 14. *A Letter from Mr. Peter Dollond to Nevil Maſkelyne, F. R. S. and Aſtronomer Royal; deſcribing ſome Additions and Alterations made to Hadley's Quadrant, to render it more ſerviceable at Sea.*

The principal improvements introduced by Mr. *Dollond* in the conſtruction of *Hadley*'s quadrant, relate to the methods of adjuſting the glaſſes for the back obſervation. For this purpoſe he applies an index to the back horizon glaſs, by which it may be moved into a parallel poſition to the index glaſs: and by moving this index exactly 90°, the glaſs is ſet at right angles to the index glaſs, and is properly adjuſted for uſe. In order to fix the horizon glaſſes in a perpendicular poſition to the plane of the inſtrument, he has contrived to move each of them by a ſingle ſcrew, that goes through the frame of the quadrant, and which may be turned by means of a milled head at the back, while the obſerver is looking at the object. Mr. *D.* has likewiſe placed the darkening glaſſes, propoſed by the *Aſtronomer Royal*, in ſuch a manner, that they may be eaſily turned behind either of the two horizon glaſſes; and of theſe there are three different ſhades.

Article 15. * *Remarks on the Hadley's Quadrant, tending principally to remove the Difficulties which have hitherto attended the Uſe of the Back-Obſervation, and to obviate the Errors that might ariſe from a Want of Parallelism in the two Surfaces of the Index-Glaſs. By Nevil Maſkelyne, F. R. S. &c.*

* See the Nautical Almanack for 1774.

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Some method of facilitating the back-observation in the use of *Hadley*'s quadrant, is absolutely necessary to the perfection of this useful instrument. In order to this, the back horizon-glass must be carefully adjusted and the sight must be directed parallel to the plane of the quadrant. Mr. *Dollond* has contrived to obviate the first difficulty by a new construction, of which we have given a brief account in the preceding article. The proper adjustment of the line of sight, or axis of the telescope, is the subject of this article. If the quadrant be not fitted with a telescope, a director of the sight should by no means be omitted: but when a telescope is used, the exact position of it is a matter of great importance; and therefore Mr. *M.* has suggested several directions for this purpose. He recommends an adjusting piece to be applied to the telescope, in order to make its axis parallel to the plane of the quadrant; the silvering of the back horizon-glass; and the placing of two silver thick wires within the eye-tube in the focus of the eye glass, parallel to one another and to the plane of the quadrant. He then proposes two methods for bringing the axis of the telescope into a position parallel to the plane of the quadrant. In the sequel of the paper there are many instructions and remarks, that may be of great use, both to those who make and to those who use this instrument.

Article 24. *A Letter from John Call, Esq; to Nevil Maskelyne, F. R. S. Astronomer Royal, containing a Sketch of the Signs of the Zodiac, found in a Pagoda, near Cape Comorin in India.*

This letter is attended with a drawing, taken from the cieling of a *Choultry* or *Pagoda* at *Verdapattah* in the *Madurah* country. The cieling is of a square figure, from the center of which is suspended by two hooks a throne on which the Deity, or Swamy sits, when exhibited to the worshippers. In the sides and at the angular points are delineated the figures of the 12 signs of the Zodiac: *Aries* and *Taurus* are to the East; *Gemini* in the South-East angle; *Cancer* and *Leo* to the South; *Virgo* in the South-West corner; *Libra* and *Scorpio* to the West; *Sagittarius* to the North-West; *Capricornus* and *Aquarius* to the North, and *Pisces* to the North-East. Mr. *Call* informs us, that he has often met with detached pieces of this kind, but with only one so complete. And he conjectures, that the Signs of the Zodiac now in use among Europeans were originally derived from the Indians by Zoroaster and Pythagoras; and as these philosophers are still spoken of in India under the names of *Zerdhurst* and *Pyttagore*, he suggests the idea, that the worship of the cow, which still prevails in that country, was transplanted from thence into Egypt. He thinks 'it may be safely pronounced that no part of the world has more marks of antiquity for arts, sciences, and cultivation, than the Penin-

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sula of India, from the Ganges to Cape Comorin; nor is there in the world a finer climate, or face of the country, nor a spot better inhabited, or filled with towns, temples, and villages, than this space is throughout, if China and some parts of Europe are excepted.'

Mr. *Call* has transmitted to the Society the manuscripts of the late Mr. *Robins*, which he entrusted with him at his death; they have since been examined by several of the members, who found, that they contain nothing material more than has been already printed; excepting a treatise on military discipline; which may probably be inserted in the next edition of his works.

MATHEMATICS.

Article 22. ΚΟΣΚΙΝΟΝ ΕΡΑΤΟΣΘΕΝΟΥΣ: *or, The Sieve of Eratosthenes. Being an Account of his Method of finding all the Prime Numbers. By the Rev. Samuel Horsley, F. R. S.*

The nature and distinction of prime and compósite numbers are generally understood; so is likewise the method of determining, whether several numbers proposed be prime or compósite with respect to one another: this is a problem, the solution of which *Euclid* has given in the three first propositions of the 7th book of the Elements, and it is to be met with in the common treatises of arithmetic and algebra. But to determine whether any number proposed be absolutely prime or compósite is much more difficult; nor does there seem to be any general method, whereby this problem may be *directly* solved; and whereby a table may be constructed, including all the prime numbers to any given limit. Eratosthenes, who was so justly celebrated 'among the sages of the Alexandrian school,' contrived an *indirect* method for constructing such a table, and for carrying it to a great length, in a short time, and with little labour. This curious invention has been described only by two very obscure writers, and has therefore in a great measure escaped notice. The names of *Nicomachus Geraśinus*, who, among other treatises, wrote an Εισαγωγη Αριθμητικη, and lived in the 3d or 4th century, and *Boethius*, whose treatise of numbers is only an abridgment of the 'wretched performance' of the former, are but little known.

Mr. *Horsley* presents the Society with a particular account of this extraordinary invention: which he considers 'as one of the most precious remnants of antient arithmetic.' He has not thought it necessary to confine himself in every particular to the account of *Nicomachus*, most of whose observations are either erroneous or foreign to the purpose; and that the learned may judge how far he has done justice to this invention, he has subjoined extracts both from the treatise of *Nicomachus*, and the *Arithmetica* of *Boethius*. Mr. *H.* observes, that the sieve of Eratosthenes

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Eratosthenes is a very different thing from that table, which has been falsely ascribed to him, and which is printed at the end of the beautiful edition of *Aratus* published at *Oxford* in 1672, and adorned with the title of Κοσκινον Ερατοσθενους. This, he apprehends, was copied from some Greek comment upon the arithmetic of Nicomachus, and to have been the production of some monk in a barbarous age, and not the whole of the invention of Eratosthenes.

We will transcribe this problem, with its solution, for the amusement of our mathematical Readers:

'Problem. *To find all the prime numbers.*

The number 2 is a prime number; but, except 2, no even number is prime, because every even number, except 2, is divisible by 2, and is therefore composite. Hence it follows, that all the prime numbers, except the number 2, are included in the series of the odd numbers in their natural order, infinitely extended, that is, in the series,

3. 5. 7. 9. 11. 13. 15. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. &c.

Every number, which is not prime, is a multiple of some prime number, as Euclid hath demonstrated (Element. 7. prop. 33); therefore the foregoing series consists of the prime numbers, and of multiples of the primes. And the multiples of every number in the series follow at regular distances; by attending to which circumstance all the multiples, that is, all the composite numbers, may be easily distinguished and exterminated.'——'For between 3 and its first multiple in the series (9) two numbers intervene. Between 9 and the next multiple of 3 (15) two numbers likewise intervene, which are not multiples of 3.'——'Again, between 5 and its first multiple (15) four numbers intervene, which are not multiples of 5.'——'In like manner, between every pair of the multiples of 7, as they stand in their natural order in the series, six numbers intervene, which are not multiples of 7. Universally, between every two multiples of any number n, as they stand in their natural order in the series, $n-1$ numbers intervene, which are not multiples of n. Hence may be derived an operation for exterminating the composite numbers, which I take to have been the operation of the sieve, and is as follows:

The Operation of the Sieve.

Count all the terms of the series following the number 3, by three, and expunge every third number. Thus all the multiples of 3 are expunged. The first uncancelled number that appears in the series, after 3, is 5. Expunge the square of 5. Count all the terms of the series, which follow the square of 5, by fives, and expunge every fifth number, if not expunged before. Thus all the multiples of 5 are expunged, which were not at first expunged, among the multiples of 3.

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The next uncancelled number to 5 is 7. Expunge the square of 7. Count all the terms of the series following the square of 7, by sevens, and expunge every seventh number, if not expunged before. Thus all the multiples of 7 are expunged, which were not before expunged among the multiples of 3 or 5.'——' Continue these expunctions till the first uncancelled number that appears, next to that whose multiples have been last expunged, is such, that its square is greater than the last and greatest number to which the series is extended. The numbers which then remain uncancelled are all the prime numbers, except the number 2, which occur in the natural progression of number from 1 to the limit of the series. By the limit of the series I mean the last and greatest number, to which it is thought proper to extend it. Thus the prime numbers are found to any given limit †.'

Article 30. *Geometrical Solutions of three celebrated Astronomical Problems, by the late Dr. Henry Pemberton. Communicated by Mathew Raper, Esq; F. R. S.*

The first of these problems is to find in the Ecliptic the point of *longest* ascension; the second is to find when the arc of the Ecliptic differs most from its oblique ascension; and the third is to find the Tropic, by Dr. *Halley's* method *, without any consideration of the parabola. To these three problems a lemma is premised; but as they are purely geometrical, they admit of no extract or abridgment.

[*To be continued.*]

Art. VIII. *The School for Wives,* a Comedy; as it is performed at the Theatre-Royal, in Drury-Lane. 8vo. 1 s. 6 d. Becket. 1774.

THIS play (as usual since the days of Dryden) is preceded by a preface; and it has occurred to us, in perusing it, that the author of a play, should write his preliminary discourse before he has known his success: if damned, his readers would not then, by his abuse and ill-nature, be put into an humour that might provoke them to repeat the sentence; and if he has been saved, they would not come prepossessed against him, as a coxcomb, from a vain parade of his aims and intentions, and his insipid compliments to the actors.

If we did not think the School for Wives a comedy of merit, we should not trouble ourselves about the Author's preface; but if he wishes it to be read with pleasure by persons of judgment and taste, we would advise him, in future editions, to let the

† 3. 5. 7. 9. 11. 13. 15. 17. 19. 21. 23. 25. 27. 29. 31. 33. 35. 37. 39. 41. 43. 45. 47. 49. 51. 53. 55. 57. 59. 61. 63. 65. 67. 69. 71. 73. 75. 77. 79. 81. 83. 85. 87. 89. 91. 93. 95.

* Vide Philosophical Transactions, No. 215.

Preface

preface be forgotten. At present, however, it shall serve to speak of his opinions and purposes:

'The Author's chief study has been to steer between the extremes of sentimental gloom, and the excesses of misconceived levity; he has some laugh, yet he hopes he has also some lesson; and fashionable as it has lately been for the wits, even with his friend Mr. Garrick at their head, to ridicule the Comic Muse when a little grave, he must think that she degenerates into farce, where the grand business of instruction is neglected, and consider it as a heresy in criticism to say that one of the most arduous tasks within the reach of literature, should, when executed, be wholly without utility.'

'The Author having been presumptuous enough to assert that he has not purloined a single sprig of bays from the brow of any other writer, he may perhaps be asked, if there are not several plays in the English language, which, before his, produced generals, lawyers, Irishmen, duels, masquerades, and mistakes? He answers, Yes; and confesses, moreover, that all the comedies before his, were composed not only of men and women, but that before his, the great business of comedy consisted in making difficulties for the purpose of removing them; in distressing poor young lovers, and in rendering a happy marriage the object of every catastrophe.

'Yet though the Author of the School for Wives pleads guilty to all these charges, still in extenuation of his offence, he begs leave to observe, that having only men and women to introduce upon the stage, he was obliged to compose his Dramatis Personæ of meer flesh and blood; if however he has thrown this flesh and this blood into *new* situations; if he has given a *new* fable, and placed his characters in a point of light hitherto unexhibited:—he flatters himself that he may call his play, a new play; and though it did not exist before the creation of the world, like the famous Welch pedigree, that he may have some small pretensions to originality.'

By this method of expatiating, we suppose, the Author means to prepossess people in favour of his play; but in our apprehension he is mistaken. We imagine that his Readers would have more readily yielded him the praise which he may really deserve, if he had not, in this manner, preferred his claim to it. Reviewers, however, are grave, dispassionate men; and ever disposed to overlook the little infirmities and foibles of deserving Authors. They will therefore forgive the faults of the preface; and proceed to consider the work which it introduces to our notice.

The general moral of this play is, in itself, excellent, and peculiarly seasonable, at a time, when conjugal infidelity in the men, is repaid in kind by the ladies, with an offensive and masculine hardiness; and all the soft and winning graces of the sex are almost lost to the world.—The Author has also very happily exposed the folly and absurdity of duelling.

The first Act is opened by two lovers privately engaged—Captain Savage, and Miss Walsingham; whose conversation principally turns on an intrigue of Belville's. This Belville is the husband who furnishes the wife with subjects for her les-

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sons. He had got acquainted with and deluded Miss Leeson, niece of Mrs. Tempest, the mistress of General Savage, who is the Captain's father. Belville had effected this under pretence of being an Irish manager, and had engaged the Lady for the Dublin stage. Mrs. Tempest procured some knowledge of his design, and had upbraided him with it in the hearing of Mrs. Belville; but in so outrageous a manner, that Belville easily persuaded his *good wife* that the woman was mad. Mr. and Mrs. Belville join Captain Savage and Miss Walsingham; and a few words pass on this subject, when Lady Rachel Mildew sends her compliments and says she will wait on Mr. and Mrs. Belville. Some witty hints are given of a love-affair between this Lady, who is a poet and a wit, and Torrington, an old lawyer; and Miss Walsingham tells us, 'that Lady Rachel puts her charms into such repair, whenever she expects to meet him, that her cheeks look for all the world like a rasberry ice upon a ground of custard.'—This piece of wit has been applauded, but we apprehend it to be defective in many essential requisites of a simile. It is not at all to be understood, but by those who are admitted to the tables of the great; and it gives extraordinary trouble to a *Reviewer*, who must of *necessity*, be at a loss to judge of the propriety of such *dainty* allusions.—However, as the Author may, in this instance at least, object to the competency of the court, we shall drop the point, and proceed.

The scene changes to Leeson's chambers in the Temple. Leeson is brother to the girl who is deluded by Belville. And Conolly is a faithful and affectionate Irish servant. Leeson is in difficulties, which are to be removed by his running away with a girl of large fortune. In the mean time he sends a challenge to Belville for the injury done to his sister.—The scene removes us to an apartment at Belville's; and opens with one of the best lessons in the School for Wives.

'*Mrs. Bel.* How strangely this affair of Mrs. Tempest hangs upon my spirits! though I have every reason from the tenderness, the politeness, and the generosity of Mr. Belville, as well as from the woman's behaviour, to believe the whole charge the result of a disturbed imagination—Yet suppose it should be actually true:—heigho! well, suppose it should;—I would endeavour—I think I would endeavour to keep my temper:—a frowning face never recovered a heart that was not to be fixed with a smiling one:—but women in general, forget this grand article of the matrimonial creed entirely; the dignity of insulted virtue obliges them to play the fool, whenever their Corydons play the libertine;—and, poh! they must pull down the house about the traitor's ears, though they are themselves to be crushed in pieces by the ruins.'

This excellent soliloquy is interrupted by the introduction of Lady Rachel Mildew, and the conversation turns on love, on poetry, and on Miss Leeson, as a candidate for the stage. They,

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They see Belville and Captain Savage approaching, and they retire. In the conversation between Belville and Savage, the latter assures the Captain that he has an intrigue with Miss Walsingham; and this forms one of the perplexities of the play.

The second Act opens with a conversation between *General* Savage, the Captain's father, and his friend Torrington; in which the spirit of a *keeper* is very happily exemplified. The General expresses his resolution to get Miss Moreland for his son; and to marry Miss Walsingham himself: but in attempting to pay his devoirs, he meets with those mortifying interruptions and checks from his mistress, which hold him up to the audience as an irresistible object of laughter. The dialogue, here, between the old Gentleman, his friend, and his mistress, is very well managed, on the whole; but we think the Author is not happy in his similes. That which is taken from the punishment of a felon who refuses to plead, is too far-fetched. The punishment is so seldom inflicted that it is not known to one man in ten thousand. And *gilding a death warrant for the execution of a prisoner* is a custom which we believe to be totally unknown.

This is followed by a lively dialogue between Miss Walsingham and Belville in which the vanity of that gay Gentleman is severely mortified; which is the reason, we suppose, that he swears '*by the stings of mortification.*' On Miss Walsingham's departure, he is joined by Captain Savage, who is made easy by his account of the interview. While they are in conversation Goosoby brings Belville a challenge from Leeson, and a duel is appointed. When they retire, General Savage and Miss Walsingham meet, and as the following conversation is one of the best scenes in the play, we shall give it our Readers as a farther specimen of the Author's talents and style.

'*Enter Miss Walsingham.*

'*Miss Wal.* General Savage, your most humble servant.

'*Gen. Sav.* My dear Miss Walsingham, it is rather cruel that you should be left at home by yourself; and yet I am greatly rejoiced to find you at present without company.

'*Miss Wal.* I can't but think myself in the best company when I have the honour of your conversation, General.

'*Gen.* You flatter me too much, Madam; yet I am come to talk to you on a serious affair, Miss Walsingham; an affair of importance to me and to yourself. Have you leisure to favour me with a short audience if I beat a parley?

'*Miss Wal.* Any thing of importance to you, Sir, is always sufficient to command my leisure——'Tis as the Captain suspected. *(aside.)*

'*Gen.* You tremble, my lovely girl, but don't be alarmed; for though my business is of an important nature, I hope it won't be of a disagreeable one.

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'*Miſs Wal.* And yet I am greatly agitated. *(aſide)*

'*Gen.* Soldiers, Miſs Walſingham, are ſaid to be generally favoured by the kind partiality of the Ladies.

'*Miſs Wal.* The ladies are not without gratitude, Sir, to thoſe who devote their lives peculiarly to the ſervice of their country.

'*Gen.* Generouſly ſaid, Madam. Then give me leave, without any maſked battery, to aſk if the heart of an honeſt ſoldier is a prize at all worth your acceptance.

'*Miſs Wal.* Upon my word, Sir, there's no maſked battery in this queſtion.

'*Gen.* I am as fond of a coup de main, Madam, in love as in war, and hate the tedious method of ſapping a town, when there is a poſſibility of entering ſword in hand.

'*Miſs Wal.* Why really, Sir, a woman may as well know her own mind, when ſhe is firſt ſummoned by the trumpet of a lover, as when ſhe undergoes all the tireſome formality of a ſiege. You ſee I have caught your own mode of converſing, General.

'*Gen.* And a very great compliment I conſider it, Madam. But now that you have candidly confeſſed an acquaintance with your own mind; anſwer me with that frankneſs, for which every body admires you ſo much, Have you any objection to change the name of Walſingham?

'*Miſs Wal.* Why then, frankly, General Savage, I ſay, No.

'*Gen.* Ten thouſand thanks to you for this kind declaration.

'*Miſs Wal.* I hope you won't think it a forward one.

'*Gen.* I'd ſooner ſee my ſon run away in the day of battle;—I'd ſooner think Lord Ruſſel was bribed by Lewis the 14th;—and ſooner vilify the memory of Algernoon Sydney!

'*Miſs Wal.* How unjuſt it was ever to ſuppoſe the General a tyrannical father! *(aſide)*

'*Gen.* You have told me condeſcendingly, Miſs Walſingham, that you have no objection to change your name; I have but one queſtion more to aſk.

'*Miſs Wal.* Pray propoſe it.

'*Gen.* Would the name of Savage be diſagreeable to you? ſpeak frankly again, my dear girl.

'*Miſs Wal.* Why then, again, I frankly ſay, No.

'*Gen.* You make me too happy; and though I ſhall readily own, that a propoſal of this nature would come with more propriety from my ſon——

'*Miſs Wal.* I am much better pleaſed that you make the propoſal yourſelf, Sir.

'*Gen.* You are too good to me. Torrington thought that I ſhould meet with a repulſe. *(aſide)*

'*Miſs Wal.* Have you communicated that buſineſs to the Captain, Sir?

'*Gen.* No, my dear Madam, I did not think that at all neceſſary, I have always been attentive to the Captain's happineſs; and I propoſe that he ſhall be married in a few days.

'*Miſs Wal.* What, whether I will or no?

'*Gen.* O, you can have no objection.

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'*Miss Wal.* I must be consulted however about the day, General; but nothing in my power shall be wanting to make him happy.

'*Gen.* Obliging loveliness!

'*Miss Wal.* You may imagine, that if I was not previously impressed in favour of your proposal, it would not have met my concurrence so readily.

'*Gen.* Then you own, that I had a previous friend in the garrison.

'*Miss Wal.* I don't blush to acknowledge it, when I consider the accomplishments of the object, Sir,

'*Gen.* O, this is too much, Madam; the principal merit of the object is his passion for Miss Walsingham.

'*Miss Wal.* Don't say that, General, I beg of you; for I don't think there are many women in the kingdom who could behold him with indifference.

'*Gen.* Ah, you flattering, flattering angel. And yet, by the memory of Marlborough, my lovely girl, it was the idea of a prepossession on your part which encouraged me to hope for a favourable reception.

'*Miss Wal.* Then I must have been very indiscreet; for I laboured to conceal that prepossession as much as possible.

'*Gen.* You cou'dn't conceal it from me! you cou'dn't conceal it from me! the female heart is a field which I am thoroughly acquainted with; and which has more than once been a witness to my victories, Madam.

'*Miss Wal.* I don't at all doubt your success with the Ladies, General; but as we now understand one another so perfectly, you will give me leave to retire.

'*Gen.* One word, my dear creature, and no more: I shall wait upon you sometime to-day with Mr. Torrington, about the necessary settlements.

'*Miss Wal.* You must do as you please, General, you are invincible in every thing.

'*Gen.* And if you please, we'll keep every thing a profound secret, till the articles are all settled, and the definitive treaty ready for execution.

'*Miss Wal.* You may be sure, that delicacy will not suffer me to be communicate on the subject, Sir.

'*Gen.* Then you leave every thing to my management.

'*Miss Wal.* I can't trust a more noble negociator. [*Exit.*

'*Gen.* The day's my own! *(sings)* "Britons, strike home! strike home! Revenge, &c." [*Exit singing.*

This is the general style and manner of the play. The Reader will perceive, that it is spirited, and agreeable; but, in one or two instances, somewhat injured by an affected phrase, or a studied turn of a sentence. *To be communicate* is one of these affectations, if it be not an error of the press. And to refer to the late attempt against the memories of Lord Russel and Algernoon Sydney, is unbecoming the Comic Muse. The question relating to those Gentlemen, is either of a literary or a political nature; and till it be clearly decided, it is invidious,

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and perhaps cruel, to raise the cry of mad-dog against the individual who has ſtarted it.

The third Act opens with a ſcene at Miſs Leeſon's lodgings; where Lady Rachel Mildew, and Mrs. Belville, meet, to try the abilities of the young actreſs; or, rather, to gratify the jealous curioſity of the laſt-mentioned Lady. Belville, as theatrical manager, enters, and is diſcovered by his wife: he is ſorry, and ſhe is forgiving, and ſo the matter is made up. Then follows a ſcene between General Savage and his ſon; a proper counterpart to that which we have given the Reader between the General and Miſs Walſingham. We ſuppoſe the continuance of this miſtake was expedient to the Author's fable; and we believe it to be the principal circumſtance which denominates it *new* *, according to his own opinion of that circumſtance: it would otherwiſe, perhaps, have appeared to him improbable, that two or three converſations ſhould have been carried on by perſons ſo intereſted and in a matter ſo important, and that yet this miſtake ſhould ſtill continue.—But to go on with the play.

Lady Rachel and Mrs. Belville, not entirely ſatisfied with Belville's repentance, lay a plot to try him. Lady Rachel is to play the part of Miſs Walſingham, and to draw him into an intrigue. She counterfeits Miſs Walſingham's hand-writing; and her letter is delivered to Belville while Captain Savage is with him; and as the Author has not choſen to make his hero very delicate and ſecret in his amours (for that would have been perhaps too *ſentimental*) he reads it out; and the other ſtamps and exclaims as became him. The ſervant ſuddenly brings word that Miſs Walſingham is overturned at Belville's door, and carried into the houſe in a fit. The Captain flies to her aſſiſtance; finds her recovered; and they have a kind of quarrel about Lady Rachel's letter. The old General interrupts them; and the miſtake which has been ſo uſeful to the Author is in ſome meaſure removed; and the lovers go out in diſtreſs.

The fourth Act opens with the diſtreſs of Mrs. Belville on account of her huſband's duel with Leeſon. The duel terminates much to the honour of Belville. The ſcene then changes to Belville's houſe, and an intire explanation enſues between Miſs Walſingham and General Savage, to the great mortification of that Gentleman. This ſcene is followed by a more ſerious one between Belville and his wife. But the Author is not a Steele or a Cumberland in ſentimental matters.

Captain Savage, who is not yet undeceived, in relation to Miſs Walſingham, meets the General, and after heartily agreeing to abuſe her, they reſolve to go to the maſquerade, where,

* Vide Preface.

accord-

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according to the forged letter, she is to go off with Belville. About this time Leeson is discovered to have run away with Emily, Belville's sister. He is pursued by Belville, who generously consents to his having her.

The business at the masquerade is conducted in the beginning of the fifth Act. Belville there pursues his wife, mistaking her for Miss Walsingham; but instead of making love to her, he professes his intention to reform, and henceforth, to be faithful to the virtues of Mrs. Belville. They are interrupted by the General, the Captain, and Torrington; whose aim is to discover the baseness of Miss Walsingham. Belville secures her in a closet; and after some altercation, the Captain draws, and resolves to force his way to his unfaithful fair one. At that instant Mrs. Belville comes forth, to the astonishment of the whole company, and Belville is confirmed in his determination to be a good husband. This is followed by a reconciliatory scene between Captain Savage and Miss Walsingham; and the play concludes as usual by bringing all the proper people together; putting the lovers in the way of matrimony; and making the reformed rake give some good advice to the audience.

We have so many occasions to review compositions of this kind that we find it difficult to avoid a sameness in our manner of criticising them. Some of our Readers may expect we should execute this business in form; and treat the subject in order of *fable*, *character*, *unity*, &c. This we do not imagine to be necessary, where there is nothing remarkable, with respect to those articles. The play before us, would not bear a comparison with some of our comedies in point of wit; or with others for sweet language and moral sentiments. But the Author has, in a great degree, succeeded in compromising the difference between the two parties who now divide the theatre. He has more business, spirit, and intrigue, than many of our sentimental writers; he is not inelegant in his style; and he has more decency, instruction, and morality than is to be found in our modern witty performances, without being in the least heavy, or unentertaining in his manner.

As the influence of the stage upon the language of a country is great, the critic, amidst his attention to higher objects, will not overlook those little improprieties which, if not timely reprehended, may grow fashionable, from the popular notion that the theatre is the school of correct and elegant speaking and writing. We have noticed one imperfection of the kind here hinted at, which has disgusted us in almost every page of this comedy; viz. the vicious custom of contracting, gutting, and frittering words to pieces, by the misapplication of those *elisions* which are frequently necessary in versification, but seldom, if ever, requisite, or allowable, in prose. In dialogue, indeed, or in any other

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other prose writings, this abuse of contraction, seems to partake only of the affected style of a mincing milliner, or a coxcomb valet. We were, therefore, surprised to see such barbarism introduced in, otherwise, so genteel a play as this School for *Wives*, but not for *language*. For here we meet with multitudes of such ill-looking abbreviations as *is'n't*, *was'n't*, *cou'dn't*, *shou'dn't*, *didn't*, *hav'n't*, *hadn't*, *won't*, *darn't*, with many more, equally uncouth, barbarous, and vulgar; and which, too, are put into the mouths of people who are supposed to have enjoyed the advantages of education. By this means the jargon comes recommended to the audience, as the very *bon ton* of polite conversation. But we hope Mr. A. will profit of this not unfriendly admonition; and that, in the next edition of his play, he will honestly restore the vowels belonging to every word, which he has thus licentiously plundered of their rightful property.

ART. IX. *A New Inquiry into the Causes, Symptoms, and Cure, of putrid and inflammatory Fevers*; with an Appendix on the Hectic Fever, and on the ulcerated and malignant Sore Throat. By William Fordyce, M. D. 8vo. 3s. sewed. Cadell. 1773.

WE are at a loss to determine on what account our Author has called this a *New Inquiry*; as we find, after an attentive perusal of the work, that it contains more of the parade of science, than any *new matter* of information, either with respect to the nature or the cure of fevers.

The Appendix treats of the hectic fever, and the ulcerated and malignant sore-throat.—In the first of these, Dr. Fordyce very judiciously recommends repeated small bleedings, a strict antiphlogistic diet, and change of air.

In the management of the malignant sore-throat, our Author condemns the use of aromatic cordials, blisters, and anodyne astringents.

The following is Dr. Fordyce's method of cure in this disease.

'It is agreed on all hands, that the body must be very plethoric indeed, and in adults only, to require bleeding: I never saw it necessary even once. I believe the repetition of it to be in general deadly.

'Neither do hæmorrhages from the nose relieve the patient: they have indeed been reckoned dangerous here, as in other putrid distempers; and yet I have seen them happen very often, without proving a mortal symptom. In the blood, if drawn away, the crassamentum is rather of a lax gelatinous texture, than dense or compact, fine and rich, florid as lamb's blood, and quite soft.—See Doctors Fothergill and Huxham.

'Emptying the stomach by a gentle vomit will scarce ever fail to be of use; and there certainly appears to be a part of

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the putrid humours, that can only be discharged from the body by the stomach.

'Where there is a looseness, I generally correct the humours with my antiseptic wine-whey, No. II. * by lemonade, tamarind tea, or imperials. I never saw the looseness treated in this manner do hurt, though the purging is commonly dreaded as the greatest scarecrow in the malignant sore-throat, and therefore checked by every power of art. It did not hurt last summer in two young gentlemen, of noble families, though it went on after the scarlet and crimson eruption was complete: and where it has been stopped by opiates and adstringents, it has still proved fatal.

'We have seen cases in which blisters did not mend the matter. Heredia seldom found any benefit from them; and we have remarked above, that if made of cantharides, they are totally against the genius and character of the putrid fever. To look for any utility from the discharge they occasion, in a disease where there scarcely exists any purulency, and where there is too much stimulus every where, appears rather to be worthy of a doating nurse, than of a man of sense and skill.

'Dr. Fothergill has given us the history of two cases where warm aromatic cordials and anodyne astringents were administered assiduously, with suitable nourishment, and vesicatories applied successively to the neck, the back, and arms, but without effect.

'There is not in this disease a more favourable symptom than a disposition to sweat, with a soft and moist skin: nothing seems to shorten it so much, to take off the delirium sooner, or to promote so happily a good sediment in the water. Our first and our seventh Formula † have the best effects in this way. How

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II.

* SERUM ANTISEPTICUM VINOSUM.

℞. Lact. vaccin. ℔iß.
Aquæ puræ ℔ß.
Simul ebulliant; dein admisce vini Rhenani veteris, vel vini albi cujusvis Hispanici, ℥ij. succ. limonior. ℥i. ut fiat serum.

I.

† SERUM ANTISEPTICUM.

℞. Lact. vaccin. ℔iß.
Aquæ puræ ℔ß.
Simul ebulliant; dein admisce succ. aurantiorum Sevill.; limonior. ā ℥iß. ut fiat serum.

VII.

HAUSTUS DIAPHORETICUS SEDATIVUS.

℞. Spirit. Mindereri.
Aquæ puræ ā ℥vi.
Liquor. anodyn. miner. Hoffman. gutt. xx.
Syrup. e meconio ℥i.
M. fiat haustus bis in die sumendus, aut 8vâ quâque horâ.

seldom

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seldom does Peruvian bark perform any of these good offices for the patient!

'I never gave volatiles, except Mindererus's spirit, salt of amber, or the anodyne liquor of F. Hoffman, which are all antiseptic; because I know that volatiles only dispose the juices to be more putrid, or quicken the putrid process where it has already taken place too surely.

'Where cordials are wanted, or indicated, we can be at no loss while currant jelly, orange and lemon, or wines diluted into what is called bishop or negus, or yet pure wine or old cyder, can be had. I am not acquainted with any better cordial draught than our seventh or eighth Formula *. I never did, nor ever do expect to see the strength supported, or the disease alleviated, by any possible preparation of animal substances. After sweating has begun, I believe wine will never hurt, if given with moderation, either diluted as above, or mixed with panada, sago, rice, and other gruels. Contrast with this kind of practice theirs, who give draughts, composed of God knows what, so often as every two or three hours day and night, for days and nights successively, as if nature neither required other drinks, or foods, or repose.

'If the circumstances of the case require it, Peruvian bark is hurried down with the same haste and solicitude; and bark must be given in our sinks, whether indicated or not. Where this best and only true febrifuge drug is necessary, (and it has often the happy power of triumphing over malignity in this disease, as well as in other putrid fevers, given as in our twelfth Formula †) let it in God's name be given in sufficient quantity to put them in a state of safety, but not persevered in for days and nights together, without any respite to the poor persecuted patient, when either the difficulty no longer exists, or the state of the skin, or the increased dryness, blackness, and hardness of the tongue, so strongly and fully point out the impropriety of persisting longer in its use; or as if it were, even in such a situation, our last and sole resource, though in fact we have so many other aids from fruits, wines, and strong antiseptics both

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VIII.

* HAUSTUS CARDIACUS DIVITUM.

℞. Vini Burgundic.
vel Burdegalens.
aut Rhenani veteris, ℥ij.
Sextâ quâque horâ sumendus, aut pro re natâ.

XII.

† FEBRIFUGUM ANTISEPTICUM.

℞. Decoct. (fortior.) cortic. Peruvian. ℥ij.
Spiritûs salis marin. gutt. v.
M. fiat haustus pro re natâ sumendus & repetendus.

vegetable

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vegetable and mineral. These last remarks are equally applicable to the putrid fever at large, and to the malignant sore-throat under consideration.'

ART. X. *A Treatise on the Kinkcough.* With an Appendix, containing an Account of Hemlock, and its Preparations. By William Butter, M. D. Fellow of the Royal College of Physicians, Edinburgh. 8vo. 3s. sewed. Cadell. 1773.

THE following are Dr. Butter's principal conclusions with respect to the nature, seat, and occasional cause of the Kinkcough.—That it is an epidemic contagious disease of the spasmodic kind; that the primary affection, is a morbid irritability of the mucous glands; that it is not seated either in the lungs, the top of the gullet, or stomach, but in the intestinal canal; and that an infectious miasma is the occasional cause.

There is one very obvious objection to what our Author advances concerning the seat of the disease. If the chincough be a disease of the mucous glands, whence is it that the glands of the intestinal canal should be first affected? Infectious miasmata floating in the air, and repeatedly inspired with the breath, should primarily affect the glands of the trachea and lungs, rather than those of the intestines.

But the most valuable part of this publication is the method of cure, provided further experience confirms the Author's observations.

Hemlock, according to this Writer, is specific in this disease; and the following Corollaries are the result of Dr. Butter's experience of the effects of this powerful medicine:

COROLLARIES.

'I. As hemlock hath not disagreed with any one of the foregoing patients, we may conclude that it will very seldom be contraindicated in the kinkcough, through what is called idiosyncrasy, or peculiarity of temperament.

'II. This medicine cures the kinkcough even in the last month of pregnancy, and in the first months of infancy; and is absolutely safe both for mother and child.

'III. Hemlock is so far from occasioning spasms in children, that it is a certain cure for a spasmodic disease, which hath hitherto resisted all other medicines. Besides, it certainly prevented spasms, and probably fatal convulsions, in the child, case fifth; notwithstanding a constitutional tendency, a rapid dentition, and an obstinate kinkcough, all conspired to bring them on.

'IV. It is a good medicine in dentition.

'V. It cures the symptoms attending the round worms, and even expels these vermin.

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'VI. It takes off fever in some instances.

'VII. It stops immoderate excretions.

'VIII. It sometimes promotes sweat.

'IX. It frequently keeps the body open, and sometimes even purges.

'X. It often does not sensibly affect any secretion or excretion.

'XI. It immediately procures better nights in the kinkcough.

'XII. It immediately abates the vomiting, and generally carries it off in a few days.

'XIII. The phlegm is daily diminished during the use of this medicine; for less and less is thrown up while the vomiting continues.

'XIV. The kink daily abates in force and frequency, and is generally removed, together with all its concomitant symptoms, except a slight cough, in the space of a week: and this is often the case, even in some instances of complication with other diseases; as dentition, or worms.

'XV. Thus hemlock is a specifick in the kinkcough according to the most proper interpretation of that word; for it acts on all the symptoms at once, or rather on the proximate cause: and so by diminishing the irritation, all the symptoms must of course diminish in the same proportion, till at length they are entirely removed, that is, till the disease is cured.

'XVI. Hemlock is not only a successful and expeditious cure for the kinkcough, but it is a medicine that can always be administered; for we cannot suppose an instance where the most froward child will refuse it, as it can be disguised in so many shapes, on account of the smallness of the quantity requisite, as well as the mildness of its sensible qualities.

'XVII. Finally, hemlock cures the kinkcough safely, certainly, expeditiously, and pleasantly: which are all the requisites of the most desirable and complete cure.'

Dr. Butter's general manner of exhibiting the hemlock, was as follows: 'Take of spring water, two ounces and a half; syrup of pale roses, half an ounce; hemlock-pill, one grain: mix them.' This mixture was taken at several doses, so as to be finished in the 24 hours: and the quantity of hemlock was gradually increased from one grain to ten or twelve grains, according to the age of the patient, or the effects of the medicine.

But for these and other particulars, we must refer our Readers to the treatise itself.

Annex

ART. XI. *A Description of the Human Eye, and its adjacent Parts*; together with their principal Diseases, and the Methods proposed for relieving them. By Joseph Warner, F. R. S. and Senior Surgeon to Guy's Hospital. 8vo. 2s. 6d. sewed. Davis. 1773.

THE following treatise, says Mr. Warner, is intended for the information and improvement of those young gentlemen in the professions of physic and surgery, whose ages and employments have not yet furnished them with sufficient opportunities of acquiring such a degree of knowledge, as long experience in private practice, and the advantages of many years attendance upon an hospital, are capable of affording.'

This description of the eye, we apprehend, is drawn up in such a manner, as to fulfil the Author's intention: the anatomical parts, and the descriptions of the diseases, are clear and concise; and the means of relief well adapted to the respective complaints.

As a specimen of the work, we shall give our Readers Mr. Warner's account of the *Glandulæ Ciliares* and their diseases.

GLANDULÆ CILIARES,

Otherwise called Glandulæ Sebaceæ Meibomii, together with their orifices termed Puncta Ciliaria, are situated in regular rows, parallel with the borders or internal edges of the palpebræ, formed by the tarsi. The tarsi are thin cartilages, composing the greatest portion of the edge of each eye-lid; which, from their texture and situation, seem designed by nature to keep the edges of the eye-lids properly smooth, and uniformly extended: by this wise contrivance the ciliary glands, with their respective orifices, or excretory ducts, are preserved at equal and proper distances from each other; and the latter are kept open, to admit of the oily fluid being discharged occasionally through them. The ciliary glands are often attacked with inflammation, enlargement, pain, and imposthumation, arising in different subjects from very different causes. Sometimes these effects are produced from common colds, attended with considerable inflammations of the tunica conjunctiva. Under these circumstances the complaint gives way to bleeding, purging, and a temporary confinement from the air and light; assisted by emollient fomentations; such as warm cow's milk, or milk mixed with warm soft water, warm barley water, warm water-gruel, or warm water alone, or to the steams of either of these directed to the part, and repeated several times a day, as may be found necessary. Sometimes emollient cataplasms applied warm to the eye-lids, and occasionally repeated, joined with purging physick administered at proper intervals of time, will be found expedient. By this treatment the parts become softened, and relaxed; the ciliary puncta are enlarged, and a discharge issues through them resembling matter; which discharge should be encouraged till the turgidness of the eye-lids is removed: then, and not before, if at all necessary, astringent washes, and ointments, may with propriety be used to the eye-lids and conjunctive coat; or it may without risque be sometimes left to the course of nature

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ture alone, whose efforts we shall often find, in these and many other instances, to answer the purpose most effectually. But as these glands are often diseased from venereal causes, scrophulous causes, or such as are generally, though perhaps improperly, denominated, scorbutic habits of body; we shall find that the simple methods alone which are above prescribed, will prove ineffectual; unless assisted by proper regimen in diet, joined with alteratives of different kinds, adapted to the nature of the disease; to wit, Mercurius Dulcis Merc. Calcin. Pil. Plum. the Extractum Cicutæ, alkaline absorbents, decoctions of the woods prepared in lime water, or common water, decoctions of the Peruvian bark, prepared in the like manner as we have recommended for the woods, or the Peruvian bark in substance. Two kinds of preparations of the woods are ordered in the London Dispensatory, under the appellations of Aqua Calcis magis composita, and Aqua Calcis minus composita; the efficacy of which may be sometimes assisted by proper doses of the Vinum Antimoniale, as occasion may require; observing at all times to prevent costiveness; and, if necessary, to divert the humour from the eyes, by blisters applied to the neck, head, or betwixt the shoulders, which act not only as stimulant and evacuants, but as alteratives, by the salts of the Cantharides being copiously absorbed into the circulation, and speedily mixing with the mass of blood, by means of the absorbent or inhaling vessels of the cutis. Issues also are advisable, made by incision, or caustic."

This gentleman is likewise author of a volume of *Cases in Surgery*, which was mentioned with respect, in our Review, vol. xi. p. 157.

ART. XII. *Account of Leland's History of Ireland*, concluded.

WE are now come to a very busy and important period of the Irish history; a period peculiarly interesting to Englishmen, on account of its intimate connection with the affairs of Great Britain, and the influence it had upon them. From the several objects which here present themselves, we shall select some of those that may be deemed worthy of being particularly distinguished.

Of these, the first we shall notice, is the administration of Lord Wentworth, afterwards Earl of Strafford. It is well known that the conduct of this celebrated statesman, in Ireland, formed a principal part of his political life; and furnished many of the articles on which his impeachment was grounded. He assumed his government with a mind and affection fixed on one single object, the immediate interest of his royal master; and happily the service of the crown obliged him to study the improvement of the realm. He had heard of the turbulence and disorders of this country; and hence inferred the necessity of that severe and rigorous administration which suited his own austerity and arrogance. Ireland he regarded as a conquered

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kingdom in the strictest sense. He avowed and defended the opinion, under all the terrors of impeachment, when it was charged against him as a traitorous principle; and from this crude conception he deduced a consequence at once ridiculous and detestable, that the subjects of this country, without distinction, had forfeited the rights of men and citizens; and for whatever they were permitted to enjoy, depended solely on the royal grace.

The conduct of Lord Wentworth was suitable to these sentiments and dispositions. His arbitrary spirit appeared in almost every measure pursued by him, whether the measure in itself was right or wrong. He treated the most distinguished of the Irish subjects with a contempt and insolence scarcely to be paralleled; and all who were not readily disposed to comply with the greatest stretches of the prerogative, were held by him in the utmost detestation.

'Lord Wentworth, at the moment of his inauguration, disgusted those he was to manage, by an incident, says Dr. Leland, not worthy to be noted, but that incidents apparently trifling serve to discover men's tempers and dispositions. When he had visited the late Lords Justices, with an affected attention, which the proudest are the most ready to shew to their immediate inferiors; and had been formally invested with his office, he summoned a council; but agreeably to the usage of that court, in which he had been trained to business, but which was utterly unknown in Ireland, he summoned only a particular number, to the utter mortification of those who were omitted. And those who were collected, among whom were the late Justices, he was so careless or so insolent, as to offend by a wanton indignity. They assembled at the hour appointed; but the Deputy, either from an affectation of state, or from a more agreeable engagement with a Lady, whom he met in Dublin, and had just declared to be his wife, neglected them for some hours; and when he at length appeared, instead of conferring on the business for which they had been summoned, only charged the judges to represent in their circuits the favour which the King offered to such as would repair their defective grants; and to satisfy the Protestants with regard to the new imposition for maintainance of the army, as a charge necessary in itself, and intended chiefly for their defence. Thus, with an air of careless insolence, he dismissed the council, declaring that they should be again speedily convened, to deliver their opinions on the means of supplying the King's immediate necessities.'

Both the excellencies and demerits of Lord Wentworth's government are placed, by our ingenious historian, in a clear and striking light. It must be acknowledged that the measures of this nobleman were, in several respects, wise and salutary, and that they have greatly contributed to the present affluence and prosperity of Ireland. This has been especially the case, with regard to the beginning and encouragement which he gave to the establishment of the linen manufactory. Nevertheless, his

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private oppreſſions were ſo enormous, and his public conduct ſo arbitrary, illegal, and unconſtitutional, that Dr. Leland appears to us to have carried his candour to an exceſs, in the following diſplay of the merits of the Lord Deputy's adminiſtration:

'But however individuals were aggrieved by the imperious ſeverity of the preſent government, the nation, which had never known a ſtrict and ſcrupulous adminiſtration of Engliſh law, cleared from every thing arbitrary or oppreſſive, was abundantly conſoled by the advantages derived from the adminiſtration of Lord Wentworth. The army, which had long proved an odious and intolerable burden to the inhabitants, yet ſcarcely of eſſential ſervice to the crown, was well diſciplined, duely paid, preſerved in good condition, inoffenſive to the peaceable ſubjects, and formidable to the enemies of government. The revenue was unencumbered, and a large ſum lay ready in the exchequer, to anſwer any ſudden emergency. The eccleſiaſtical eſtabliſhment was protected, the revenues of the church improved, and abler and more reſpectable teachers generally provided for the people. The Scottiſh puritans were indeed ſometimes offended at the indulgence ſhewn to recuſants; but in the preſent ſituation of the kingdom, where far the greater number of inhabitants, and thoſe poſſeſſed of power and conſequence, were of the Romiſh communion, the moſt obvious maxims of policy forbad any rigorous execution of penal ſtatutes. It was ſufficient to confine recuſants to a leſs public and offenſive exerciſe of religion, ſo as to preſerve the authority of government, without provoking violent and dangerous diſcontents. Peace, order, obedience, and induſtry, diſtinguiſhed the preſent period from that of any former adminiſtration; the value of lands was encreaſed; commerce extended; the cuſtoms amounted to almoſt four times their former ſum; the commodities exported from Ireland were twice as much in value as the foreign merchandize imported; and ſhipping was found to have increaſed even an hundred fold. Such were the benefits derived from the adminiſtration of Lord Wentworth, however in many inſtances juſtly unpopular, odious, and oppreſſive.'

Another object, too important in every view to be paſſed over unnoticed, is the Iriſh rebellion of 1641. The cauſes and circumſtances that led to this dreadful event, and the views of the ſeveral parties concerned in it, are well explained by our Author, whoſe account of the powerful operation of religious principles and prepoſſeſſions we ſhall lay before our Readers.

'Far the greater number of inhabitants were obſtinately devoted to Popery, provoked and mortified by the penal ſtatutes of Elizabeth, and impatient of the odious diſqualifications impoſed upon them. Theſe ſtatutes indeed had not been generally enforced in their full rigour. Sometimes, however, the inſolence of popiſh eccleſiaſtics provoked the execution of them; ſometimes the terror of them was uſed as a political engine to extort conceſſions from the Popiſh party; and in either caſe, there was pretence ſufficient for exciting popular clamour. The Romiſh clergy had that influence even over the gentry of their communion, with which they are inveſted by the tenets of their religion; the ignorant herd of Papiſts they governed at their pleaſure.

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pleasure. They had received their education, and imbibed their principles in foreign seminaries, particularly of France and Spain. Hence they returned to Ireland, bound solemnly to the Pope in an unlimited submission, without profession, or bond of allegiance to the king; full fraught with those absurd and pestilent doctrines, which the moderate of their own communion professed to abominate; of the universal monarchy of the Pope, as well civil as spiritual; of his authority to excommunicate and depose Princes, to absolve subjects from their oaths of allegiance, and to dispense with every law of God and man; to sanctify rebellion and murder, and even to change the very nature and essential differences of vice and virtue. With this, and other impious trumpery of schools and councils, they filled their superstitious votaries, "contrary," says Walsh, the Irish Franciscan, "to the letter, sense and design of the Gospel, the writings of the Apostles, and the commentaries of their successors, to the belief of the Christian church for ten ages, and moreover, to the clearest dictates of Nature."

'Ecclesiastics of such a spirit and such principles were suffered to erect a spiritual jurisdiction in Ireland, exercised under the papal authority, generally with connivance, sometimes under the protection of Popish magistrates (for such men had in some instances been admitted to magistracies, without taking the oath of supremacy). But this jurisdiction was precarious, subject to the restraint and animadversion of the civil power; and therefore little suited to the ideas of clerical authority formed in countries, where Popery was legally established. The state connived at the private exercise of their religious rites and devotions. But their imaginations were forcibly impressed with that pomp of religion, which they had seen in foreign countries. They had been witnesses of the grandeur of foreign Prelates, the reverence paid to all orders of their clergy, their noble endowments, and comfortable revenues. They were mortified at their own situation, the disguise and secrecy to which they were reduced, the scanty and dependent subsistence, which they were impatient to exchange for the established income of the Protestant clergy. Small as it was at this time, yet in their hands it might be considerably improved by the superstition of the laity, and the terror of ecclesiastical censures.

It were fruitless and absurd to attempt the gratification of their desires in any way, but that of arms and insurrection. In foreign countries they found numbers of their countrymen, the offspring or followers of rebel chieftains, who were caressed and employed. They had little difficulty in inflaming such men with the remembrance of their family grandeur, the brave efforts of their fathers in the cause of religion and liberty, (for such was the language obvious to be used) their present state of depression, and the hopes of executing an effectual vengeance on their English oppressors. By the assistance of these their countrymen, or by the merit of being sufferers for religion, several of them gained access to ministers of state. To these they magnified the strength of the Irish Catholics, represented them as impatient to take arms for the faith, solicited succours for the pious undertaking, and sometimes received no unfavourable answers. Elevated by any marks of attention, and conceiving sanguine hopes

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from the slightest intimations of favour and encouragement, they dispatched their emissaries into Ireland, to practise with the old Irish. The old Irish, proud, querulous, violent, unemployed, disdaining every profession but that of arms, were easily roused to any desperate attempt.'

While we do justice to the ability, in general with which Dr. Leland has traced the origin, progress, and consequences of the rebellion in Ireland, we are obliged to confess that, in one respect, we have been considerably disappointed in the information we hoped for; and that is, with regard to the number of persons who were killed in what is commonly called the Irish Massacre. It is well known what different accounts have been given of this matter, and how much it hath, of late years, been the subject of discussion. Contemporary historians have represented the multitudes of the Protestants, who lost their lives by the cruelties of the rebels, to have been very great. The list of the sufferers has probably been exaggerated. This is generally the case in the first relation of atrocious events, when the minds of men are thrown into an unusual agitation; when their imaginations are heated, and their passions raised to the highest pitch of indignation and terror. On the other hand, those who have lately attempted to reduce the massacred to a small number, seem to have gone too far on the opposite side. But however this may be, Dr. Leland's Readers had just ground to expect some explicit information upon the subject. It was of too great importance in our general history to be left wholly undetermined; yet it is impossible to collect, in any degree, from the Doctor's narration, how many persons might probably be destroyed in the Irish massacre. He has, indeed, made an apology for his conduct in this respect; but we cannot regard it as, in any degree, satisfactory. It was the indispensable duty of a faithful historian not to be silent upon so material a point; and he might have discharged his duty, without entering into party disputes. Those who read Dr. Leland's History of Ireland, ought not to be laid under a necessity of recurring elsewhere, for instruction in any important fact relative to that kingdom.

The succession of various and interesting events, which intervened between the breaking out of the Irish rebellion and the restoration of King Charles the Second, is carried on, by our Author, in a masterly manner; and, would our limits permit, we could, with pleasure, refer to many passages, which are worthy of peculiar attention. We observe that the Doctor, through the whole of his narration, takes care to do full justice to the abilities, integrity, and actions of the Earl (afterwards Marquis and Duke) of Ormond. In his account of the transactions of the Earl of Glamorgan, he admits, and gives additional

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tional proofs of the authenticity of the commiſſion granted by King Charles the Firſt to that nobleman; a matter which had been rendered ſufficiently credible by Dr. Birch's inquiry, but which is now confirmed, beyond diſpute, by the ſecond volume of the Clarendon State Papers.

Our Readers will probably be entertained with the following laconic anſwer, from Jones, the Parliamentarian Governor of Dublin, to a letter of the Marquis of Ormond's, who, after having received a defeat, had written to Jones, to deſire that he would ſend a liſt of the priſoners he had taken.

"My Lord,

"Since I routed your army, I cannot have the happineſs to know where you are, that I may wait upon you.

"MICHAEL JONES."

The reſtoration of Charles the Second was an event of great expectation in every part of the Engliſh dominions. But in Ireland, after a deſperate civil war of almoſt nine years, various contentions of violent and embittered factions, and various revolutions of power and property, it naturally rouzed the hopes and fears of men, and kept their attention to the moſt intereſting objects of this life, ſtrained to a painful degree of anxiety. The old inhabitants, the new adventurers, Catholics, fanatics, every denomination of Proteſtants, and every party of Romaniſts, eyed each other with jealouſy, with envy, with ſuſpicion and averſion; impatient to be reſtored to their ancient poſſeſſions, to be confirmed in their new acquiſitions, to be pardoned for their delinquency, or to be rewarded for their ſervices.

The complicated difficulties, ariſing from this ſtate of perſons and things, and the proceedings relative to the acts of ſettlement and explanation, are fully and circumſtantially deſcribed by our Author. The act of explanation, which did not paſs till the year 1665, fixed the general rights of the ſeveral intereſts in Ireland, and eſtabliſhed a final and invariable rule for the ſettlement of that kingdom.

'Yet this, ſays Dr Leland, was but the beginning of the great work of ſettlement. The reſt depended on the execution of the act, and the application of the rule to particular caſes. Five commiſſioners were appointed, who, in all matters of difficulty, were to reſort to the Lord Lieutenant and council. An infinite number of perplexed caſes produced perpetual applications to the ſtate; and gave, for years, continual employment to the Duke of Ormond, in providing for the impartial execution of this act, and defeating the attempts of thoſe who laboured to evade it, by procuring grants and letters from the King.'

Scarcely had the act of Explanation paſſed, when the Engliſh Commons ſeemed to envy that proſperity of the ſubjects of Ireland which the ſettlement of that kingdom promiſed; and, notwithſtanding

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withstanding all the solicitude expressed for the interests of a new colony of their fellow-subjects, resolved on a measure calculated at once to mortify and distress them. In the parliament held at Oxford, in the year 1665, a bill was brought in for a perpetual prohibition of importing all cattle from Ireland, dead or alive, great or small, fat or lean. The violent and obstinate manner in which this affair was conducted, in the houses both of the Lords and Commons of England, is set forth, by Dr. Leland, in strong and lively colours; and he hath added the subsequent account of the effects of passing the act.

'The English nation soon felt the inconveniencies of an act, which wantonly put an end to an advantageous commerce. Discerning men saw the happy consequences which it must, in time, produce to Ireland. For the present, however, the Irish subjects were cast into despair. All commerce was interrupted; war made it necessary to guard against invasion; subsidies were due, but no money could be found. Ormond thought it both necessary and convenient to accept part of these subsidies in provisions, consulting at once the King's service and the ease of his distressed subjects. Nor was the King ill-disposed to alleviate the present difficulties of Ireland. With the consent of his council, obtained not without some reluctance, he, by an act of state, allowed a free trade from Ireland to all foreign countries, either at war or in peace with his Majesty. He permitted the Irish, at the same time, to retaliate on the Scots, who, copying from England, had prohibited their cattle, corn, and beef. The importation of linen and woollen manufactures, stockings, gloves, and other commodities from Scotland was forbidden, as highly detrimental to the trade of Ireland.

'The exportation of Irish wool was prohibited by law, except to England, by particular licence of the Chief Governor. Yet, in the order of council for free exportation, wool was not excepted. The Lords who had contended for the most unreasonable restraints on Ireland, and were declared enemies to Ormond, admitted in their debates, that wool should be included in the exportable articles: Such was their ignorance of the affairs of this kingdom, and such their inattention to the interests of England. Ormond suspected that some snare was laid, and some pretence sought for a future accusation, should he take too great liberties in an affair so delicate. Wool was not mentioned in the proclamation, nor would he consent to grant particular licences for exporting it. The Irish, forced by a necessity, which breaks through all laws and restraints, conveyed their wool by stealth to foreign countries, and have experienced the advantages of this clandestine commerce.

'But the most effectual measure which the Irish subjects could pursue to elude the violence of an oppressive law, was that of applying themselves to manufactures, and working up their own commodities; and in this they were countenanced and encouraged by the noble spirit of their Chief Governor.

'Men of abilities and knowledge in commerce were encouraged to suggest their schemes for promoting industry, and preventing the necessity of foreign importations. Sir Peter Pett presented a memo-

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rial to the Duke of Ormond, for erecting a manufacture of woollen cloth, which might at leaſt furniſh a ſufficient quantity for home conſumption. He chiefly recommended the making fine worſted ſtockings, and Norwich ſtuffs, which might not only keep money in the country, but be ſo improved, as to bring conſiderable ſums from abroad. He offered to procure workmen from Norwich: the council of trade, lately eſtabliſhed in Ireland, approved of his propoſal; the Duke of Ormond encouraged it, and erected the manufacture at Clonmel, the capital of his county-palatine of Tipperary. To ſupply the ſcarcity of workmen, Grant (a man well known by his obſervations on the bills of mortality) was employed to procure five hundred Walloon Proteſtant families from Canterbury to remove to Ireland. At the ſame time, Colonel Richard Lawrence, another ingenious projector, was encouraged to promote the buſineſs of combing wool, and making freezes. A manufacture of this kind was eſtabliſhed at Carrick, a town belonging to the Duke.

'But of all ſuch ſchemes of national improvement, that of a linen manufacture was moſt acceptable to Ormond. He poſſeſſed himſelf with the noble ambition of imitating the Earl of Strafford in the moſt honourable part of his conduct, and opening a ſource of public wealth and proſperity, which the troubles and diſorders of Ireland had ſtopped. An act of parliament was paſſed at Dublin to encourage the growth of flax and manufacture of linen. Ormond was at the charge of ſending ſkilful perſons to the Low Countries, to make obſervations on the ſtate of this trade, the manner of working, the way of whitening their thread, the regulations of their manufacture, and management of their grounds, and to contract with ſome of their moſt experienced artiſts. He engaged Sir William Temple to ſend to Ireland five hundred families from Brabant, ſkilled in manufacturing linen; others were procured from Rochelle and the Iſle of Ré, from Jerſey and the neighbouring parts of France. Convenient tenements were prepared for the artificers at Chapel-izod, near Dublin, where cordage, ſail-cloth, ticken, linen, and diaper were brought to a conſiderable degree of perfection. Such cares reflect real honour on the Governor, who thus laboured to promote the happineſs of a nation, and ſhould be recorded with pleaſure and gratitude, however we may be captivated by the more glaring objects of hiſtory.'

Our ingenious Author carries on, with equal ability and ſpirit, through the remainder of the volume, the detail of Iriſh affairs, down to the final ſettlement of the kingdom, in the year 1691. This is a very buſy and important period in the hiſtory of Ireland, including the latter end of Charles the Second's reign, the whole of James the Second's, and ſeveral of the moſt material tranſactions which attended the Revolution. The events here related are highly momentous to Engliſhmen, as well as to Iriſhmen; but for particulars, we refer to the work itſelf, which will afford ample ſatisfaction.

Without pretending exactly to coincide with Dr. Leland, in all his views and repreſentations of things, we may venture to

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pronounce that his History of Ireland is a very valuable performance, and beyond comparison superior to any other history of that country. It is written, perhaps, with as much variety as the nature of the subject, not always in itself the most advantageous, could well admit. The style is perspicuous, manly, strong, and generally elegant. The few inaccuracies which occur, are capable of an easy amendment.

It would have been an additional recommendation to the work, if there had been running contents in the margin, and if the dates of the year had been placed at the top of the page. The authorities, likewise, might have been referred to with greater precision.

Art. XIII. *The Apology of Theophilus Lindsey, M. A. on resigning the Vicarage of Catterick, Yorkshire.* 8vo. 3s. Johnson. 1774.

THE title of this performance cannot fail to excite the curiosity of the Public. For a clergyman to resign his living, except from a view to better preferment, or for some other purposes merely of a worldly nature, is indeed an uncommon phænomenon; and it is natural to enquire what are the causes of so extraordinary a conduct. In the case of Mr. Lindsey, his only motive appears to have been a principle of integrity. He hath declined to officiate any longer as a minister of the church of England, because he cannot conscientiously use the forms of its worship. Every man of honour and virtue will feel the moral excellence of such a behaviour.

But while justice is done to Mr. Lindsey's uprightness, it may still be matter of enquiry, how far the reasons upon which he hath acted will stand the test of sober examination. We mean his reasons in point of intellectual wisdom and judgement: for with regard to that higher species of wisdom which has a reference to the approbation of the Supreme Being, and to a future state, the man who, with a mistaken conscience, gives up his all to these great objects, is infinitely wiser than the whole tribe of statesmen, politicians, philosophers, divines, and bishops, who so readily sacrifice their scruples to what they are pleased to call public utility; which same public utility is always found to have a remarkable and happy coincidence with their own private emolument. A person's motives may be right, while his opinions are wrong. It was proper, therefore, in Mr. Lindsey to lay his case before the world, that it may be seen how far he has truth, as well as integrity, on his side.

The Apology is divided into six chapters. The first contains some strictures on the origin of the doctrine of the Trinity, and the opposition which it met with, to the time of the Reformation. In the second, the state of the unitarian doctrine,

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trine, in our own country more especially, from the æra of the Reformation, is particularly considered. The design of the third chapter is to prove, that religious worship is to be offered to the One God, the Father only. The fourth recites the causes of the unhappy defection among Christians from the simplicity of religious worship prescribed in the Scriptures of the New Testament. In the fifth, it is shewn how an union in God's worship may be attained; and the sixth gives a description of the Writer's particular case and difficulties.

It is usual with us, in reviewing any treatise, to follow the order of the work itself. But, in the present instance, we shall reverse that method, and begin with the last chapter; that we may be able to gratify our Readers, as early as possible, with the Author's account of his own situation and conduct.

'As far as my memory goes back, says he, I was impressed from my early youth with a love of truth and virtue, a fear of God, and a desire to approve myself to him, which have never left me to this hour, though not always equally governed by them, nor improving so great a favour and blessing from God as I ought to have done.

'After the usual time spent at school and in the university, I entered into the ministry of the gospel, out of a free and deliberate choice, with a full persuasion, that it was the best way in which I could serve God, and be useful to man, and with an earnest desire that I might promote these the great ends of it.

'Some things in the xxxix articles of our church I always disapproved. And I remember it struck me at the time, as a strange unnecessary entanglement, to put young men upon declaring and subscribing their approbation of such a large heterogeneous mass of positions and doctrines as are contained in the liturgy, articles, and homilies; especially, as I had observed, that none but those called Methodists, who were then much spoken of, preached in conformity to them. But I was not under any scruples, or great uneasiness on this account. I had hitherto no doubts; or rather, I had never much thought of, or examined into the doctrine of the Trinity: but supposed all was right there.

'Some years after, many doubts concerning that doctrine, which had sprung up in the mind at different times and from various causes, compelled me to a closer study of the scriptures with regard to it; for the state of suspense I was in was very uneasy to me. The more I searched, the more I saw the little foundation there was for the doctrine commonly received and interwoven with all the public devotions of the church, and could not but be disturbed at a discovery so ill suiting my situation. For in the end I became fully persuaded, to use St. Paul's express words, 1 Corinth. viii. 6. that *there is but one God*,

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God, the Father, and he alone to be worshipped. This appeared to be the uniform unvaried language and practice of the Bible throughout. And I found the sentiments and practice of Christians in the first and best ages corresponding with it. In a course of time afterwards, in the progress and result of this inquiry, my scruples wrought so far as to put me upon actually taking some previous steps, with a design to relieve myself by quitting my preferment in the church. What prevented this resolution from taking place, and being compleated, I go on to relate.

1. Destined early, and educated for the ministry, and my heart engaged in the service, when the moment of determination came, I felt a reluctance at casting myself out of my profession and way of usefulness, that quite discouraged me. This was probably heightened by my being alone at the time, having no intimate friend to consult or converse with, and my imagination might be shocked by the strangeness and singularity of what I was going to do, such subjects then, upwards of fifteen years ago, not having been so much canvassed or become so familiarized as they have been since. These apprehensions, I am convinced, had great sway at the time, and not any worldly retrospects or motives, by which I was never much influenced. And beside, I had then a prospect of not being left intirely destitute of support, if I had gone out of the church.

'But I did not enough reflect, that when unlawful compliances of any sort are required, the first dictates of conscience, which are generally the rightest, are to be attended to, and that the plain road of duty and uprightness, will always be found to lead to the truest good in the end, because it is that which is chalked out by God himself.

'2. Many worthy persons, and some of my own acquaintance, whose opinions varied little from mine, could nevertheless satisfy themselves so as to remain in the church and officiate in it. Why then, it often occurred to me, and others did not spare to remonstrate, why must I alone be so singularly nice and scrupulous, as not to comply with what wiser and better men could accommodate themselves to, but disturb others, and distress myself, by enthusiastic fancies, purely my own, bred in gloomy solitude, which by time, and the free communication and unfolding of them to others, might be dispersed and removed, and give way to a more chearful and enlarged way of thinking? It was worth the while at least to try such a method, and not rashly to take a step of which I might long repent.

'3. It was suggested, that I was not author or contriver of the things imposed and complained of. All I did was ministerial only, in submission to civil authority; which is, within certain limitations, the authority of God, and which had imposed

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these things only for peace and public good.—That I ought not only to leave my benefice, but to go out of the world, if I expected a perfect state of things, in which there was no flaw or hardship.—That if there was a general tendency in what was established to serve the interests of virtue and true religion, I ought to rest satisfied, and wait for a change in other incidental matters that were grievous to me, but not generally felt by others.—That in the mean time, I had it in my power to forward the desired work, by preparing men's minds for it, whenever there should be a disposition in the state to rectify what was amiss. Therefore, if I could, in any way of interpretation, reconcile the prescribed forms with the scripture in my own mind, and make myself easy, I was not only justified, but to be commended.

'These considerations all together, were of weight to divert me then from the thought of quitting my station in the church, and brought me in time to remain tolerably quiet and easy in it. Not that I now justify myself therein. Yea, rather I condemn myself. But as I have humble hope of the divine forgiveness, let not men be too rigid in their censures: let those only blame and condemn, who know what it is *to doubt*; to be in perplexity about things of the highest importance; to be in fear of causelessly abandoning a station assigned by providence, and being found idle and unprofitable, when the Great Master came to call for the account of the talent received.'

Mr. Lindsey goes on to relate the farther methods he took to satisfy his own mind; and to persuade himself that he might innocently continue in a church where there were many things which he disapproved, and wished to have amended, as he knew not where he might be in any degree alike useful; after which he proceeds as follows:

'Thus I went on in the discharge of my duty, till a few years ago, when from some providential awakenings, I secretly but firmly resolved to seek an opportunity to relinquish a situation, that was now become not very supportable to me.

'I could not now satisfy myself with Dr. Wallis's and the like softenings and qualifications of the Trinitarian forms in the liturgy. I wondered how I had been able to bring myself to imagine, that I was worshipping the Father in spirit and in truth, John iv. 23, 24. whilst I was addressing two other persons, *God the Son*, and *God the Holy Ghost*, and imploring favours severally of them in terms that implied their personality and distinct agency, and deity, as much as that of the Father.

'If invocations so particular, language so express and personal, might be sifted and explained away into prayer to one God only; I might by the like suppositals and interpretation bring myself to deify and pray to the Virgin Mary, taking her,

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as the Papists do, to be now alive and beatified in heaven, and maintain that I was still only praying to the one God, who was thus invoked in his creature that was so nearly united to him.

'It appeared to me a blameable duplicity, that whilst I was praying to the one God the Father, the people that heard me, were led by the language I used, to address themselves to two other persons, or distinct intelligent agents; for they would never subtilize so far, as to fancy the Son and Holy Spirit to be merely two modes, or respects, or relations of God to them.

'As one great design of Our Saviour's mission was to promote the knowledge and worship of the Father, *the only true God*, as he himself tells us, John xvii. 3. I could not think it allowable or lawful for me, on any imagined prospect of doing good, to be instrumental in carrying on a worship, which I believed directly contrary to the mind of Christ, and condemned by him.

'If it be a rule in morals, *quod dubitas, ne feceris*; it is still more evident, that we are not to do any thing that *we know to be evil*, no, not to procure the *greatest good*, Rom. iii. 8. For God does not want my sinful act. It would be impious to suppose, that he cannot carry on his government, and promote the felicity of his creatures, without it. And although in his providence he may bring good out of my evil, he will not let the doer of it go unpunished. And if any thing be evil and odious in his sight, prevarication and falsehood is such; and most of all an habitual course thereof in the most solemn act a creature can be engaged in, the worship of him, the holy, all-seeing God.

'It is related in the life of Archbishop Tillotson, that his friend Mr. Nelson having consulted him by letter from the Hague, in the year 1691, with regard to the practice of those Nonjurors, who frequented the churches, and yet professed that they did not join in the prayers for their majesties: "As to the case you put, replied his Grace, I wonder men should be divided in opinion about it. I think it is plain, that no man can join in prayers, in which there is any petition, which he is verily persuaded is sinful. *I cannot endure a trick any where, much less in religion*"

'The Archbishop may be held by some to be too severe a casuist. But if it was his opinion, that a man who, after the Revolution, continued attached to the late King James, could not consistently or honestly frequent a communion of Christians where their Majesties King William and Queen Mary were prayed for: what would he have replied, thought I often with myself, in the case of one, who was not barely present, but was the mouth of the congregation in offering up prayers to God, which were believed to be derogatory and injurious

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rious to his peerless majesty and incommunicable perfections, and, in the mind of the offerer, a false and unworthy representation of him to others? This seemed *a trick in religion*, which the honest mind of that Prelate would have still *less endured*.'

After some reflections upon the improbability of any reformation's being admitted in our unscriptural forms of worship, Mr. Lindsey acquaints us, that, in this state of things, he had no choice left, but either to change the public service of the church, and make it such as he could conscientiously officiate in, or quietly to retire. He could not reconcile himself to the former, because he looked upon the declaration of conformity and subscription at institution to be such solemn ties, that he could not be easy under so great a violation of them. But could he have brought his own mind to it, there were some things, in his situation, which would have made such a change impracticable.

'Upon the most calm and serious deliberation, therefore, says our Author, and weighing of every circumstance, I am obliged to give up my benefice, whatever I suffer by it, unless I would lose all inward peace and hope of God's favour and acceptance in the end. Somewhat of a tendency to an issue of this sort, my friends may have occasionally observed, or recollect to have been dropt in conversation, or by letter: but I refrained from naming it directly, and thought it became me to be silent till the time approached, as my reasons were not another's; nor my conduct a rule for theirs; nor did I know, or believe, that any one had such cogent motives to leave his station or ministrations in the church as I had.

'The example of an excellent person, now living at Wolverhampton, Dr. Robertson, has been a secret reproach to me ever since I heard of it. For I thought, and perhaps justly, that he might not have all those reasons of dislike to our established forms of worship that I had; and, though myself not without unknown straits and difficulties to struggle with, and *not alone* involved in them, yet have I not *all* those dissuasives and discouragements that he paints forth in his affecting letter to the Bishop of Ferns, subjoined to his instructive and learned work, and which I shall take leave to insert as an ornament and suitable conclusion of my subject and book.

——"In debating this matter with myself (says that worthy man) besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straitness of my circumstances pressed me close: a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence. And the infirmities and wants of age, now coming fast upon me, were urged strongly. But one single consideration prevailed over all these.

—*That*

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—That the Creator and Governor of the univerſe, whom it is my firſt duty to worſhip and adore, being the God of truth, it muſt be diſagreeable to him to profeſs, ſubſcribe, or declare, in any matter relating to his worſhip and ſervice, what is not believed ſtrictly and ſimply to be true."*

From this account of himſelf, it appears that Mr. Lindſey has acted with a circumſpection, and delay, which ſhew him to be not only an upright, but a candid, judicious, and ſober-minded man.

The Doctrinal part of the Apology, will be conſidered in our next Review.

ART. XIV. *Three Diſcourſes.* I. *Upon the Man after God's own Heart.* II. *The Faith of Abraham.* III. *The Seal of the Foundation of God.* By Edward Evanſon, M. A. 8vo. 1 s. 6 d. Law. 1773.

THE firſt of theſe diſcourſes is founded on *Acts* xiii. 22. in which text, according to the interpretation generally received, David, King of Iſrael, is denoted, by the phraſe, *the man after God's own Heart.* Mr. Evanſon, among others, diſlikes this explication, and thinks it attended with very great, if not inſuperable difficulties. Reaſon, he apprehends, ſuggeſts that the life of him who hath any claim to the above title, ſhould be unſtained with any one vice, at leaſt of a heinous kind, if not abſolutely perfect. He propoſes therefore to examine whether the writers of the Old or New Teſtament, in the paſſages where this phraſe occurs, were really ſpeaking of the perſon of King David: 'And I perſuade myſelf, he ſays, that ſuch an enquiry will very fully convince us, that had not this part of the ſacred hiſtory been, in general, imperfectly underſtood, the common objections of unbelievers, far from ſeeming to gain ſtrength, as I fear they have done, from the unſatisfactory, evaſive anſwers uſually made to them, would have appeared to be utterly without foundation.'

In ſupport of that interpretation which this Writer has to offer, he remarks, that 'in the writings of the Old Teſtament, what is ſpoken of the father, eſpecially regarding future events, is ſcarce ever meant of the father's own perſon, but is almoſt always prophetic of the will of Providence with reſpect to the whole or ſome particular part of his poſterity.' He produces ſome inſtances of this kind, and proceeds, by this rule, to examine the declaration of the Prophet Samuel, concerning David, which is repeated by St. Paul in the words of our Author's text. He obſerves that what is ſaid of ſettling the kingdom on David, is

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* Attempt to explain the words *reaſon, ſubſtance,* &c. p. 241.

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evidently put in contraſt to the denunciation of God's rejecting Saul from being King. It is clear that this rejection was not to be underſtood literally of the perſon of Saul, ſince he reigned ſome years afterwards, and was in poſſeſſion of the regal dignity to the day of his death. This part of the prediction muſt therefore be explained as reſpecting the *poſterity* of Saul, who were excluded from the throne of Iſrael. 'Since then, ſays our Author, it is evident that the rejecting Saul from being King, is only prophetic of the rejection of Saul's family, God's having found in David a man after his own heart, which is mentioned in the very ſame breath of the holy prophet, may very reaſonably be regarded only as prophetic likewiſe of God's finding that character in the family of David.'

To theſe reflections Mr. Evanſon adds a farther argument, drawn from the laſt clauſe of the verſe under examination, viz. *which ſhall fulfil all my will*; a declaration which, he thinks, by no means accords with David's moral and private conduct; nor can he conſider it as applicable to him in his public capacity, becauſe he did not build the Temple at Jeruſalem, without which the ritual and worſhip of the Jews was incomplete. But, it may be aſked in reſpect to the laſt article, might not David be ſaid, in his public character, to have accompliſhed the will of Providence, although he did not erect the Temple, which it was plainly the Divine intention ſhould be effected by another hand? However, from theſe and ſome other conſiderations, Mr. E. draws his concluſion, that 'no man but the *Meſſiah* could poſſibly *fulfil all the will of God*, and therefore nothing more could be meant by the divine teſtimony which was given of David, than a prophecy, that this Saviour of the world ſhould be one of his offspring.—Thus, he adds, I think it appears that the whole charge of inconſiſtency in the holy Scriptures, with all the impious ſcoff and ridicule of unbelievers, on David's account, is founded only in their own miſapprehenſion of the writings they undertake to criticiſe. And, indeed, I am ſatisfied, it will be ever found, when matters are brought fairly to an iſſue, that the doctrines of revealed religion (as they are really contained in thoſe ſacred books) are founded on the ſtedfaſt and immutable rock of truth, and will abide for ever.'

The two diſcourſes which follow are ſenſible and practical. The ſecond is on *the faith of Abraham*, from *Rom.* iv. 22. Its tenor will appear by the ſhort paſſage we here inſert. 'We ſee then that the faith preached up to us and recommended by the great Apoſtle, does not ſignify the profeſſion of our belief in any propoſition reſpecting the nature of God; nor in declaring our approbation of any form of words whatever, intelligible or unintelligible; but in a full aſſurance that the things which God hath ſpoken, he will infallibly perform, in a firm truſt and reliance

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reliance on the goodneſs and providence of our Almighty Creator, and a ready and exact obedience to all his plain commands. Happy had it been for mankind, if this doctrine of the Apoſtle had been at all times preached by the teachers of the Chriſtian church! we ſhould not now lament the ſad perverſion of our holy religion, which at preſent prevails in every country of Chriſtendom.'

The third diſcourſe is intitled, *The Seal of the Foundation of God*, from 2 *Tim.* ii. 19. In this, as well as in the foregoing diſcourſe, the Author appears to be a zealous advocate for the liberty of private judgment, and he writes in a ſpirited ſtrain againſt creeds, ſubſcriptions and impoſitions. 'When religious faith, ſays he, is founded on the opinions of men, it muſt be an inexhauſted ſource of ſtrife, contention, and diſpute; becauſe ſo long as there are different men, there muſt be different opinions in the world. The firſt evil conſequence therefore, which followed the preferring human interpretations of the Word of God before that infallible Word itſelf, was to root out all that brotherly love and univerſal benevolence, which our bleſſed Saviour hath made the only diſtinguiſhing mark of his true diſciples; to ſplit the members of Chriſt's body into numerous ſects and factions; and make them deſpiſe, hate, perſecute, and even deſtroy their brethren who differed from them.'

Again, in another place, ſpeaking of creeds, he ſays; 'Almighty God, to whom all hearts are open, and from whom no ſecret is hid, well knows how right and ſtedfaſt our faith is in him and his Anointed, without our ſtanding up ſo many times a-day, or ſo many times a-week to acquaint him with it. And as to our fellow-creatures, they cannot know us *one bit the better* for ſuch profeſſions; becauſe it is not in the power of man to diſcern, whether what we utter be the real dictates of our hearts; the unmeaning *verbiage* of parrots; the ſpecious cant of hypocriſy; or the mere echo of our party. What wiſe man therefore, or what benevolent Chriſtian would wiſh to offend the conſciences of any of his weak or ſcrupulous brethren by the public uſe of any formularies of belief, even though he himſelf ſhould ſincerely approve of every thing contained in them!'

The three ſermons in this pamphlet are followed by *annotations* on particular parts of them, which appear very ſenſible and judicious. The writer is naturally led, by ſome of his obſervations, to take notice of the Archdeacon of Wincheſter, who has advanced propoſitions ſo very different from thoſe which are here laid down by Mr. Evanſon; who is no friend to the high-flown claims of bigotted churchmen. Bigotted churchmen, therefore, are not likely to prove friends to him; and accordingly, we learn that Mr. E. is, at this time, actually under

proſecution.

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profecution in the ſpiritual court, for omitting, in his official capacity, the Athanaſian parts of the ſervice of the church. On this occaſion, we are told, a great number of the inhabitants of the pariſh, unknown to Mr. E. held a meeting, at which a very handſome ſum was ſubſcribed, for the maintainance of his cauſe: at the ſame time declaring their reſolution to raiſe a farther ſupply, if it ſhould be found neceſſary. This readineſs, in a body of laymen, to ſupport a pious and conſcientious clergyman, and ſave him from ſinking under the weight of legal oppreſſion, reflects great honour on the town of Tewkeſbury.

MONTHLY CATALOGUE,
For JANUARY, 1774.

EAST-INDIES.

Art. 15. *An Account of the Proceedings at the India Houſe*, with reſpect to the Regulations propoſed to be made Bye-Laws by a Committee of Proprietors, elected by Ballot for that Purpoſe, and agreed to by a General Court: Particularly thoſe relative to the Shipping of the Company, by which they would have ſaved above 100,000 *l. per Ann.* that were afterwards very irregularly rejected. Alſo the Profits that would accrue to the Ship-Owners, by having their Ships contracted for, at the full Builder's Meaſure, and at moderate Prices for Freight; inſtead of the late ruinous Method of Charter-Party Tonnage, at exorbitant Prices. Impartially ſtated by one of the Committee. 8vo. 1 s. Payne. 1774.

THE miſmanagement of the India Company's ſervants at their ſettlements and factories abroad, has long been arraigned, and was little to be wondered at, conſidering the remoteneſs of the ſcenes of action. Inquiries of this nature once begun, often bring circumſtances to light that were never imagined, and it is now diſcovered that the managers of the Company's affairs at home, have been guilty of moſt enormous abuſes in the article of ſhipping; that private jobs on all hands, by maſters as well as ſervants, both at home and abroad, have been carried on, to the great injury of the proprietors at large, and have embarraſſed the Company's affairs, notwithſtanding the great profits upon their trade, and the boaſted revenues derived from their territorial acquiſitions.

The abuſes in contracting for ſhipping, were explained ſome time ſince, by Sir Richard Hotham *, who firſt made an offer to the Company of his ſhip at a much lower rate per ton, than the cuſtomary contracts; but which tender was ſtrangely rejected. It is aſſerted in this narrative, that between the years 1766 and 1771, the tonnage employed was more than double of what was neceſſary for the extravagant importation made during that interval; that this importation was ſuch as they could not poſſibly find a market for, on which account not only the expences of freight, but of warehouſes, and all

* See Rev. vol. xlviii. p. 327.

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other charges of merchandize, were intolerably increased!' It is farther said to be demonstrable, that if the directors were to 'accept the ships offered on the most advantageous terms to the Company, there would be a saving, to the amount at least of two thirds of their present yearly dividends!' The question then occurs why this saving does not take place?

If the usual complaints of parliamentary corruption, which have been attributed to the declamation of party, and the ravings of faction, needed any confirmation; we have it before us in the extension of the same baneful system over the affairs of a trading company. We are openly informed, that 'without examining into the particular motive of any director, when it is considered that each India ship is divided into several shares; that the owners of these shares, and the several trades-people employed in the shipping branches, are qualified, generally, as voters; and, consequently, the greater number of ships, the more numerous the ship-voters.—Also, that the Company's ships are built, stationed, and paid for, by order of the directors only;—that those who pay well, may expect to be well served; and those who serve well, to be well paid;' it may account, pretty clearly, for the extraordinary number of ships that have been built, and the extravagant prices that have been paid for freight, as well as the particular attention of the ship-voters to the orders of the directors, who have been, of late, so very remarkable for exact discipline at the general courts, that they have, very justly, acquired the honourable appellation of the *Company's household troops*; and who, although generally as quiet and peaceable a *corps* as his Majesty's *beef-eaters*, are, however, on the election of directors particularly, as formidable, as ever the prætorian bands were, on the election of their Emperors; and, like them too, they will suffer none to be elected, from whom they have reason to apprehend a reduction of their pay, or their numbers.

'The directors have also another *corps*, consisting of those who have received, or expect favours from them; which, though pretty numerous, are not equally to be depended on; as they are a kind of irregulars, not in constant pay, and often influenced by particular leaders, though chiefly by the chairman and deputy; but when closely united with the household troops, are too powerful for any opposition. These happened, fortunately, to be divided on the late contests at the India-house; which afforded an opportunity to the independent proprietors of rejecting, at the last general election, those directors, who by false information of the state of the Company's affairs, calculated for the basest purposes, had led them blindfold, to the verge of destruction.'

To enter into the particulars of this subject of shipping, could be interesting only to the members of the Company, who have sufficient motives to acquire more direct information, while the detail could afford no general entertainment: we may therefore conclude with observing, that if the proceedings of other public bodies, are conducted upon similar principles, which is at least in some degree probable, there are small hopes of checking a contagion that seems to infect even our wisest institutions for guarding against the abuse of public trust.

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MISCELLANEOUS.

Art. 16. *A Letter to the Universities of Oxford and Cambridge*, &c. in respect to the Collection that was made for the Colleges of New York and Philadelphia. By Sir James Jay, Knight, M. D. Being a Vindication of the Author, occasioned by the groundless Insinuations and very illiberal Behaviour of Mr. Alderman Trecothick *, with authentic Evidence. 8vo. 6 d. Kearsley. 1773.

There are not many men who are capable of vindicating their own characters. We generally say of ourselves either too little or too much. Sir James Jay seems to have been injured in his reputation; and he attributes it, with some appearance of reason, to Mr. Alderman Trecothick—But if we remember rightly, we have had almost all this story before; and Mr. Trecothick has thought it either too true or too unimportant to be taken notice of. We do not think Sir James is likely to do himself any great service by this new publication. A second blow should not have been given, unless it had been *smarter* than the first.

Sir James would make the Alderman a *saint*, in the late acceptation of the word, by the author of the *Essays on Public Worship*. We are mistaken if that writer would not place Sir James in the list, on reading his pamphlet. There is a good deal of that little shrewdness and cunning in it which is one of the marks of his saints. If therefore both these Gentlemen should be entitled to the above appellation, we would advise them to refer the matter to the author of the essays, and he will determine to a hair the difference between them; and perhaps make us laugh by a delineation of it.

Art. 17. *A faithful Account of the whole Transactions relating to a late Affair of Honour between J. Temple, and W. Whately, Esqrs.* &c. &c. 8vo. 1 s. Snagg.

The Compiler has *robbed the gang*; the news-papers had it all before: but if he should ever write any thing worth stealing, they'll be even with him.

Art. 18. *A short Inquiry into the Nature of the Titles conferred at Portsmouth, by his Majesty, August* 1773. Shewing the Origin and ancient Privileges of Knights Banneret. 8vo. 6 d. Almon.

From the historical citations here produced, the Writer draws the following brief inference. 'It seems certainly necessary, from every case that we have seen, that Bannerets should at least be created in the field of battle, though not immediately after or before a battle. This objection in the present case, must be too obvious to trouble the reader with any farther digressions upon it, and must be unanswerable even by those who do not think an intermediate title of common knighthood requisite. It is impossible, therefore, that the officers knighted at Portsmouth, though indisputably worthy every title, should, as was believed, be Knights Banneret.'

It admits of some doubt whether the Portsmouth Knights will acknowledge any great obligations to this Writer for his labours in searching old chronicles and musty records, to depreciate the value

* Vid. Sir James's letter to the Governors of the College of New York, Rev. vol. xliv. p. 422.

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of their titles: they may however console themselves with the reflection, that whatever this ill-natured book worm may say, they are *bona fide* dignified; and obtained their honours with ease and safety, during a noble semblance of naval equipment, *secure* from the dangers of actual warfare.

Art. 19. *The New Pocket Dictionary of the French and English Languages.* Containing all Words of general Use, and authorised by the best Writers. By Thomas Nugent, LL. D. The *second Edition*, greatly improved, with the Addition of upwards of 13,000 Words, beside a very useful Supplement, containing the Names of the most remarkable Empires, Kingdoms, States, Islands, Provinces, Cities, &c. &c. the Names of ancient and modern Nations; together with the Names of remarkable Men, Women, Surnames of Sovereigns, &c. both in French and English; which will prove of great Use to those who read or translate History, Geography, Mythology, Poetry, &c. and are not to be found in any other French and English Dictionaries now extant. By J. S. Cherier, Teacher of the French Language, Geography, and the Use of the Globes. Small 4to. 3 s. 6 d. Dilly. 1774.

Our opinion of Dr. Nugent's Pocket-Dictionary, may be seen in the 38th volume of our Review, at p. 68.—The numerous additions made to this compendium of the French and English languages, in the present edition, seem to entitle it to a second notice in our Journal; we therefore briefly acquaint our Readers that although the objections brought by us, to the plan of this dictionary, still remain, yet the work must, in course, be greatly improved by the large additions now made to it: the particulars of which are enumerated in the foregoing transcript of the title-page.

Art. 20. *Essays concerning Iron and Steel:* The First, containing Observations on American Sand-Iron: The Second, Observations, founded on Experiments, on Common Iron-Ore, with the Method of reducing it first into Pig or Sow-Metal, and then into Bar-Iron; on the Sort of Iron proper to be converted into good Steel, and the Method of refining that Bar Steel by Fusion, so as to render it fit for the more curious Purposes. With an Account of Mr. Reaumur's Method of softening Cast-Iron; and an Appendix, discovering a more perfect Method of Charring Pit-Coal, so as to render it a proper Succedaneum for charred Wood Coal. By Henry Horne. 12mo. 2 s. 6 d. sewed. Cadell. 1773.

It appears from the first of these essays, that the American sand-iron is a very valuable ore, yielding a large proportion of metal. The greatest part of this essay, however, has been already published in the Philosophical Transactions for the year 1763.

The second essay, and the appendix, though not altogether unexceptionable as to the chemical philosophy, contain many useful remarks, and are worthy the perusal of every artist, who is engaged either in the manufacture of steel or of steel instruments.

Art. 21. *The History and Antiquities of the ancient Burgh of Great Yarmouth, in Norfolk.* By Henry Swinden. 4to. 1l. 1s. Payne.

The value of books of this kind is generally local: This will be deemed of little importance anywhere but at Yarmouth.

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Art. 22. *A Companion in a Post Chaise*; or an Amusement for a leisure Hour at Home: containing a *careful* Selection from the most approved and entertaining Pieces in Verse and Prose, that have appeared for many Years past. 8vo. 3 s. Salisbury printed, and sold by Crowder in London. 1773.

Such compilements as this, may be easily made by a country printer's devil, in leisure hours, and holiday times; and we have nothing to say against honest industry.

Art. 23. *The Stranger's Assistant and Guide to Bath.* Containing an Account of ——, [in short, every thing that Strangers can want to know relating to Bath; but the Title-Page is too long to be transcribed] 8vo. 1s. Taylor, &c. 1773.

These Bath-directories are frequently republished, and, we believe, always with improvements. This is the last, and, we suppose, the best; there being many useful particulars inserted which we do not remember to have seen in the former compilements.

Art. 24. *Minutes* of the Proceedings before the Lords Committees for Privileges, on the several Claims to the Title of Viscount Valentia, &c. fol. 6s. Robinson. 1772.

Those who have had their Curiosity excited by the many paragraphs in the news-papers, relating to this family contest, will find ample gratification in the perusal of these Minutes.

MATHEMATICS.

Art. 25. *The Nautical Almanack and Astronomical Ephemeris.* For the Year 1775, Published by Order of the Commissioners of Longitude. 8vo. 3 s. 6 d. Nourse, &c. 1774.

This number only contains the usual tables, with their explication.

POLITICAL.

Art. 26. *Considerations on the Imposition of 4 ½ per Cent.* collected on Grenada, and the Southern Charibbee Islands, by virtue of his Majesty's Letters Patent, under Pretence of the Prerogative Royal, without Grant of Parliament. 8vo. 1 s. Almon. 1774.

A duty of 4 ½ *per cent.* being imposed on all dead commodities, the produce of Grenada, by letters patent dated the 20th of June 1764; and these letters justifying the imposition of this tax, by the precedent of Barbadoes, &c. where the like tax was paid; the Author of this pamphlet alleges that no such duty is paid at Tortola, Anegada, Jamaica, Providence, nor at any of the Bahama Islands: moreover, that it is not payable in *any* island, but by virtue of an act of the representatives of the people, passed for good and valuable considerations.

As to Barbadoes, it is related, that excepting 10,000 acres granted by Lord Carlisle, the first proprietor, who obtained the island from James I. it was peopled by emigrants from England, during the confusions occasioned by the civil wars; who settled on the vacant land, and cultivated plantations, without any titles or grants, either from the proprietor or the crown. Upon the restoration of regal government, these settlers applied to the King for protection against the claims of the Carlisle family, making an offer of paying the tax now in question, for the confirmation of their titles; which was accepted, and a composition made to the then proprietor. But a proviso of

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exception was made as to the 10,000 acres before mentioned, which do not pay the impoſition, to the preſent hour.

Having thus invalidated the pleas in the letters patent, which impoſe a like tax by royal prerogative, on the iſland of Grenada, the Author recites the conteſts that have ariſen on refuſals to ſubmit to it, and makes ſome pertinent and ſpirited remarks on the proceedings of the courts of law both on the iſland and at home, in order to keep the deciſion of the queſtion out of the hands of a jury. But for theſe we muſt refer to the pamphlet; where the Writer ſays, that 'ſince the cauſe of ſhip-money no point of equal conſequence has been brought before any Britiſh court of judicature; nor will the liberties of Britain be much leſs affected by the determination.'

POETICAL.

Art. 27. *Charity:* A poetical Eſſay. By Charles Peter Layard, A. M. Fellow of St. John's College. Cambridge printed, and ſold by Beecroft, &c. in London. 1773.

The *comparative* merit of this production may, we doubt not, have juſtly entitled the Author to the diſtinction and reward that he obtained for it *, yet we do not think it more worthy of a critical conſideration than the generality of the preceding compoſitions which, for ſome years paſt, have entered the liſts for the Kiſlingbury prize; but which we have very cordially conſigned to reſt, in the peaceful pages of our catalogues.

Art. 28. *Original Poems, Tranſlations,* and Imitations, from the French, &c. By a Lady. 8vo. 2 s. 6 d. ſewed. Robinſon. 1773.

Scribere juſſit amor ſeems to be this LADY's motto. Love bids her write, and ſhe appears to be moſt devotedly prompt and obedient to the beheſt of his little godſhip. Almoſt every piece in her book is ſacred to the ſoft paſſion, and her collection will, therefore, be moſt acceptable to pining girls and unfledged boys. There is, however, a little piece addreſſed to Monſ. Helvetius, on his Treatiſe *De L'Eſprit*, which ſhews the Writer's good ſenſe, and may be regarded as a favourable ſpecimen of what may be expected from her, when her mind is freed from the 'galling chain' which, at preſent, we ſuppoſe, ſhe would much rather "hug" than get rid of.

Art. 29. *An Epiſtle from Mr. Banks,* Voyager, Monſter-hunter, and Amoroſo, to Oberea, Queen of Otaheite, &c. &c. 4to. 1 s. Swan, &c.

A poetical fungus, ſprung from the applauded 'Epiſtle *from* Oberea;' ſee our laſt month's Review, p. 503.

BOTANY.

Art. 30. *The Vegetable Syſtem.* By Dr. Hill. Royal Folio, Vol. 23d. 1 l. 11 s. 6 d. Printed for the Author. 1773.

We have frequently announced the ſucceſſive publications of theſe numerous folios; and we now mention this 23d, which has juſt made its appearance, merely to acknowledge our miſtake, in pronouncing

* By the aſſignment of the Vice-chancellor of Cambridge, and the other Gentlemen appointed to ſit in judgment on the poems annually offered for Mr. Seaton's reward.

the

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the work to be compleated at the 18th volume: see Review for December, 1771, p. 505. We must have been led into this error, by a misapprehension of some of the Doctor's advertisements.

NOVELS and MEMOIRS.

Art. 31. *Memoirs of a Gentleman who resided several Years in the East Indies* during the late Revolutions, and most important Events in that Part of the world: Containing several Anecdotes of a public as well as of a private Nature, never before published. Written by himself. 12mo. 3 s. Donaldson. 1774.

'*Never before published!*' There are two reasons to be given why they ought not to have been published at all. The *Gentleman*, who declares himself to be a German, is not qualified to write in English, or perhaps in any other language; and his memoirs, whether true or false, were not worth writing. The title indeed promises some anecdotes of a public and private nature, but the Author is too ignorant to relate any thing that merits reading.

Art. 32. *The Kinsman of Mahomet*; or, Memoirs of a French Slave, during his eight Years Captivity in Constantinople. Including many curious Particulars relative to the Religion, History, Policy, Customs and Manners of the Turks; and interspersed with a Variety of Adventures in the Seraglios of the East. Written by HIMSELF, and translated from the French. 12mo. 6 s. Culver.

Adulteries, fornications, murders; in a word, almost every species of debauchery and wickedness, are comprehended in these execrable adventures; which, for the honour of human nature, we hope are wholly fictitious.

MEDICAL.

Art. 33. *A Mirror for Inoculators:* Or, an Essay; shewing, by Way of Introduction, how liable Mankind in general are to Deception. Which is afterwards more particularly applied to the Case of Inoculation; and the Practice proved to be contrary to Nature, Reason, and Scripture; to the Liturgy of the Church, and even to that Prayer taught us, by our Lord and Saviour Jesus Christ. By a Friend to Religion, as by Law established. 8vo. 6 d. Crowder. 1773.

These natural, rational, scriptural, and canonical arguments, against inoculation, are truly wonderful. A short specimen will at once satisfy and entertain our Readers.

This learned and anonymous casuist, is absolutely certain, that

INOCULATION is IDOLATRY;

and he proves it in the most clear and concise manner:

'Thus, says he, you see Satan, with his sly insinuations, has deceived many, and brought them (although he could not our Blessed Master) unto idolatry: and it will be in vain, for them to allege, that there is no *outward* adoration performed, nor *inward* intended, when the Scriptures positively assert, that the covetous man is an *Idolater*; and that we may make a god of our own bellies. But here may be seen the more essential parts of worship, *given* unto Satan in the shape of a Doctor; a thorough trust and confidence *placed* in his skill and abilities, and such an observance of his commands, as extends to the hardest duties, *mortification* and *self-denial*; which placed

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upon its right object, (*i. e.* God,) and done for good ends, would infallibly save soul and body; and which now, without repentance, will as infallibly prove the loss of both. For God is said to be so jealous of his honour, that, *He will not give it to man, neither his praise unto a Doctor*; which is no better than a *graven image*.'

Our Author's other arguments are equally pertinent and conclusive.

Art. 34. *The Advantages and Disadvantages of Inoculation*, with respect to Individuals, and the Public, impartially considered; to which is annexed, Observations on the Method proposed by Boerhaave for preventing the Small-pox. Translated from the original Latin of the B. Van Swieten, M. D. &c. &c. 8vo. 1 s. 6 d. Griffin. 1773.

This is a tolerably exact translation of Van Swieten's commentary on part of the 1403 aphorism, and some other of the aphorisms of Boerhaave on the small-pox.

Art. 35. *A History of a Gentleman cured of Heats in his Face.* Written by himself. 8vo. 1 s. Hawes, & Co. 1773.

We have strong suspicions that this is an artfully couched advertisement, to promote the sale of the medicine here recommended. If it is not, let the benevolent Author add his name to the pamphlet; as no possible inconvenience can arise, from his giving this sanction to the cases which are related.

Art. 36. *A Flagellation for a certain Apothecary*, with a full Refutation of the numerous Absurdities lately published in a Pamphlet entitled 'An Essay on the Cure of the Venereal Gonorrhœa, in a new Method; shewing how to relieve the most painful Symptoms in a few Hours.' In a Letter to the Author. 8vo. 1 s. Pridden. 1773.

This smart flagellation is intended as a salutary reproof to the Author of an Essay, of which we have given a short account in our Review for March 1772, p. 252.

The Author of the Essay apprehends, that there is a specific difference between the infectious matter which produces a gonorrhœa and that which produces a confirmed lues: and that the first of these does not require the use of mercury, but may be effectually cured by taking the balsam copaiva, and by using an astringent injection.

Our spirited flagellator is convinced, that these opinions are not properly supported either by argument or experience, and makes some pertinent observations on the points in question.—Whether Mr. E——s will patiently receive such a whipping, or will in his turn prepare a *flagellation* for the *flagellator*, time must discover.—As to ourselves, we have determined not to prejudge the matter, but to see fair play between the *Knight of the Pestle* and the *Knight of the Lancet* *.

* Since this article was written, the Reviewer has been informed that a very smart news-paper controversy has been carried on, between these medical disputants; and that they even proceeded to talk of *gun powder*; but we have not yet heard the explosion.

Art.

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Art. 37. *An easy Way to prolong Life, by a little Attention to what we eat and drink:* Containing a Chymical Analysis, or, Enquiry into the Nature and Properties of all Kinds of Food; how far they are wholesome, and agree with Constitutions: With some Directions respecting our Way of Living. Collected from the Authorities of our ablest Physicians. By a Medical Gentleman. 8vo. 2s. Bell.

The best parts of this publication are picked up from Dr. Cullen's lectures on the *Materia Medica:* of which work we have given an account in our Review for February last. page 138.

The fate of this justly celebrated professor is indeed somewhat extraordinary. First to be dragged before the tribunal of the Public, by some of his ungracious pupils; 'with all *their* imperfections on his head.'

And now to be still further mangled, pillaged, and retailed, by an anonymous compiler!

Art. 38. *A Treatise on the principal Diseases of the Eyes;* containing a critical and candid Examination of the ancient and modern Methods of Cure, of the present defective Modes of Practice, with an Account of new, mild, and successful Methods for the Cure of Diseases of this Organ. By William Rowley, Surgeon. 8vo. 3s. sewed. Newbery. 1773.

A very considerable part of this treatise has already appeared in Mr. Rowley's *Essay on the Ophthalmia*, &c. see our Review for March 1772, p. 254. And we find little in the additions to this republication, which merit that it should be ushered into the world, under its present more promising title-page.

Art. 39. *Observationes de Antimonio*, &c. i. e. Observations on Antimony, and its Uses in the Cure of Diseases. By William Saunders, M. D. and Physician to Guy's Hospital. 12mo. 2s. Whiston. 1773.

In these observations, we have the natural, chemical, and medical history of antimony, delivered in a clear and concise manner.

DRAMATIC.

Art. 40. *A New Dramatic Entertainment*, called, "A Christmas Tale." In Five Parts: As it is performed at the Theatre in Drury Lane. Embellished with an Etching by Mr. Loutherbourg. 8vo. 1s. 6d. Becket. 1774.

Those who have seen this piece performed, have, in general, agreed in their judgment of its merit; which is of the sort that is calculated, chiefly, to find favour in the *eyes* of the audience; although the ear also comes in for a considerable share in the entertainment. Barely to peruse this Christmas *Masque*, is not the way to be much prejudiced in favour of a work composed of the highest extravagancies of knight-errantry and necromancy; with all their train of evil spirits, enchanted castles, and monsters. The monsters, however, make as good a figure on the stage, as any monsters can, in reason, be expected to make; and it is confessed that monsters, music, scenery,—all together,—have combined to furnish out a very agreeable upper-gallery exhibition; which seems to have been the utmost of the Author's aim. *Vid.* PROLOGUE.

Art.

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Art. 41. *Achilles in Petticoats.* An Opera. As it is performed at the Theatre-Royal in Covent-Garden. Written by Mr. Gay. With Alterations. The Music entirely new, by Dr. Arne. 8vo. 1 s. Lowndes, &c. 1774.

Mr. Gay's Achilles, considered as a *readable* entertainment, has suffered greatly in the abridgment, by which it is now, unskilfully, reduced from three acts to two. What may have been the stage effect of its present alteration, with Dr. Arne's new music, some new airs, new dresses, &c. is best known to those who have seen it represented: *We* have not yet "*assisted*" at this exhibition,—as the Chevalier Taylor, and some other chevaliers of the *Beau Monde* would express it.

Art. 42. *Palladias and Irene*, a Drama, in Three Acts. 8vo. 1 s. 6 d. Dodsley. 1773.

A singular, wild, irregular composition; void of nature and probability, but not destitute of poetry, or of moral purpose; as will appear from the following short specimens:

' ——— How fleeting is the form
Of earth-born greatness! not more changeable
The dye, quick-shifting, on the ring-dove's neck
Side-long against the sun! ——— ———'

* * * * * * * * * * *

' ——— There, on high,
Dread Justice sits enthron'd;
With never closed eye
She marks the busy ways of men;
And even, as they run to good or ill,
In her good time she strikes with level'd aim
The guilty head;
And on the virtuous powers
Ointments of living odours, to embalm
Their precious memory, *alive* * or dead.
That what vain mortals think forgot or past
Is but postpon'd;
And vengeance, that comes slow, comes sure at last.'

This piece, which is also of the Masque species, does not seem to have been intended for the Stage.

RELIGIOUS and CONTROVERSIAL.

Art. 43. *A Continuation of the Narrative of academical Proceedings, relative to the Proposal for the Establishment of annual Examinations in the University of Cambridge*; with Observations upon the Conduct of the Committee, appointed by Grace of the Senate on the 5th of July 1773. By the Rev. John Jebb, M. A. late Fellow of St. Peter's College. 8vo. 6 d. Cambridge, printed, and sold by Crowder in London.

As the subject of this Narrative is of 'public concernment,' the Author justly concludes, that 'the Public, therefore, have an unquestionable claim to information, with respect to every material circumstance relating to it.' And, hence, he 'thinks it his duty,

* It is sufficient that we note a slip of this kind, by printing the word in a different character.

perpetually,

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perpetually, as new matter arises, to continue his Narrative of these academical proceedings.'

The detail is accordingly carried on, with proper *observations* and *conclusions*; at the close of which Mr. Jebb takes leave of his readers, for the present, in the following terms:

'Thus, unconscious of an intention to misrepresent the conduct of any gentlemen concerned, I have continued my Narrative to the present hour, and have unfolded the most material circumstances attending the proposal of an institution, which has long appeared to me most likely to restore our credit with the Public. An institution, which after many ineffectual remonstrances of a more private nature, I was at length induced to propose to our senate, upon the encouragement of many persons, whose characters I reverence, and whose opinions, in whatever relates to the improvement of literature, and the honour of our University, I think it wisdom to respect. My attempts have not hitherto been attended with success—yet the judgement I have formed of the importance of the cause, and the confidence, derived from the expectation that I shall be supported by the voice of an approving Public, forbid me to despond. And if at last, after the exertion of every manly effort, overborne by the weight of prejudice, and circumvented in my endeavours to obtain a fair and candid decision of my question, I should be obliged to desist, I shall not remain altogether without my consolation; as, exclusively of the satisfaction derived from the approbation of the friends of learning and religion, I shall retire with the persuasion, that, in consequence of my struggles, the task of academical reformation will be rendered more easy to those who shall hereafter be disposed to undertake it; and shall therefore have laid in a fund of pleasing reflections, more than sufficient to compensate for the anxieties, and ill treatment, which I have experienced in the prosecution of my design.'

Cambridge, Nov. the 4th, 1773.

Art. 44. *The Heidelberg Catechism*, with proper Texts annexed to each Answer; used for the Instruction of Children and grown Persons in Holland: and on which the Ministers are obliged to preach in turn every Sabbath. 12mo. 2s. Dilly. 1773.

The Editor, whoever he is, informs us in his title-page, that *all orthodox divines allow this catechism to contain the true doctrine of protestants:* a declaration which without doubt must recommend his publication to general regard: he should however have considered, that persons may be *true protestants*, and yet have different sentiments on certain particular subjects; some of which are asserted in this work.

The first *reformers* did not, in every point, exactly agree with each other; nor is it to be supposed that Christians, since their time, should, on enquiry, always see reason to conform to *their* maxims and speculations.

With respect to the catechism before us, it contains several useful and important truths, to which every Christian will subscribe; and as to other matters, every one must form his own judgment according to the light he receives, under the direction of scripture and reason. But one thing we must ever object to, as inconsistent with the Christian spirit, and Christian liberty, *viz.* the prescribing to any persons

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persons by human authority, what articles of faith, and explications of particular parts of Scripture, they shall receive as sacred truths; at the same time binding down ministers, or others, to declare their belief of and subjection to them. This, we apprehend, is a claim which no man, or any set of men in the Christian church, can lawfully pretend to, or ever be able to support, on the principles of *true protestantism*. *The Bible is the religion of Christians, especially of protestants.* Whatever declarations they really find there, they are to receive with meekness and candour; but the affirmations and interpretations, even of the wisest and the best of *men*, though they may merit consideration and respect, cannot consistently be regarded in themselves as certain and obligatory rules of faith and manners.

This catechism is much of the same nature with other creeds and formularies that have been established; but it enlarges more than some do, on those topics in respect to which the Protestants differ from the Papists.

Art. 45. *O Tempora! O Mores!* or, the New-year's Gift for a Prime Minister. Being the Substance of *two Sermons* preached at a few small Churches only, and published at the repeated Request of the Congregations. By the Rev. William Scott, M. A. late of Eton. Dedicated to Lord North. 8vo. 1s. Wilkie.

A violent declamation against the vices of the age, which, according to the Author, is so deplorably and desperately corrupt, as to leave very little hope of a reformation. 'An ulcer, he says, has overrun our body politic, from head to foot, the King and Queen, whom God preserve, excepted.'—Mercy on us! what a pickle are we in, *preacher and all!* for only two persons, we see, have escaped the infection.

After this short but sufficient specimen of what this warm-headed Divine is capable of advancing, before even a congregation of honest, sober, and patriotic citizens, need we wonder that the pulpit was REFUSED * him at EIGHT of their most CAPITAL churches?

Art. 46. *Socinianism brought to the Test:* or Jesus Christ proved to be either the adorable God, or a notorious Impostor. In a series of Letters to Doctor Priestley. In which it appears, That if Jesus Christ is not a divine Person, the Mahommedan is, in all respects, preferable to the Christian Religion, and the Koran a better Book than the Bible. By John Macgowan, Author of *Death*, a Vision, and *Familiar Epistles to the Reverend* Doctor Priestley, &c †. 8vo. 1s. 6d. Keith. 1773.

Can it be considered as very probable, that a pious Christian, truly affected by, and interested in, the declarations of the Gospel, and at the same time acquainted with the doubts and difficulties with which some parts of it are attended, should be rash enough to venture the truth of this divine revelation, on the certainty of that explication of a disputed article which he has seen fit to embrace? At least it may be supposed that such a person will be modest, humble, and cautious of affording any thing like a cause of triumph to unbelievers.

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* *Vide* the N. B. printed at the foot of the title-page.

† See Review, vol. xlv. p. 239.

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On whatever side the truth lies in regard to the subject particularly considered in this performance, it is well known that it has long been, and still remains, a matter of doubt and debate among Christians, and also that many wise, learned, and excellent persons have apprehended they had reason to adopt an opinion very different from that which this Writer endeavours to support, though they have not generally embraced what he immediately opposes under the name of *Socinianism*. However intrepid, therefore, and zealous this gentleman may appear to himself and to others, and however sincere he may really be in the cause of virtue and religion, there is some reason to think that his zeal has, in this instance, rather exceeded his piety, his charity, or his wisdom. But it is not our province to arraign the Author, or decide on the subject: we shall therefore only observe further, that although Mr. Macgowan has advanced no new arguments in support of his doctrines, yet his manner of writing discovers a considerable degree of acuteness and ingenuity; with a vein of pleasantry which often serves, very innocently, to render a controversy, even on the most serious subjects, in some measure lively and entertaining.

Art. 47. *The Hertfordshire Melody*; or, Psalm-Singer's Recreation. Being a valuable Collection of Psalms, Hymns, Anthems, &c. on various Occasions. To which is prefixed, a new, concise, and easy Introduction to the Art of Singing; and a copious Dictionary of the Terms made use of in Music. By John Ivery, Teacher of Music at Northaw in Hertfordshire. 8vo. lengthwise. 2s. 6d. Wheble. 1773.

A collection of pious tunes, many of them well known, and which, wicked as the Reviewers are sometimes said to be, have been familiar to their ears from their youth: we may, therefore, from our own experience, safely recommend them to the use of our accusers, to harmonise their minds, and bring them to a charitable turn of sentiment, suitable to their zealous pretences to Christian principles.

Art. 48. *A Fragment of a Letter to an Orthodox Clergyman.* By a plain unlettered Christian. 8vo. 3d. Norwich, printed, and sold by Robinson in London. 1773.

The Editor of this letter tells the Reader, that 'it was written upwards of 20 years since, to an elderly orthodox clergyman, by a very young person, of no kind of education or advantage, more than an ordinary tradesman.'—The young man, however, appears to have possessed good natural parts, and to have offered, in this letter, a sensible plea for heterodoxy.

The occasion of the letter was the Clergyman's having recommended *Seed's Sermons* to the Writer, in order, we suppose, to convert him to the trinitarian faith. Seed's arguments, however, seem to have failed of producing the wished-for effect; and the young man here gives his reasons for still remaining as heterodox as before.

SERMON.

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SERMON.

1. *The Power of Muſic, and the particular Influence of Church Muſic.*—Preached in the Cathedral of Worceſter, at the anniverſary Meeting of the Choirs of Worceſter, Hereford, and Glouceſter, September 8, 1773. By John Rawlins, A. M. Rector of Leigh, Miniſter of Badſey and Wickamford in Worceſter, and Chaplain to Lord Archer. 8vo. 6d. Rivington. 1773.

A ſermon on the ſame ſubject, and from the ſame text, Pſalm lvii. 7, 8. is to be found in Atterbury's Diſcourſes; but the powers of muſic on the human frame, and its tendency to elevate our devotion, are diſplayed in a much more liberal, extenſive, and agreeable manner by the Rector of Leigh, than by the Biſhop of Rocheſter. Muſic, however, is of that ſeducing nature, that in treating of its effects we are naturally beguiled into a declamatory ſtrain of panegyric; and as ſound operates mechanically on the paſſions, and inſtead of exerciſing the mind, lulls the underſtanding into a pleaſing ſlumber, its employment in religious purpoſes ought to be conducted with a very cautious hand, if we prefer rational piety to rapturous flights of intoxication and enthuſiaſtic extaſies.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN, *London, Dec.* 18, 1773.

'BEING perſuaded that *Audi alteram partem*, is a rule from which you do not deviate, I hope you will admit in your article of Correſpondence, the following account of an affair, of which *ſome* account has been given by your Correſpondent *Amicus* *.

'One of the principals in this unhappy diſpute was the late Dr. Samuel Leeds. He had not the advantage of a liberal education, but by a remarkable natural propenſity was determined to the ſtudy of phyſic. He endeavoured to make himſelf acquainted with the Materia Medica, and with the languages. He proſecuted his ſtudies at Edinburgh, where his aſſiduity was remarked by the Profeſſors, who, though they were not unacquainted with his want of learning, granted him a degree. On his return to London, a vacancy happening for the poſt of Phyſician in the London Hoſpital, by the well-meant but too precipitate zeal of his friends he was propoſed as candidate, and elected. After ſome time a diſſatisfaction aroſe among the Governors; it was publicly reported that his degree had been ſurreptitiouſly obtained; inſtances of barbarous orthography in his recipes were brought as proofs of his ignorance: the books of the Hoſpital teſtified in his favour that his practice was equally ſucceſsful with that of his colleagues, but it was thought neceſſary he ſhould paſs examination before the College of Phyſicians in London: he perceived there was much prejudice againſt him, and reſigned. Being informed that Dr. Fothergill had uſed expreſſions to his diſadvantage, he lodged a complaint againſt him, before his own Society [the Quakers.] The Society apprehended that if the complaint ſhould appear to be juſt, Dr. F. might, nevertheleſs, not be eaſily induced

'* In your October Review.'

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to make a proper acknowledgment, and considering that his refusing to do so, must subject him to a *solemn censure*, agreed to dispense with their *established rule* for proceeding in *cases of defamation*, and proposed a decision of the affair by arbitration. The proposal was agreed to by both parties; five arbitrators were chosen; after many hearings and much deliberation, three of them awarded to Dr. Leeds five hundred pounds as damages; the other two pleaded as their reason for not joining in the award, "that the three had refused to examine an evidence which Dr. F. said he could produce;" the three asserted, and have verified their assertion on affirmation †, that they did make a proposal to renew the arbitration bonds, in order to hear any evidence that could be produced, which proposal the two and Dr. F. did not agree to ‡. Some of Dr. F.'s friends advised him to pay the five hundred pounds, some advised him not to pay it; he proceeded to a trial in Westminster-hall; the award was set aside. It is not designed to insinuate that regard was shewn to the rich for his riches, or to the popular for his popularity; but Judges are not infallible any more than other mortals. Leeds, now in circumstances of disgrace, attended with a total loss of his practice, appealed once more to his own Society; he complained against Dr. F. for refusing to fulfil the award given in consequence of their advice; he was admitted to several hearings, but many persons are of opinion that he was not heard with impartiality; the majority seemed determined to take no step which might tend to produce what they thought disreputation to Dr. F. This, perhaps, was the first instance wherein there was reason for suspicion that an implicit attachment to a superior and amiable character, induced the Society to swerve from the line of strict justice. The arbitrators were men of character and understanding, doubtless they acted honestly and judiciously upon the evidence that came before them, and made the award from a conviction that Dr. F.'s expressions had actually given rise to the prejudices against Leeds: it is remarkable that the evidence produced before the court of King's Bench insisted on proof of Leeds's ignorance and inability, not on proof that the words charged on Dr. F. were not spoken by him, or that they did not contribute to the injury of Leeds: though from proof of these circumstances only, the award could have been properly reversed. As it seems impossible that Dr. F. could know that his conduct had in no degree affected Leeds's reputation, though it might have hurt his pride, it would have been but consistent with his allowed generosity, to have made him some reparation; the opportunity for this is now past, the poor man is no more; probably fallen a victim to the vexation caused by this unfortunate affair: an affair of which much has been said, but little known, and which might have passed quietly to oblivion, had not your Correspondent recalled it into notice. I am yours,

IMPARTIAL.'

'† Vid. The *Appeal* in your July Review.'

'‡ It was with great reluctance that one of the three accepted the office of arbitrator, nor did he accept it till after being particularly requested by Dr. F. to do so.'

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A Gentleman who signs his letter *Dissentor*, pays us the compliment of impartiality in our representations; but he seems to think that we are sometimes *mistaken* *, and not altogether free from the imputation of *negligence*. To the first of these charges, we are very ready to plead guilty; but to the second we must, at least, take the liberty to *demur*.

The *declaration*, indeed, does not set forth any matter of *very grievous* complaint. It mentions a publication or two, of the last year, which have not yet made their appearance in our Review. Those publications, however, have not been overlooked:—they will be noticed in their due course, as we proceed in the payment of our arrears.

Our Correspondent particularly says—"You have overlooked Wynne's poem, *The Four Seasons*, published in June last." We remember the advertisement of this poem; we also recollect that the book *was sent for* about the time above-mentioned; and that our collector reported that "the work was not published:" and as we have seen no advertisement of it, since,—we conclude that it is not yet to be procured †.

This Correspondent extols Dr. Goldsmith as the "greatest poet of the age," and he insists that the Author of *The Academic Sportsman*, commended by us, in the Review for September last, has been a shameful borrower from the Doctor. We have neither *the Traveller*, *the Deserted Village*, nor Mr. *Fitzgerald*'s performance at hand; but according to the extracts sent us by our Correspondent, there is indeed a striking resemblance between several passages quoted from *the Academic Sportsman*, and those which are set in comparison with them, from Dr. G. But, at the same time, we must be so free with our Correspondent as to declare to him, that with respect to the greatest number of the passages which he has produced, we do not perceive even the smallest ground for the outcry of *plagiarism* so violently raised against Mr. *Fitzgerald*, by Mr. *Dissentor*.

With what particular *view* our Correspondent has honoured us with this communication, we are at a loss to guess. He could not, surely, expect us to commit to the press, a paper so indifferently prepared for it; and in one or two respects, so deficient also in point of *Urbanity*.—If his design was, merely, to befriend us, by his hints, we are much obliged to him:—as we are to every Gentleman who favours us with remarks, on any subject, or point, that may tend toward the service of literature in general, or the improvement of our Review, in particular.

*** The insertion of *Philosophia*'s Letter, relating to Plato's Division of *Ideas* (see Rev. for Sept. last, p. 168) would lead us too far beyond the limits of our plan.

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* We readily admit that in any matter of opinion, or point of taste, as well as in religion, a *Dissenter* may be as much in the right as any member of the most perfect establishment under the sun.

† Since the above was sent to the press, this pamphlet has been procured.

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THE

MONTHLY REVIEW,

For FEBRUARY, 1774.

ART. I. *An Eſſay towards a Natural Hiſtory of the County of Dublin, accommodated to the noble Deſigns of the Dublin Society*; affording a ſummary View, I. Of its Vegetables, with their mechanical and œconomical Uſes, and as Food for Men and Cattle; a Catalogue of our Vegetable Poiſons; and a Botanical Kalendar, exhibiting the reſpective Months in which moſt of the Simples in Uſe are found in Flower. II. Of its Animals. III. Of its Soil, and the State of its Agriculture; its Foſſils, Mines, Minerals, and ſome lately-diſcovered mineral Waters; particularly the ſulphureous Water at Lucan, and its medicinal Virtues, from practical Obſervations. IV. Of the Nature of the Climate, from Diaries of the Weather, kept in Dublin for Fifty Years paſt; interſperſed with meteorological and œconomical Obſervations. By John Rutty, M. D. 8vo. 2 Vols. 12s. Dublin printed; and ſold by Johnſton in London. 1772 *.

THE Dublin Society was inſtituted before the London aſſociation for the Encouragement of Arts, Manufactures, and Commerce. It was incorporated in the year 1750; and to the encouragement afforded by this public ſpirited body, to men of genius and enterprize, Ireland is indebted for many improvements in arts and manufactures (but eſpecially in agriculture and huſbandry) which have been made in that country, within the laſt twenty years.

Another 'Convention,' as Dr. Rutty expreſſes it, was formed in the capital of Ireland, ſoon after the above-mentioned aſſociation, under the name of the *Phyſico-Hiſtorical Society*; the laudable deſigns of which co-operated with that of the Elder Body, 'in regard to an inveſtigation of the natural productions

* This work has but lately been imported and advertiſed for ſale in London.

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of Ireland, subservient to an improvement of trade, manufactures, and commerce.'

Under the auspices of the last-mentioned Society, the Public were favoured with those valuable publications, the *Natural and Civil Histories of the Counties of* WATERFORD, CORK, *and* KERRY; beside that of the County of *Downe*, which was prior to these. The survey of the counties of Waterford, Cork, and Kerry, was the work of the late ingenious Mr. Charles Smith; who acquitted himself so well in the execution of his undertaking, that we could not but greatly lament the loss which the Public sustained by the death of this very able and truly ingenious son of Science.—He lived, however, to see, with the utmost regret, and mortification, the decline of the *Physico-Historical Society*, and with it, the loss of that patronage under which he had undertaken a task † so agreeable to his genius and inclinations. This disappointment he pathetically laments, in the introduction to his History of Kerry; of which we gave an account in the 17th volume of our Review ‡.

It was, we find, at the instance of the last-named Society, that Dr. Rutty undertook the 'prosecution of the natural History of the County of Dublin:'—a task, he adds, with the modesty ever inseparable from real knowledge and learning, to which 'I confess I was unequal; and the more so, as I had scarce any help from my predecessors in this work.'—The Doctor, however, acknowledges that he was farther prompted to engage in this undertaking, 'by a most cordial regard to the noble designs' of the DUBLIN SOCIETY; to whom this *Essay* is respectfully addressed, in a dedicatorial preface,—in which he exhibits a summary view of the materials naturally afforded for such a work.—An extract from this address, wherein the Author himself gives an account of the information and entertainment which the curious Reader will find, in the perusal of these volumes, will not be improper, in this place.

'Nature, says Dr. Rutty, far from being more penurious in her productions in this than in the neighbouring countries, hath abundantly supplied us with a great variety, whether of matters of curiosity, or such as may be subservient to the speculations of philosophers, or to medicinal or œconomical uses, *v. g.* Among stones which have been found in different parts of this country, the *Lapis Judaicus*, the *Osteocolla*, the *Gypsum striatum*, answering the purposes of the plaister of Paris, and in some respects superior to it, the *Lapis Asbestos*, a great variety of marbles, equal, perhaps superior to the Egyptian or Italian, the granite, the porphyry, the *Lapis Lydius* or

† The ultimate object of the Society was, to procure the natural and civil history of every county in the kingdom.

‡ In our 5th volume the Reader will also find an account of the Histories of Waterford and Cork.

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touch-ſtone, a great variety of petrifications, ſpars, cryſtals, and pebbles, and even real gems, ſo far, that whatever may be ſaid of the ſuppoſed amethyſts in the county of Kerry, I have good authority for ſaying, that the *Cornelian* has been found here, and perhaps the emerald alſo; and the *Lapis Specularis* of Pliny, iſinglaſs or Muſcovy glaſs; pearls are found in our Poolbeg oyſters, and ambergris has been frequently found on our coaſts, and particularly of late in large quantities in the county of Kerry; and good ſpermaceti hath been prepared from that ſpecies of the whale which yields it, which is ſometimes caſt upon our coaſts. Now if ſuch has been the reſult of a few recent enquiries, there is no doubt but many yet unheard and unthought of diſcoveries will be the conſequence of further ſearches.

'But to proceed to articles of more immediate and general uſefulneſs. 1. We are very liberally ſupplied, even in this county, with great plenty and variety of ochres and painting earths, not at all inferior to thoſe imported from England, France, and Flanders, and I am well informed that at Newbridge in the neighbourhood of Cronebaun (of which hereafter) there has been found a red ochre in large quantity, of which one ounce gave ſeven grains of pure ſilver and ſome gold.

'2. Lead ore is frequent with us and ſmelted, in this county, in which alſo there are ſeveral traces of copper; and our water at Cronebaun in the county of Wicklow, may well vie with thoſe of Herengrund and Ciment in Hungary. Of ours I received the following account in the year 1765, from a perſon converſant in theſe matters:

"It is ſaid to tranſmute iron into copper, but the fact is, that it precipitates its contained copper upon iron bars immerſed. It continues in its full ſtrength, and in ſeven years laſt paſt yielded to its proprietors a ſum no leſs than £. 17,259. 18 *s.* 9½ *d.* and all this without the expence of fuel and men."

'The precipitate thus formed being fluxed, yields above half of pure copper: for an ounce gave 12 pennyweights and 18 grains in one experiment, and 13 pennyweights and 12 grains in another. Now this is ſhipt off to England to be fluxed there, and then by plating and rolling mills reduced to the ſhape in which it is ſold, and ſent over to us, loaded with the expences of freight outwards and inwards, inſurance for carrying to the part where it is ſhipt off, amounting in all to £. 2. 3 *s.* per ton, all which might be ſaved, and the firſt preparation being made from the water without expence, gives abundant encouragement for erecting houſes for fluxing, and the proper machines for plating and rolling; to which I have heard of no objection, except the dearneſs of coals with us.

'3. Of the *Tripelas* or rotten ſtones, we have alſo a great variety, as appears from the enumeration here given of them in this county, and probably of equal uſe to any imported for poliſhing braſs, ſilver, &c.

'4. I have alſo ſpecified a variety of marls in this county, ſeveral of them not mentioned in the hiſtories of the counties above named.

'5. Fuller's earth is indeed a *deſideratum*, but encouragement is given to ſearch for it from the following obſervation among the re-

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cords of your Society, viz. "that large lumps of it are often found in the Clonmell tobacco-pipe clay."

'6. At Bally-caſtle, and likewiſe in the county of Waterford, a ſtratum of clay over the coals, is ſaid to have been lately diſcovered, which is found in glaſs-houſe pots to be equally ſtrong, and to endure the fire as well as Stourbridge clay.'

'7. A white bluiſh clay was formerly exported from Carrickfergus to England, for making that called the *Delft-ware*, which was ſupplied to us from thence until of late we learnt to erect a manufacture of it near Dublin, which was proſecuted with great ſucceſs for 20 years, the ware being ſuperior to the Dutch, though now declining, for want of the continuance of due encouragement.

'8. The Manganeſe, a ſubſtance of a dark grey colour, and of a metallic appearance when broke, of great uſe in making the black glazing in potters ware, by being fuſed with lead ore, with which we uſed to be ſupplied entirely from England, is found in ſeveral places in this country, and ours is ſaid to be ſo much richer in the mineral than that imported from England, as to render a leſs proportion of lead neceſſary for the purpoſe aforeſaid; an article moreover of great moment, as being with arſenic of great uſe in taking away the greenneſs to which all glaſs made of ſand is ſubject.

'9. In the county of Wicklow, not far from Dublin, are large and deep pits of *Pyritæ*, from which copperas might be made; and I have in the ſequel traced plain veſtiges of alum and copperas in a kind of Iriſh ſlate found in this county; and moreover, from ſome hints given in relation to ſalt-petre, it ſeems to be a matter not to be deſpaired of, that both copperas, alum, and ſalt-petre works may be erected here.

'In the appellations affixed to the foſſils, I have followed Woodward, Hill, Walerius, Mendez da Coſta, and in ſome matters of fact relative to this branch as well as the vegetables, the celebrated Linnæus, to the united labours of which authors a more clear and diſtinct account of theſe ſubjects than for ages paſt is owing.

'To my account of the minerals, it ſeemed proper to ſubjoin that of the waters impregnated with ſome of them, concerning which this general remark may not be impertinent, viz. that we have every ſpecies of mineral medicinal waters here that they have in England, excepting perhaps that of Bath, ſeveral of which might be conveyed to diſtant places as an advantageous article of commerce, as they are in England, being equally efficacious in the cure of diſeaſes: however, as I had already publiſhed a Hiſtory * of the ſeveral Mineral Waters of Ireland in a ſeparate treatiſe, I thought it ſufficient in the preſent work, to give an account of ſeveral remarkable ones which have occurred to my obſervation ſince that publication, the real good effects of which having obſerved for ſeveral years paſt, I have embraced this opportunity of preſenting them to the Public.

'Next, as to the vegetables, a branch of natural hiſtory very little attended to in this country, though I truſt its uſefulneſs will be abundantly

* We are uncertain whether or not the Author here alludes to his "Methodical Synopſis of Mineral Waters—of Great Britain, Ireland, France, Germany, Italy, &c." 4to. See Rev. vol. xvii. p. 97.

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abundantly manifeſt in the following work, in the large catalogue of *Eſculent Vegetables* here given, *i. e.* of ſuch as may ſupply food whether to men or cattle, divers of which may poſſibly be of ſingular ſervice to the poor as ſubſtitutes for bread in times of ſcarcity and impending famine.

'I have alſo given a Botanic Kalendar of the moſt uſeful indigenous plants, exhibiting from obſervation, the times of their flowering in this county throughout the year. I have alſo given the uſes of ſeveral of them in Dying, from the practices of the ancient Iriſh, as well as more modern obſervations from faithful correſpondents; and moreover I have alſo ſubjoined a liſt of our Vegetable Poiſons, deeming it to be a matter of no ſmall importance among a people little acquainted with the dangers they are frequently expoſed to on this account; and here it ſeems to be but doing juſtice to the merit of a certain aſſociate in theſe ſtudies to take this opportunity of congratulating the Public on his behalf, who during a long ſeries of years has been preparing and is now compleating a catalogue of the native Iriſh plants, adjuſting their names to the Linnæan ſyſtem *.

'I have diſtributed the Birds and Fiſhes into claſſes according to Willughby's method, and of the firſt have added above thirty, and of the ſecond twenty, that are not mentioned in the Hiſtories of the counties above-named, in treating of which, as well as the beforementioned articles of natural hiſtory, I have always had one thing in view, that is to point out whatever might be uſeful in food, or ſerve as materials for improving our manufactures, trade, or commerce.

'Laſtly, as the nature of the climate is undoubtedly no inconſiderable nor uſeleſs branch of the natural hiſtory of any country, which there is no way poſſible of aſcertaining but from hiſtories of the ſtate of the air and weather for a ſeries of time in various ſeaſons, and I was furniſhed with a hiſtory of the weather in Dublin for 50 years †, I embraced this opportunity of publiſhing it from diligent and faithful obſervations, wherein are frequently interſperſed compariſons of the ſtate of the weather in Dublin, and that of other remote parts of Ireland, England, and ſometimes of the neighbouring nations, with meteorological and œconomical obſervations, not neglecting ſome account of the ſtate of the plenty or ſcarcity of proviſions in different ſeaſons, and a particular hiſtory is given of the memorable froſt in 1740, with its dreadful effects on men and animals of all kinds, having been more pernicious than thoſe of many peſtilences, and I truſt that from a ſeries of obſervations during the period aforeſaid, I have refuted the long entertained vulgar error of the influence of the moon on the ſtate of the weather.'

From the foregoing view of the materials of which this work is compoſed, as well as from the particulars enumerated in the tranſcript of the title-page, our Readers may perceive what kind of entertainment they will here meet with. They will

* Dr. Abraham Lionel Jenkins'

† Dr. Rutty hath alſo publiſhed, in one volume, 8vo. "A Chronological Hiſtory of the Weather and Seaſons, and of the prevailing Diſeaſes in Dublin:" ſee Review, vol. xlii. p. 346.

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infer, too, that they are not to expect, from this performance, that ſort of gratification which is peculiarly afforded by *land-ſcape-writing*; ſuch as, in the moſt pleaſing manner, ſerved to enliven many parts of Mr. Smith's accounts of *the three counties* ‡. Dr. Rutty's taſk being confined to what ſtrictly conſtitutes the *ſcience* of *natural hiſtory*, his details will ſeem drier to the generality of readers; but they will be equally acceptable to the philoſophical inquirer, the medical inveſtigator, the cultivator of huſbandry, and, in brief, to all who wiſh to become acquainted with the natural productions, and the preſent ſtate, of every part of the Britiſh empire.

‡ Particularly in his delightful deſcription of the Lake of Killarney: ſee Rev. vol. xvii. p. 508, &c.

ART. II. *The Apology of Benjamin Ben Mordecai to his Friends for embracing Chriſtianity*; in ſeveral Letters to Eliſha Levi, Merchant, of Amſterdam. Letters II. III. and IV. 4to. 6 s. Wilkie. 1773.

WE have formerly * had an opportunity of paying our reſpects to this acute and ſenſible Writer: it is with pleaſure we renew our acquaintance with him, on this occaſion, and, without any farther ceremony, we ſhall endeavour to lay before our Readers a ſummary account of the three letters contained in this volume.

The deſign of the firſt letter (which is the ſecond in the order of publication) is to examine into the *perſon* and *character* of Chriſt, and to ſhew, whether he anſwers to the deſcription of the *Meſſiah* in the ſcripture prophecies. In order to pave the way for this enquiry, our Author takes notice of the various appearances of *Jehovah* under the ancient diſpenſations of religion, and endeavours to aſcertain the rank and character of that BEING, to whom this title and office belonged. Theſe appearances, he obſerves, are recorded as hiſtorical facts; and, as the SUPREME GOD himſelf never appeared to men, either in perſon or by any viſible ſymbol, it is a matter of great importance to determine, who the other Being is that is ſo frequently honoured with the appellation *Jehovah*: this Being, he apprehends, is the ſame that in other places, and on other occaſions, is called the *Angel* of *Jehovah*: "And the reaſon he is called by the ſame name is thus well explained by *R. Joſue F. Sehib*, according to the common maxim not only in uſe among the Hebrews, but allowed of by the general cuſtom of the world; *Loquitur Legatus ſermone mittentis eum.*"

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* See Review for October 1772.

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The propriety of this appellation is farther evinced by a relation of several of his appearances recorded in the books of Moses; and by a particular account of the manner in which it was originally conferred, from Exodus xxxiii. From many passages that are here collected, our Author infers 'that the sacred writings attribute to the angel, who acts in the name and authority and moral character of God, the name *Jehovah:* and there could be no mistake, in this particular, among our forefathers, as if this angel was the Supreme God; because we find by the history, that he never acted in his own name, or by his own authority, but merely as the angel of God.' He then shews the absurdity and confusion that must attend the notion (which many Christian writers have adopted) of the appearance of the Supreme and Invisible Jehovah himself.

Having settled these preliminaries, our Apologist proceeds to enquire, whether the Jewish and Christian revelations were carried on by the *visible Jehovah*; i. e. the *Logos*, or Word of God, as he is stiled both by *Philo*, and the apostles of Christ. And he apprehends, that under the character of 'a divine substitute of the Father, he gave the law of reason to *Adam*; the *Jewish* law to *that people*; and to *all the world* the *Christian* law, or will of God.' The arguments here alledged in proof of this proposition are deduced from the nature and consistency of the thing, from the words of scripture, and from the interpretations of scripture given us both by the Jews and Christians.

The two first of these arguments are very ably discussed in the sequel of this letter. From the scripture evidence on this head our Author draws these two conclusions: 'First, that *Jesus* and his disciples knew *him* to be the *Angel-Jehovah*; and revealed it sufficiently to all such as would examine, and honestly attend to what they said upon the subject; and to those who would not, the things which pertained to their peace were hidden from their eyes. Secondly, it appears, that Almighty God has from the beginning carried on the government of the world, by the ministration of one and the same person: who hath appeared under different appellations, according to the different dispensations in which he was employed, and the different characters he bore. And this is the same Person, who chose *Judah* for his inheritance; and hath from the days of *Abraham* been more particularly engaged, by Himself or his angels, in the care and protection of *our* nation; and even in the latter days will continue to be so, till he hath performed the promise, that in *Abraham's seed* shall all the families of the earth be blessed: and the completion of this prophecy constitutes the Christian religion.'

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He then closes this second letter with five rules, which direct us when to apply the word *God* or *Jehovah* in the *Old Testament* to the *Jehovah-Angel*, or *Angel* of the *Covenant*.

In a Postscript our Author examines and answers the objections brought by the learned *Grotius* against the opinion, which is here maintained, and which ascribes the delivery of the law, to the *Logos*, or *Word*.

In the *third* letter, our Author applies his extensive learning to the illustration and proof of this proposition; viz. 'that the *Logos* was the *Angel* of the *Covenant*, or visible *Jehovah*:' And he has produced many passages from the most approved commentators, both *Jewish* and *Christian*; from the Christian Fathers, and from modern expositors and divines, in support of the same opinion. He then proceeds to vindicate the worship of Christ, under this character, from the charge of idolatry, by shewing, that it is of the same kind with the worship of the *Jehovah*-Angel. '*We*,' says he (personating a *Jew*) 'as well as the *Mahometans*, have been too hasty in accusing the *Christian* religion as idolatrous, and charging the *Christians* in general with idolatry, because they worship *Christ*: as if the worship paid to the *Angel* of *God*, or the *Angel* of the *Covenant*, was the worship of another *God*. I allow, that, if they supposed the *Angel* of the *Covenant* to be the Supreme God and Governor of the universe, and equal to *Jehovah*, in whose *name* he acts, and whose *minister* he is; and worshipped him ultimately, as God of the universe; this would be idolatry, in the strict and proper sense of the word: but this is only the opinion of the *Pseudo-Athanasians*: and loses ground daily among men of sense; being neither founded on scripture nor reason, nor one single authority from the Fathers of the three first centuries. *Non duos Deos introduxit* CHRISTUS; *quia non duos* EQUALES, *non* PARES, *æquatione in utroque ostensa, posuit. Id enim si fecisset, merito duorum Deorum controversiam suscitasset*; says *Novatian*, cap. xxxi. And it appears, that the worship of *Christ* is of the same nature, with that which was paid by the Patriarchs to the same person; i. e. the visible Angel who appeared to them. And *Abraham*, when he built an altar to *Jehovah* that appeared to him in the plains of *Moreh* (Gen. xii. 7.) and *Jacob*, when he was commanded to build an altar to *Jehovah*, that appeared to him when he fled from *Esau* (xxxv. 1.) could have no notion that he was the *Supreme God*; for they knew him to be the *Angel* and *Minister* of the *Supreme God*, as I have already shewn: and, therefore, if these altars were built for *worship*, and not merely for *memorials*; the worship, paid the *Angel* of the *Covenant* at *these*, as well as at *other* times, was the same with that of the Christians at present: that is, it was mediate

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diate and ſubordinate, and ultimately directed to the glory of the *Father.*'

He farther obviates the objection of polytheiſm and idolatry by many very appoſite quotations from the writings of the primitive Chriſtians: ſuch as *Juſtin Martyr*, *Origen*, *Cyprian*, *Hippolitus*, *Euſebius*, *Tertullian*, *Lactantius*, and *Baſil.* 'The apoſtolic conſtitutions (he obſerves) repreſent it as a branch of the *Gnoſtic* hereſy, to affirm, that *Jeſus* is the *Supreme God* over all; making himſelf, conſequently, to be his own Father.

'It is very remarkable (he ſays) that the title of the *only true* God, which *Chriſt* has appropriated to the *Father* (John xvii. 3.) is never given to *Chriſt*, even by the *Poſt-Nicene* Fathers: and the reaſon ſeems to be, that their underſtanding revolted at ſo ſtrong and unwarranted an expreſſion; which recals to my mind, how *our* diſpute ended with the Popiſh prieſts at *Marſeilles*, by the imprudent behaviour of our friend *Khaled.* For they no ſooner mentioned *Mary*, the Mother of *God*; but he roſe up in a great heat, ſwearing by *Mahomet*, that *God* was neither *born* nor *died*, and had neither *ſon* nor *daughter:* and that all ſuch as pretended to *make* their *God* were more impudent conjurers than *Jannes* and *Jambres*, who oppoſed *Moſes.* I mention this, for the ſake of obſerving, that, as the Fathers feared to call *Chriſt* by the name of the only true *God:* ſo the *Proteſtants*, even thoſe who call themſelves *Athanaſians*, are afraid to call the Mother of *Jeſus Chriſt*, the Mother of *God:* which *planely* proves, that all ſuch as refuſe theſe titles to St. *Mary* and to *Chriſt* out of conſcience, have two different ſenſes to the word *God*, whatever they pretend to the contrary. *One*, when they ſpeak of the inviſible *Jehovah*; and *another*, when they ſpeak of *Chriſt:* otherwiſe they could not refuſe to call *Mary* the Mother of *God*, and *Chriſt* the only true *God:* for by all the logic in the world, if ſhe be the Mother of *Chriſt*, and *Chriſt* be *God*, ſhe is the *Mother* of *God*, in the ſame ſenſe, in which he is called *God:* and if he be the only true *God*, then ſhe is the *Mother* of the only true *God.*'

Our Author very properly ſpecifies, in ſeveral particulars, the difference between the terms *El*, Elohim, *Adonai* and *Jehovah:* and obſerves that the latter is never given to any, but to the Self-exiſtent and Supreme God or his *Angel*; and ſhould therefore never be tranſlated into any other language. Toward the cloſe of this letter he reſumes the charge of idolatry, and obviates it by enquiring what worſhip is paid to *Chriſt*, and what is the preciſe meaning of idolatry: and he concludes, that 'the worſhip of *Chriſt* is free from all thoſe offenſive circumſtances, which render *idolatry* diſpleaſing to *God*, and therefore ought not to be called by that name.' After all, it is candidly acknowledged, that in the whole *New Teſtament* we have no direct

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and positive command to pray to *Christ*; and that it is most proper to direct our prayers to the *Supreme God* himself, through *Jesus Christ*, as the mediator *between* God and man; this Self-existent and Eternal Being having an immutable claim to our worship, even beyond the *age* of the *Messiah*, when his kingdom shall be delivered up to the *Father*. Our Lord himself, moreover, hath thus directed us to pray.

In a Postscript to this letter our Author intimates, that Dr. *Sherlock*, Dr. *South*, and other writers, whom he calls "the *Philosophical Christians*," whilst they have asserted that Christ is the *Supreme God*, or a *meer man*, have been under a necessity of denying the most essential articles of *Christianity*; such as his descent from heaven; his humiliation; his sufferings and death: and concludes with an apology for entering so far into this argument, which he would not have done, 'had it not been (says he) absolutely necessary to clear my subject from the objections *à priori*, which arise from the *Homöousian* doctrine, before I undertook to lay before you the evidence upon which I embrace Christianity: for, if Christ be the *Supreme* God, as some divines suppose; it is impossible to stir a single step forward in proof of his *descent* from heaven, his *conception*, his *humiliation*, his *sufferings* and *death*: all these things are *declared* of him in the *New Testament*; and *foretold* of him, in the *Old*: and all of them are absolutely impossible to have been undergone by a Being, that is *infinite*, *unchangeable*, and *impassible*. And, therefore, instead of attempting to *explain* the *Christian* system by the philosophy of these divines, I shall entirely neglect them: and trust (as the *Arian* and *Scripturarian* heretics are accused of having done) to the scriptures only: following the rule of *Hillary* entirely—*Non creditur* PHILOSOPHIS: *creditur* PISCATORIBUS.'

The design of the *fourth* and *last* letter in this collection is to prove that *Jesus* was the *Messiah*; in which the Author has acquitted himself as a very learned and able apologist for *Christianity*.

After some previous remarks on the predictions relating to the Messiah, tending particularly to vindicate the authority of *Daniel*, and to elucidate the very remarkable prophecies contained in his writings; and on the general expectation which *Jewish* and *Heathen* writers seemed to entertain concerning his advent; accompanied with a critical enquiry into the source of their intelligence;—he proceeds to examine the correspondence between the history of *Christ* in the *New Testament*, and the prophecies of the *Messiah* in the *Old Testament*, by *four criteria*; 'viz. his *lineage*; the *place* of his *birth*; the *time* of his *advent*; and his *actions*.'

To

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To his vindication of the prophecy of *Daniel*, our Author has ſubjoined ſeveral obſervations on Profeſſor *Michaelis*'s Letter to Sir *John Pringle* on the LXX Weeks of Daniel, not long ſince publiſhed *; and they are well worthy the attention of that excellent critic. We are ſorry our limits will not allow us to give more copious extracts from this very valuable performance. Thoſe who are employed in biblical enquiries will peruſe theſe letters with pleaſure and advantage. Our Readers, however, will indulge us with one extract more, which is part of the Author's addreſs to thoſe for whoſe benefit theſe letters are more immediately intended.

'Give me leave, my dear friend, to expoſtulate with you, and lay my whole heart before you on this moſt intereſting of all ſubjects: and honeſtly confeſs, that I have been long affected with (the) heavy charge, with which I have been ſo often preſſed by the *Chriſtians*, and greatly alarmed; becauſe it appears upon examination to be fact, and accounts for ſuch amazing difficulties as, upon any other principle, are inſuperable.

'The *Meſſiah*, ſay they, has already been manifeſted to your nation: and became the ſon of man, by being born of the family of *David*: he came unto you, his own peculiar people; and you received him not, but hid your faces from him; and "denied the holy one and the juſt, and deſired a murderer to be granted unto you; and killed the Prince of Life:" and for this ſin your nation has been ſo long cut off from all the peculiar bleſſings which it ſo long enjoyed under the Lord *Jehovah*: and you are diſperſed abroad, and become an aſtoniſhment, a proverb, and a bye-word, among all nations; as your prophets foretold: nor will you ever be reinſtated in his favour, till you acknowledge him to be your Lord and King; and ſubmit yourſelves to his government over you.

'*Eliſha Levi*, look back upon the days of old; and the mercies vouchſafed to our fathers, by the hand of this *Jehovah-Angel*: how often he declared his love and tender compaſſion to his peculiar people; yea, and his unchangeable determination, that he would never forget them! "Can a woman, ſays he, forget her ſucking child; that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, ſhe *may* forget; yet *will* not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." And, even when it was neceſſary to puniſh us; with what love and tenderneſs does he compaſſionate our ſufferings! "How ſhall I give thee up, *Ephraim!* how ſhall I deliver thee, *Iſrael!* how ſhall I make thee like *Admah!* how ſhall I ſet thee as *Zeboim!* My heart is turned within me, my repentings are kindled together."

* See Review for October 1773, p. 263.

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together."—And is it possible, that so much reluctance to punish, and so much tenderness, as is every where expressed through the sacred volume towards our once happy nation, should on a sudden, and for no apparent cause, entirely desert us? and we should be thus cast off from his favour, as we now are, and subjected to such unspeakable ruin, as hath befallen the whole nation, from the days of *Vespasian* and *Titus*? such as never any other nation under the sun has undergone: and suffered, in our sieges and battles, by seditions, and famines, and pestilence, and captivity, and massacres, and dispersion? Is it possible, that all our hopes in his indulgent care and love should thus at once be blasted, for no cause? and all his promises to our fathers fail us; and the bright and glorious prospect, the birthright of our nation, that in the seed of *Abraham* all the families of the earth should be blessed, thus end in eternal darkness and oblivion? Surely, if some amazing act of wickedness has not been perpetrated by our *whole* nation beyond what *other* nations have committed; our present state and condition, for so many ages, is unaccountable; and our scriptures incredible. And, what is the most melancholy of all reflections, as we are ignorant of the cause of these afflictions, so we see no end of them; nor any means how to avert them.

'In this dejected and forlorn state, sifted into all nations and become the scorn of all mankind, there yet remains *one* hope, and *but* one, that can support and relieve us; and this we have been blindly endeavouring, for many ages, to invalidate and overturn: I mean, the authenticity and truth of the *Christian* scriptures. If *Jesus* is indeed the *visible Jehovah*, and *Angel* of the *Covenant*, whom our fathers have slain; we want no farther explanation, how we have offended him; or in what manner we may expect deliverance from our evils. For he, whose mercy and loving kindness hath so often pardoned the sins of our fathers; delivering them from the distresses, with which he visited and chastised them; who could pray for his enemies, in the midst of his sufferings, apologizing for their *wilful* ignorance; and use that power, which he gained by his patient resignation under afflictions, for the salvation of those by whom he was distressed and slain: he will without doubt return to *us also*, in mercy and loving-kindness, and will *save us*, according to his promise, even in the *latter* days; if we turn to him with sorrow and repentance, as to the *Angel* of the *Covenant* whom we delight in; and be obedient to his voice. For that such a time will come, when we shall be again received into his favour, we are well assured both by the prophecies of *Jews* and *Christians*.'

The three last letters are advertised *to be* published with all convenient speed.

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Art. III. *Defiderata Curiosa Hibernica:* or, a select Collection of State Papers; consisting of Royal Instructions, Directions, Dispatches, and Letters. To which are added, some historical Tracts. The Whole illustrating and opening the political System of the chief Governors and Government of Ireland, during the Reigns of Queen Elizabeth, James the First, and Charles the First. 8vo. 2 Vols. 12s. bound. Dublin printed, 1772; and sold by Robinson, &c. in London.

'STATE-PAPERS,' says a late Historian †, who was more conversant with memorials of that sort, than any other writer of this country, 'are the very chart and compass of 'history. While we sail by their direction, we sail with cer-'tainty, as well as safety; and when those lights fail us, we 'are forced, in a great degree, to grope and guess our way, 'and to content ourselves with probability only.'—This is undoubtedly true; and yet, as the same author hath farther observed, 'the bulk of readers, in all ages, require no more than 'a smooth, even, flowery tale; and are never more disgusted 'than when their course is interrupted by a labyrinth of thwart-'ing facts and arguments, which it equally puzzles them either 'to investigate or pass over.'—Men, however, who have experience of the world, and who do not chuse to become the dupes of credulity, have a different way of thinking, and love to tread on surer ground. With them *declamation* and *representation*, will pass for no more than they are intrinsically worth; and a *few* important facts, well ascertained and established, will outweigh all the *fine writing* that ever dazzled the eye, or delighted the imagination, of superficial readers.

With respect to the papers before us, although the Editor hath not thought it proper to give us the satisfaction of knowing to whom we are obliged for their publication, or even to inform us from what repository of records, or literary storehouse, these materials * have been drawn, we, nevertheless, entertain very little doubt of their authenticity.

As to the *importance* of the several papers inserted in this collection, which, in the title, is stiled *select*, we think there is great inequality among them, in this respect. Some of them are, undoubtedly, curious and valuable; while others will, by most readers, be regarded as frivolous. Several of the principal tracts are written by persons of the Roman Catholic party; or by moderate men, such as the poet describes,

Papist or Protestant, or both between,
Like good Erasmus, in an honest mean.

† Ralph.

* 'Faithfully transcribed from their *originals*, or authentic COPIES;' is the whole of the Editor's declaration, on this head.

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The papers here alluded to, will afford considerable information to those who have only been conversant with the Protestant writers on the affairs of Ireland; and all men, we know, will lie for their party. Here, then, the impartial bystander will, in some measure, be enabled to judge of the merits of either side, and to strike the balance between truth and falsehood, in this account of religious and political claims and encroachments, bigotry and craft, subterfuge and violence. In a word, we, in this heretical country, know so little of the *Catholic* side of the question, in regard to the troubles of Ireland, during the period to which these volumes relate, that any authentic accounts, from *that quarter*, must, we presume, be acceptable to the curious inquirer.

The principal papers in this collection appear to be the following:

I. Royal Instructions, Dispatches, &c. to the Lords Deputies of Ireland, &c. in the reign of Elizabeth.

II. 'A brief Declaration of the Government of Ireland, opening many Corruptions in the same, &c. wrote in the Government of Sir William Fitzwilliams, who was Lord Deputy from 1588 to 1594.' In this ample detail of grievances, are many curious particulars relating to the celebrated Tyrone, through which great light is thrown upon the Earl's character and conduct, with respect to the famous rebellion, in which he made so distinguished a figure.

III. 'A Chronicle of Lord Chichester's Government of Ireland, collected and gathered by William Farmer, Chirurgion.'

IV. A Discourse of the present State of Ireland, 1614.

V. Seventeen Letters from James I. and the Council of England, to the Lord Deputy and Council of Ireland.

The above, with a variety of other articles, including a curious account of the parliamentary dissentions in Ireland, in 1614, are to be found in the first volume of this collection. In the second volume we have,

I. Instructions, Remonstrances, Apologies, &c. &c. relating to the Discontents and Disturbances in Ireland, from 1615 to 1641.

II. 'A Letter from a Protestant in Ireland, to a Member of the House of Commons in England, 1643.' This is a very sensible paper, written with great candour, and, as far as we can judge, at this distance of time, with an intention perfectly honest, conciliatory, and patriotic.

III. *Fragmentum Historicum:* or, the Second and Third Books of the War in Ireland; containing the Transactions in that Kingdom, from 1642 to 1647. By Richard Bellings, Esq; Secretary to the Supreme Council of the Confederate Catholics. Faithfully transcribed from the Original, in the Pos-

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session of John Currey, M. D.'—This abounds with matter of information relating to the views and proceedings of that party with which the writer (admitting the authenticity of the tract) was so deeply engaged.

IV. A Journal of the most memorable Transactions of General *Owen O Niell*, and his party, from 1641 to 1650. Faithfully related by Col. Henry M^c^Tully O Niell *, who served under him. The information contained in this paper will also gratify the curiosity of those who wish to be made acquainted with the most material particulars of the Irish history, during the unhappy period here referred to.

The volume closes with a survey of the half barony of Rathdown, in the county of Dublin; by order of Charles Fleetwood, Lord Deputy—1654. The importance of this paper must, we suppose, be merely local.

The obvious tendency of this publication, is to soften the prejudices of the Protestants against the Roman Catholics of Ireland; but the most complete vindication of the latter with respect to the horrid story of the *Massacre*, in 1641, is to be found in Brooke's *Trial of the Roman Catholics*: see Review, vol. xxvii. p. 508.

* This Journal is said to have been sent, by way of letter, to Col. Charles Kelly, of Agharahan.

ART. IV. *Considerations on the Propriety of requiring a Subscription to Articles of Faith.* 8vo, 1 s. Cadell, &c. 1774.

THE Public, we are told, is indebted for these Considerations to a very worthy Prelate, of distinguished abilities; and every impartial reader, will, we doubt not, after an attentive perusal of them, readily acknowledge that they do his Lordship credit. It is matter of great satisfaction to us, and will give pleasure, we hope, to every sincere Protestant, to see a person of his Lordship's character appear publicly in defence of religious liberty, and support the glorious cause with so much ability, at a time when most of his brethren on the bench shew so great an indifference (to speak in the softest terms) toward every scheme for promoting a farther reformation of our ecclesiastical constitution. If their Lordships seriously consider, and reflect upon their late conduct, both with regard to the Petitioning Clergy and the Dissenters, they cannot possibly think, one should imagine, that the part they have acted does them honour, in the opinion of any judicious, unprejudiced person. Great allowances are undoubtedly to be made for the prejudices of their education, their political views and connections, the difficulties attending every scheme of reformation, &c. It is impossible,

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impoſſible, however, by the utmoſt ſtretch of candour and charity, to account for their conduct upon any principles that are conſiſtent with their having a ſupreme and prevailing regard to the honour of Chriſtianity and the intereſts of truth. This will, no doubt, be looked upon, by a certain claſs of men, as very injurious to their Lordſhips characters; we are neither afraid nor aſhamed, however, of declaring our ſentiments publicly on this head, with the utmoſt freedom, as we know that many of the wiſeſt and beſt men that this or any other country can boaſt of are of the ſame opinion; and we may venture to challenge, nay we do challenge, the boldeſt and warmeſt of their advocates, to ſhew the conſiſtency of their conduct with what ought to be the diſtinguiſhing character of every truly Proteſtant Biſhop.—We now proceed to the work before us.

It is introduced in the following manner:—'On a calm, and, as I truſt, impartial view of the Controverſy about Subſcriptions, which has ſubſiſted ſo long, and been ſupported with ſo much zeal; it appeared to me that ſeveral able writers, who had engaged in this cauſe, were even yet hardly got in ſight of the main Queſtion, concerning the true grounds of civil and eccleſiaſtical Polity; and that a few particulars required ſtill farther explanation, in order to ſet the whole in a proper light.

'And though I am very ſenſible that what is here offered, having moſt of them been drawn up ſome time ago, muſt in a great meaſure be ſuperſeded by ſeveral late publications; yet conſidering the ſmall effect theſe appear to have produced, I was tempted to imagine that it might not prove altogether uſeleſs, or out of ſeaſon, to enforce them; by reviving ſome of thoſe original maxims which ought to direct all ſuch enquiries, but which in my apprehenſion have long been, and are ſtill either too little underſtood, or too much diſregarded.

'I have no deſign of entering into the ſubject matter of our Articles; but only beg leave to propoſe ſome general Obſervations, concerning the riſe and progreſs of a cuſtom, which ſeems to place certain explications of ſuppoſed Scripture Doctrines on the ſame foot with the Scripture themſelves;—to enquire how far this practice may be juſt and expedient in the preſent times, or in itſelf defenſible at any time;—to ſee upon what principles it is founded;—what pleas are offered to ſupport it;—and laſtly, point out ſome of its effects.'

His Lordſhip's obſervations on theſe ſeveral points are judicious, liberal, and manly; the following extract may ſerve as a ſpecimen:

'We are willing to allow thoſe who have the misfortune of diſſenting from us, to think freely for themſelves; and diſown the

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the leaſt intention to deprive them of this freedom: nay, rather ſeem to extol that clemency, which ceaſes to puſh on a rigorous execution of the ſevere ſtatutes made againſt them in the days of our fathers, ſaying, if we had lived in thoſe days, we would not have carried matters with ſo high a hand: yet, alas! do not even *we* ſometimes betray an inclination to keep ſuch inhuman laws ſtill hanging over their heads, and thereby hold the unhappy ſubjects of them always at our mercy?—This may appear to ſome a more decent and refined piece of political wiſdom, which anſwers all ends more effectually, than either countenancing or complying with any attempt to enforce ſuch ſtatutes by a too odious and invidious proſecution. Whereas, in truth, theſe ſame penal laws, while they ſubſiſt, give ſo great encouragement to informers, that it is often out of our power to prevent the execution of them, were we never ſo well diſpoſed to do it: and it may at length perhaps merit our conſideration, whether an abſolute denial of relief to theſe our Proteſtant brethren, on their repeated *ſupplications* (who beſt *know their own ſore, and their own grief*) muſt not prove an ill return for all the labours which many of them have ſucceſsfully beſtowed upon the common cauſe of Chriſtianity and Proteſtantiſm; labours, which if we were as ready to reward, as we are to adopt, would have procured them a different treatment from that of being expoſed to confiſcations, and impriſonment.

'We are told indeed, that it is ſometimes better and ſafer to let a law drop by diſuſe, than to aboliſh it by a formal repeal. But no example of this is given; and it is ſo far from being the general ſenſe of our Legiſlature, that hardly a ſeſſion is ſuffered to paſs without expunging from the ſtatute books ſome or other of theſe *antiquated ordinances*.

'With reſpect to an entire, complete Toleration, the matter of fact ſeems to be no other than this: In countries where moſt liberty is allowed, we find the moſt knowledge of Chriſtianity; and by conſequence, moſt room to expect the pureſt profeſſion of it. To what elſe can be aſcribed the manifeſt ſuperiority, which we juſtly boaſt over our Popiſh neighbours? And ſhould not we, on any other occaſion in the world, think of extending an expedient, which, ſo far as it has hitherto been tried, ever has ſucceeded ſo well and happily? We are ſometimes indeed terrified with the miſchievous conſequences that might ariſe, if people were ſuffered to declare their own religions, without ſubſcribing to what we pleaſe to call the Fundamentals of Chriſtianity: and yet what miſchiefs have ariſen from permitting the *Jews* to exerciſe their religion, without any ſuch ſubſcription *?

* 'I remember, indeed, a ſhort theological diſpute was once attempted to be raiſed againſt *naturaliſing* them, from that ingenious

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'But how agreeable soever such a Toleration may appear to all sound policy, as well as to the first principles of our benevolent religion; it is much to be doubted, whether a considerable majority amongst us do not still continue tenacious of quite different maxims; nor is it less doubtful, to what causes this may be most justly attributed: whether to any such apprehension, as that above-mentioned; or to some secret love of spiritual domination, which still holds possession of their hearts; and which is ever presenting itself, under a variety of specious titles and appearances: though it be hardly now admitted as A POWER TO RULE THE CONSCIENCES OF MEN; in which very form this favourite doctrine was long tacked, and awkwardly enough, to the Bible itself, and keeps its place there in several editions †: yet it comes in for its claim of *submission*, as including some kind of *exercive jurisdiction*, some branch of a certain *power of the keys*;—as an *authority of order*, &c. &c. whatever may be comprehended under such more plausible terms. But how fond soever some Clergymen may be of Clerical Authority, the best of their predecessors, the Apostles, appeared to have small concern about it. When a warm controversy arose in the church of Rome, concerning a distinction of days, and meats, and drinks; of equal importance with many, that have subsisted since; we do not find St. Paul, with the officiousness of later church governors, proceeding to frame an Article upon this question; but on the contrary, leaving each person to the *persuasion of his own mind*; and neither decreeing nor recommending any other practice or profession relative to it, beside that of charity and mutual forbearance ‡.

'What an engine for other purposes has the commission, which Christ is supposed to have given St. Peter *, been in other hands! And yet Peter himself never once appealed to it, nor claimed any kind of pre-eminence from it. Nay, it is somewhat remarkable that Mark, who is said to have written under Peter's own inspection, has omitted the very mention of this commission, though he has preserved the history which led to it ‖: so little anxious was the Apostle, to display any such token of superiority! And how much greater reason have we

topic the great danger of *defeating prophecies*. It was first started in a small performance, said to be done by one of the Common Council of London; which probably gave the original cue to some persons, of greater eminence, for sounding an alarm. This piece was wrote with much appearance of simplicity, and had a suitable text set before it: *These men being Jews, do exceedingly trouble our city.*

† Vid. *Contents* of the latter part of Psalm cxlix. Ed. *Bill*, 4to. 1702. *Basket*, 4to. 1733. Do. fol. 1739. Though I must do both our Universities the justice to remark, that in their late editions, this is tolerably qualified.'

‡ 'Rom. xiv.' * 'Matth. xvi. 18.' ‖ 'Mark viii. 29.'

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at this day, to abandon all ſuch claims under every denomination? Since we have ſeen the effects of them early and late, abroad and at home: each period of church hiſtory yielding moſt abundant evidence, that all ſuch *Fortifications*, as they are uſually ſtiled, when once mounted with a proper train of artillery, and that properly played off, inſtead of ſerving to annoy the enemy, are but too apt to hurt our friends.

'Such doctrinal Formularies exclude none, but conſcientious men, from any particular communion; they create no difficulty to others, who ſubſcribe them as things of courſe; and in the like circumſtances, will ſubſcribe any thing.

'Neither can theſe Teſts hinder the moſt cautious and inoffenſive perſons from delivering their real ſentiments on any ſubject, which they judge to be of importance; and where they muſt think themſelves obliged to bear their teſtimony, notwithſtanding that the oppoſite ſide happens to have been decreed with all ſolemnity. Nor in fact, does there now appear a leſs variety of opinions, though a leſs ſafe one, among thinking perſons, where any competent degree of liberty remains, than in all probability there would have been, if no ſuch decrees ever had exiſted. Nay, how could any thing, do we imagine, but enjoining the belief, and annexing emoluments to the profeſſion of ſundry opinions, have ever given importance to them, or cauſed conteſts, and created animoſities about them?'

There are many of his Lordſhip's obſervations, which it would give us pleaſure to place before our Readers; but we muſt content ourſelves with adding the following paſſage:

'It is this fatal ſcheme, ſays he, of making *ours* the meaſure of every other man's *Faith*, and obtruding it upon him, inſtead of *having it to ourſelves before God*; which above all things tendeth, and will always tend, to increaſe the growing infidelity amongſt us;—To create a careleſs diſregard, or a faſtidious contempt of all religion in ſome perſons; with a ſevere cenſure of, and a ſtrong reniteney againſt this abhorred practice of enforcing whatever ſhall be taken for it, in others; who ſeem determined thoroughly to ſift our Conſtitution: and it is evident, that by the increaſe of general knowledge, and a no leſs general taſte for liberty, numbers become equally qualified and diſpoſed to do ſo; while others yet appear not to be duly ſenſible, under what difficulties we of the Eſtabliſhment muſt lie, in ſuch a confuſed ſtate of things, as is neceſſarily produced by the want of thoſe timely reviſals, and gradual reformations, which might enable it to keep pace with each improvement in every branch of ſcience.

'Were ſome perſons ſenſible of this, they would not ſurely be ſo forward to ſuſpect us of hypocriſy and prevarication, while we eſteem ourſelves bound to keep up all theſe forms, till

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relieved by proper authority: nor impute it wholly to our private interest, when we ministerially comply with what we are not able to remove; and patiently remain in posts, however invidiously misrepresented, where it is conceived that we may do more good, and perform a more acceptable service to our common Master; by continuing to labour on in his waste vineyard, and wait his own good time for opportunities of using our little influence [hereby prevented from growing still less] towards pruning a few wild branches in it, and rooting out some of the rankest weeds; rather than despond immediately on every just cause of offence, that must occur to us; or peevishly revolt at each injurious reproach, that will be cast upon us. If our first Reformers had quitted their stations in the Church, instead of using all their endeavours to amend it; should we have had reason either to admire their spirit, or applaud their conduct at this day?'

In regard to this passage, we cannot help observing, with the greatest deference to his Lordship's opinion, that a different conduct from what he mentions might conduce greatly to the advancement of virtue and true religion. Were but a few of the superior clergy, of respectable characters and distinguished abilities, to unite in endeavouring to bring about a farther reformation, and exert their utmost endeavours for this purpose, notwithstanding any opposition they might meet with from ministers of state, or merely political men, and, failing in the attempt, were they to quit their stations in the church, such a conduct could not fail to be attended with the most beneficial consequences. It would stamp a real dignity on their characters, it would be the strongest proof that could possibly be given of their sincerity, it would contribute not a little towards lessening that contempt for the clergy which many laymen are too apt to express, it would place the necessity of altering our ecclesiastical constitution in the clearest point of view, and would tend more towards awakening even the most thoughtless to a serious sense of religion, than the most judicious and elaborate productions from the press.

Art. V. *Conclusion of the Account of Mr. Lindsey's Apology.* See our last Month's Review.

HAVING already laid before our Readers the account that Mr. Lindsey has given, at the close of his Apology, of his conduct with regard to the resignation of his living, we now revert to the beginning of the work; the first chapter of which contains some strictures on the origin of the doctrine of the Trinity, and the opposition it met with, to the time of the reformation. In the course of these strictures, the learned Author

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thor observes, as others have done, that the word *Trinity* is an unscriptural term, and that it was not known among Christians for near two hundred years after Christ, being first used by Theophilus, a Gentile convert, Bishop of Antioch; but in no great conformity to what it is made to signify at present. It is acknowledged to be entirely of Heathen extraction, borrowed from Plato, and the Platonic philosophy: and this being its true origin, it should seem that a proper zeal for God's word, and regard for Christ and his inspired apostles, should make us relax a little of our passion against those who scruple to use a language not sanctified by their authority, in speaking of and addressing the great God. Mr. Lindsey farther shews, that a disbelief of the Trinity is no blameable heresy, as Christians, for some ages after our Lord's appearance, were wholly Antitrinitarians. In confirmation of his assertion, he considers by what means the doctrine of the Trinity prevailed; and, in describing the rise and progress of this doctrine, he has gratified his readers with several historical circumstances, relative to the sects or persons who embraced Unitarian principles. From his account, it is evident, that what is called the Catholic doctrine of the Trinity, was first established, and hath been all along supported, by violence and the secular power; an argument in its behalf surely not to be boasted of, and concerning which the gospel of Jesus is wholly silent.

In the second chapter, our Author pursues the history of Unitarianism, and describes, in a more especial manner, the state of it in our own country, from the æra of the reformation, to nearly the present times. This account includes in it many curious particulars, relative to those who professed and supported the Unitarian doctrine. But we shall only transcribe what Mr. Lindsey has recorded, from Fuller, of the zeal which King James the First shewed to convert Bartholomew Legate; who, in 1611, was burnt to death in Smithfield, for Arianism, or rather for Socinianism. 'King James caused this Legate often to be brought to him, and seriously dealt with him to endeavour his conversion. One time the King had a mind to surprize him into a confession of Christ's deity (as his Majesty afterwards declared to a right reverend Prelate, Archbishop Usher) by asking him, *whether or no he did not daily pray to Jesus Christ?* which had he acknowledged, the King would infallibly have inferred, that Legate tacitly consented to Christ's divinity, as a searcher of the heart. But herein his Majesty failed of his expectation, Legate returning, that indeed he had prayed to Christ in the days of his ignorance, but not for these last seven years. Hereupon the King in choler spurned at him with his foot; *away, base fellow* (saith he) *it shall never be said* that

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that one slayeth in my presence, that hath never prayed to Our Saviour for seven years together.'

After deducing some judicious and useful conclusions from the history of Unitarianism, our worthy Author proceeds, in his third chapter, to shew, that religious worship is to be offered to the ONE GOD, THE FATHER, ONLY. This point is discussed, by Mr. Lindsey, in a manner which deserves the most serious attention of those who differ from him. It is, undoubtedly, a matter of the utmost importance. If there be any thing which may be regarded as *essential* in religion, it is the object of worship. It seems to have been the design of every revelation of the Divine Will, to direct mankind aright in this respect; and, therefore, it is of infinite moment that we do not give that glory to another, which is due alone to the Eternal Jehovah, the Supreme Ruler of the universe, the Original and Parent of all existence.

In treating upon the causes of the unhappy defection among Christians, from the simplicity of religious worship prescribed in the scriptures of the New Testament, which is the business of the fourth chapter, our Author points out the influence which false philosophy had in corrupting the genuine truth of the gospel. But he has proved that there is another, and principal source of the corruption of the true Christian doctrine and worship; a source from which the worst of errors have flowed, and which also, in the proportion wherein it prevails, will perpetuate them for ever.—Need we add, that the object here pointed out, is HUMAN AUTHORITY in the church of CHRIST?

The design of the fifth chapter is to shew, how an union in God's true worship is to be attained. Here Mr. Lindsey proposes a standing apostolic rule for prayer; and hath inserted, and recommended the late eminent and excellent Dr. Samuel Clarke's amendments of the liturgy. These we shall give, at large, to our Readers; and, for the sake of these, we have avoided insisting so fully on the preceding parts of the Apology as we should otherwise have done.

'*A List of exceptionable Parts of the Liturgy with respect to the Object of Worship, and which are either quite struck out, or changed, by Dr. Clarke.*

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end.	struck out, and changed, wherever it is ordered to be read.

Te Deum.

Thou art the king of glory, O Christ.	changed, and the whole directed to *God*, and not to *Christ*.
Thou art the everlasting Son of the Father.	
When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb.	

Te

Te Deum continued.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that thou shalt come to be our judge.

We therefore pray thee to help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

} changed, and the whole directed to *God*, and not to *Christ*.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

} quite struck out, here and every where.

Prayer of St. Chrysostom.

—when two or three are gathered together in *thy name*—

} changed to *thy Son's name*.

The Creed of St. Athanasius. struck out.

Litany.

O God the Son, redeemer of the world, have mercy upon us, miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us, miserable sinners.

} changed, and the whole addressed to the one God the Father.

—whom thou hast redeemed with thy most precious blood.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision; by thy baptism, fasting, and temptation.

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost.

} changed, and the whole directed to *God*.

Son of God we beseech thee to hear us.
Son of God we beseech thee to hear us.
O Lamb of God, that takest away the sins of the world,
Grant us thy peace.
O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

} the whole of this quite struck out.

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Litany continued.

O Christ hear us.
O Christ hear us.
Lord have mercy upon us.
Lord have mercy upon us.
Christ have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.
Lord have mercy upon us.

} quite struck out.

From our enemies defend us, O Christ.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.

} changed and directed to *God*.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

} struck out.

Prayer in Time of Dearth and Famine.
—to whom with thee and the Holy Ghost be all honour and glory, now and for ever.

} struck out here, and every where throughout the liturgy.

Collects.

First Sunday in Advent.
—who liveth and reigneth with thee and the Holy Ghost, now and ever.

} changed here, and in all other places.

Third Sunday in Advent.
O Lord Jesu Christ, who, at thy first coming, &c.

} changed and addressed to *God*.

Fourth Sunday in Advent.

changed.

Christmas Day.
—who liveth and reigneth with thee and the same Spirit, ever one God, world without end.

} changed here, and every where.

St. Stephen's Day.
—who prayed for his murderers to thee, O blessed Jesus—

} changed, and directed to *God*.

Trinity Sunday.

changed.

Nicene Creed.

struck out.

Exhortation to the Communion.
—above all ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man—
To him, therefore, with the Father, and the Holy Ghost, let us give continual thanks.

} changed, and directed to *God*.

Preface upon the Feast of Trinity.

struck out.

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Prayer

Prayer after the Communion.

—by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father. } changed.

O Lord, the only begotten Son, Jeſu Chriſt, O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. } changed intirely, and addreſſed only to *God*.

Public Baptiſm of Infants.

—Ye have prayed, that our Lord Jeſus Chriſt would vouchſafe to receive him, to releaſe him of his ſins, to ſanctify him with the Holy Ghoſt, to give him the kingdom of heaven and everlaſting life.—Ye have heard alſo, that our Lord Jeſus hath promiſed in his goſpel to grant all theſe things. } changed here, and alſo in the baptiſm of ſuch as are of riper years.

Catechiſm.

What doſt thou chiefly learn in theſe articles of the belief?

Firſt, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghoſt, who ſanctifieth me and all the elect people of God. } ſtruck out.

Matrimony.

God the Father, God the Son, and God the Holy Ghoſt, bleſs, preſerve, and keep you. } changed.

Viſitation of the Sick.

Abſolution.

Our Lord Jeſus Chriſt, who hath left power to his church to abſolve all ſinners, who truly repent and believe in him, of his great mercy forgive thee thine offences; and, by his authority committed to me, I abſolve thee from all thy ſins, in the name of the Father, and of the Son, and of the Holy Ghoſt. } quite ſtruck out.

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We cannot conclude without testifying our opinion, that this work does honour to the Author's understanding, as well as to his heart. It is a valuable monument of his wisdom, learning, integrity, and piety; and we hope that he will be favoured with the public encouragement: and particularly with the patronage of those Christians who concur with him in sentiment.

ART. VI. *A new and literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the historical Books of the Old Testament, to the End of the Second Book of Kings: With Notes critical and Explanatory.* By the late Reverend and Learned Julius Bate, M. A. Rector of Sutton, in Sussex. 4to. 16 s. Boards. Law. 1773.

OUR opinion of Mr. Julius Bate, as a writer and a critic, hath been long known to the Readers of the Monthly Review. The perusal of the present work hath not given us the least reason to change that opinion. It is, most certainly, a new translation, and so very literal, as to be really unintelligible to a plain English reader.

We have seen many versions of the scriptures; but we do not recollect any one, in any language, not excepting that of St. Omer's, which exceeds, or even equals, this of Mr. Julius Bate, for obscurity, inconsistency, and absurdity. The Author, it must be granted, was a tolerable master of some parts of Oriental literature; but he seems to have been entirely void of judgment. He hath employed all his learning in disfiguring, we may say, in burlesquing, the sacred writings.

The chief design of this work, is a defence of the Athanasian Trinity; and many passages, which are simply historical, are said, by our Author, clearly to contain that doctrine.

If this be really true, we should be obliged to some able Hutchinsonian for the solution of the following difficulty: If the Old Testament doth really, as these gentlemen affirm, contain the doctrine of the Athanasian Trinity, how came it to pass that no Jew, from the days of Moses to the present, ever found it out, or even suspected it? That the Jews never had any apprehension of this doctrine is well known; and that, with the more sensible part of them, it is one grand objection to Christianity, we are assured by learned persons of that persuasion.

As modern improvements in science, and in sound criticism, have deprived the Hutchinsonians, and others, of an Athanasian Trinity in the New Testament, they have been obliged to change their ground, and search for it in the Old: and to prevent, if possible, another discomfiture, they have put mystical senses on plain historical passages, and inferred strange conclusions, from fanciful, equivocal, and, very often, unnatural

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tural etymologies. A few inſtances will prove that Mr. Julius Bate excelled in this mode of writing.

Geneſis i. 1. 'At *firſt* the Aleim created the heavens and the earth.' This tranſlation is illuſtrated by the following note: 'a title (i. e. Aleim) of the ever bleſſed Trinity. It means the perſons under the oath, or *binding curſe* of a covenant.'—If we underſtand our Author, the idea is not only abſurd, but impious. Is it not impious to ſay, that the Supreme Being, whether the Trinitarian or Unitarian doctrine be the true one, is bound by a curſe? The abſurdity of the idea is beyond expreſſion: for whether we ſuppoſe the perſons of the Trinity to be three diſtinct beings, or only three diſtinct relations of one and the ſame being, Mr. Bate's notion involves in it the moſt inexplicable contradictions. There is another note expreſſive of the ſame idea, on Levit. xviii. 1.

In Geneſis xviii. the ſacred hiſtorian relates the appearance of three angels to Abraham at the door of his tent; which three, our Author tells us, were the three perſons in the Trinity. And in a note he adds, 'in this chapter is *ocular* proof of there being one God, and three perſons; for the perſons who appeared ſpeak as Jehovah, and are ſpoken to, and of, as the Lord in Trinity, whom Abraham entertained, &c.' Here we muſt own, with concern, that our eyes are not ſo good as Mr. Bate's were; for we cannot diſcern this *ocular proof*. As it appears from the narrative, that two of theſe angels went and conducted Lot out of Sodom, how could the three be the Lord in Trinity? One reaſon why they could not, may be aſſigned from our Author's own tranſlation of chap. xix. 13. 'for the cry againſt them is great before Jehovah; and Jehovah hath ſent us to deſtroy it.' In other words, according to Mr. Bate, Jehovah hath ſent Jehovah to deſtroy Sodom. Strange that any well-meaning Expoſitor ſhould father ſuch abſurdities upon the ſacred writer!

Our Tranſlators have rendered Geneſis xxi. 17, latter clauſe, 'what aileth thee, Hagar? fear not, for God hath heard the voice of the lad where he is;' i. e. where his mother had laid him. No, ſays Mr. Julius Bate, 'fear not; for the Aleim will hearken to the voice of the lad, *in the name itſelf*.' And, in a note, we are told that 'the Tranſlators miſſed both the literal and myſtical ſenſe, that God would hear Iſrael according to the promiſe expreſſed in his name (ישמעאל) and the ſon of the bond-woman באשר הוא שם by him, who is the name itſelf; which is the great promiſe of the goſpel.' The language here is ſomewhat beyond our comprehenſion: but we will venture to aſſert, that no man, except a myſtical Hutchinſonian, could ever have found a reference to the goſpel in this hiſtorical paſſage.

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If our limits would permit, we might produce numerous inſtances of the Author's fondneſs for alluſions and prefigurations: for example, the ſkins of the kids, which Rebekah put on her ſon Jacob, prefigured our putting on the Lord Jeſus, and appearing in his righteouſneſs, to obtain the bleſſing. This whole hiſtory is, indeed, curiouſly allegorized. The twins Pharez and Zarah, the ſons of Judah by Tamar, prefigured the natural and ſpiritual man; and the caſe of Zarah in particular, prefigured the neceſſity of our being born again.

We have always underſtood Deuteronomy vi. 4, to be a concluſive proof of the unity of the Godhead. But Mr. Julius Bate tells us, on the contrary, that, 'as long as Hebrew is Hebrew, Jehovah ſingular, and Aleim plural, and the oath of God to the heirs of ſalvation, is remembered, ſo long will theſe two words, Jehovah and Aleim, prove a Trinity in Unity, the coequality of perſons.'

As a proof of our Author's obſcurity, we ſhall ſelect the Hebrew word בְּרִית which our tranſlators very properly have rendered 'a covenant.' Thus Geneſis ix. 9, God ſaid to Noah, 'I eſtabliſh my covenant with you;' but, according to Mr. Bate, it ſhould be, 'I eſtabliſh my purification with you.' This, he tells us, is the literal interpretation of the word בְּרִית from בר *to purify, to make clean*, as every thing is through the blood of Chriſt. בְּרִית adds he, is uſed to expreſs all the promiſes to us through the ſacrifice of Chriſt, which has a promiſe of this life, and of that which is to come, if we take care to imitate his purity and innocence. Waving the propriety of this etymology, which indeed we more than ſuſpect (for בָּרָה, *eligere*, to chooſe, ſeems to be the true word) we ſee no advantage produced by this alteration. The word 'covenant,' is perfectly intelligible to every reader, who is in the leaſt converſant with his bible; but 'purification,' in many paſſages, is by no means ſo. For inſtance, Judges ii. 1, 2, 'And I ſaid I will never break my covenant with you; and ye ſhall make no league with the inhabitants of this land.' This is intelligible; but 'I ſaid I would not break my purification with you for ever, and ye ſhall cut no purification for the inhabitants of this land,' is a mode of ſpeaking, to ſay the beſt of it, not a little obſcure.

Mr. Bate's note on Joſhua ii. 1, is, we believe, juſt, but not new; for moſt lexicographers obſerve that the word זוֹנָה, means an hoſteſs, as well as an harlot; and in this place it is natural to underſtand it in the former rather than in the latter ſenſe, becauſe it is more probable that the ſpies went to lodge in a houſe of entertainment, than in a brothel. It is true that St. James calls Rahab πορνη, an harlot; but it is ſuppoſed by ſeveral critics, and with ſome degree of probability, that the

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Greek word, as well as the Hebrew, was anciently used in these two senses.

Our Author is as remarkable for his philosophy as for his divinity. He roundly asserts that, 'let our philosophers say what they will, the stars have an influence on our atmosphere.' This he thinks is implied in Judges v. 20. We observe, also, that his enmity to the Hebrew vowel points is so great that he alters the spelling of the proper names of persons and places. Aaron he calls Aerun, Gideon, Gidoun, Canaan, Canon, Gilead, Gilod, &c.

To this work is prefixed a short advertisement by the anonymous Editor, wherein he calls it 'a valuable and intelligible performance;' but how justly, the above specimen will enable our Readers to determine. The three engravings are well executed: the last, which exhibits a view of the inside of the Tabernacle, and of the Holy of Holies, seems to have been borrowed from a plate in the late Dr. Isaac Watts's Scripture History.

ART. VII. *Political Disquisitions: Or, an Enquiry into public Errors, Defects and Abuses.* Illustrated by and established upon Facts and Remarks extracted from a variety of Authors, ancient and modern. Calculated to draw the timely Attention of GOVERNMENT and PEOPLE to a due Consideration of the Necessity, and the Means of reforming those Errors, Defects, and Abuses; of restoring the Constitution, and saving the State. Vol. I. 8vo. 6s. boards. Dilly. 1774.

IT was, if we mistake not, a remark of the celebrated Dr. Tillotson's, 'that it seemed extremely difficult, if not almost impossible, for a man to step over the threshold of a court, and preserve his honesty.' The keenest satyrist could hardly have thrown out a sarcasm more severe than this declaration of the gentle Archbishop. Yet if this observation gives us a true idea of courts and statesmen, we must nevertheless suppose that the evil does not necessarily arise from the very nature of government and the conduct of civil society, but from the ill management, or artful and corrupt designs, of persons to whom this great and important trust, the care of the state, is committed.

Politics, or the art of government, is frequently represented as somewhat very mysterious, and soaring far above vulgar apprehensions. Statesmen and lawyers may be well pleased with the prevalence of such a persuasion: and no doubt there are subjects of this kind which common capacities, unused to political enquiries, would not be sufficient to investigate and direct. To preside over a large community with such happy influence as may suffice to prevent, or duly correct, those evils and abuses

which

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which naturally spring up in human society, and to diffuse peace and prosperity through all ranks and conditions,—to attain these great and desirable ends, will require the ablest talents, and the noblest dispositions; but as for those state-tricks and little arts which merely serve to promote a temporary view, or answer some selfish purpose, as they are unworthy of an elevated genius, so are they practised only by men who are incapable of acting upon more exalted principles.

'The observation which was made by one of the fathers on the sacred scriptures, seems to be very properly applied to politics by the Author of the work now before us, 'the lamb may wade in them, and the elephant swim.' The remark of the great Mr. Locke is also pertinently introduced, *viz.* 'That politics (in the common and confined sense) are only common sense applied to national instead of private concerns.' From hence it follows, that the generality of the people may form proper conclusions concerning public and national affairs, although they may not be capable of developing or removing those difficulties and mysteries which state lawyers or others may throw in the way, in order to conceal the truth.

In his general preface to this work, our Author observes, that 'in a country which pretends to be free, and where, consequently, the people ought to have weight in the government it is peculiarly necessary that the *people* be possessed of just notions of the interest of their country, and be qualified to distinguish between those who are faithful to them, and those who betray them. It must, I think, fill every generous mind with indignation, to see our good-natured countrymen abused over and over, from generation to generation, by the same state dog-tricks repeatedly played upon them, by a succession of pretended patriots, who, by these means, have screwed out their predecessors, and wormed themselves into their places. To teach the people a set of solid political principles, the knowledge of which may make them proof against such gross abuse, is one great object of this publication.'

Should this Writer be thought to have indulged some warmth in the above passage, or in other parts of his work, it is, we are persuaded, nothing more than the natural effect of an honest zeal for the liberty and welfare of his country, and a just disdain of those measures which under colour of regard to the public weal are chiefly intended to accomplish some privat designs. If ministers of state, or supposed patriots, are prosecuting such ends, let them be exposed and censured! If our Author writes with spirit, it is not of the factious kind. He does not wish that the British constitution should be overthrown, or that a republican form of government should be introduced; he appears to be animated with a true and hearty solicitude for

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the welfare and prosperity of this nation, according to the spirit of revolution principles. Speaking in one part of his work concerning *commonwealths*, he thus expresses himself: 'There has hardly ever been known a pure commonwealth; though many an unmixed monarchy or tyranny. The *English* republic, which was demolished by the villainous *Cromwell*, was one of the most unmixed that ever was known.—Now I am mentioning republican government, I take this opportunity of entering an express caveat against all accusation of a desire to establish republican principles. I do not think a friend to this nation is obliged to promote a change in the constitution. The present form of government by King, Lords, and Commons, if it could be restored to its spirit and efficiency, might be made to yield all the liberty, and all the happiness, of which a great and good people are capable in this world. Therefore I do not think it worth while to hazard any considerable commotion for the sake merely of changing the constitution from limited monarchy to republican government, though I hardly know the risque it would not be worth while to run, for the sake of changing our government from *corrupt* to *incorrupt*.'

Though we agree with this Writer as to the greater part of what is said in the above quotation, we are yet so far from being of opinion that it would be advantageous or requisite to hazard *any considerable commotion* for the sake of exchanging a limited monarchy for a republican government, that we think it would not be worth while on this account to hazard *any commotion at all*; since this part of the English constitution appears admirably adapted for promoting and establishing national peace and happiness. Our Author wishes to rouze a general attention to the errors and abuses of this excellent plan, that they may be corrected and reformed. But if it is true that men in power avail themselves of these very errors and abuses to patch up a present system, or to establish themselves in places of profit, then how heartless, in great measure, is the undertaking! Gentlemen at the head of the law well know how oppressive and irksome to the subjects are the rules and forms of office, with all the mysticism, and the delays, which often have no manner of connection with equity and justice; yet these evils may be attended with great advantages to some in the profession, and *therefore* it may be concluded they are suffered to remain: nevertheless, a serious attempt to remove them, would be highly worthy the zeal of a *real* patriot.

However, while our politician desires to engage the steady regard of the people in general to the considerations he has to offer he apprehends that our statesmen and legislators may gain lights from his collections, and meet with hints which, he observes, if properly pursued, may lead them to measures of a more

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more generous kind, than that ſeries of poor and temporary expedients, by which they have long made a ſhift to patch up matters, and barely keep the machine of government from burſting in ruins about them, while the efficiency of the conſtitution (as will too clearly appear in the ſequel) is annihilated.

'The ableſt politicians, he adds, have always been the moſt deſirous of information. The great *Colbert* uſed to declare, that he thought his time well ſpent in peruſing an hundred propoſals for advancing the wealth, the commerce, and the glory of *France*, if but one of them deſerved to be encouraged. If, on the contrary, any *leviathan* of power ſhews himſelf bent on other objects than the public good, and with a brutal effrontery preſumes publicly to turn into ridicule all that tends to national benefit, and to declare, as ſome ſtateſmen have been known to do, that he knows of only one engine of government, *viz.* 'finding every man's price, and giving it to him;' it is to be hoped, that the independent people will find a hook for his jaws, and be able to drag him out of the ſea of power, in which he wallows, that the veſſel of the ſtate may ſail in ſafety. To point out thoſe enemies of mankind, and to animate the independent people againſt them, is as great a ſervice as can be done the public. Whether theſe collections will, in any degree, produce this effect, remains to be ſeen.'

There may be much quibbling and fallacy in our party ſquabbles, yet ſurely there muſt be a right and a wrong in government as in other things. The ſpirit of the conſtitution and the intereſt of the nation are fixed things; nor can it be ſuppoſed, as this Writer remarks, that they are to be altered backward and forward according as a *Harley*, a *Walpole*, or a *Pelham*, ſhall be in or out of place. On theſe principles, we are told, he 'determined to take the ſenſe of mankind on the great and intereſting points of government, and to ſee what experience teaches to expect from wiſe and upright, as well as from blundering and corrupt adminiſtration.' He applied, it is added, 'the leiſure hours of many years to the peruſal of the beſt hiſtorical and political books, antient and modern, and made collections to the quantity of many folio volumes.'

He gives us a liſt of ſome of the various and voluminous writings which he has peruſed: the reſult of his labours, with his own inferences and obſervations, he propoſes to lay before the public in this and ſome ſucceeding volumes. And though the ſubject of the ſubſequent volumes is to be a continuation of what is treated in this firſt, *viz.* An Enquiry into public Abuſes, and the Means of correcting them; it is yet his intention that this, and every ſucceeding volume, ſhould be in ſuch a manner complete and independent, 'as to be fit to ſtand by

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by itself without any of the others; as if each volume was a different book.'

Should it be alledged, 'that a private gentleman, who has never been employed in the state, is the less qualified to be of service to the public;' our Author answers in the words of *Harrington*, 'I study not without great examples, nor out of my calling; either arms or this art being the proper trade of a gentleman. A man may be intrusted with a ship, and be a good pilot too, yet not understand how to make sea charts. To say that a man may not write of government, except he be a magistrate, is as absurd as to say, that a man may not make a sea chart unless he be a pilot. It is known, that *Christopher Columbus* made a chart in his cabinet, that found out the *Indies*. The magistrate that was good at his steerage, never took it ill of him that brought him a chart, seeing whether he would use it or no, was at his own choice; and if flatterers, being the worst sort of crows, did not pick out the eyes of the living, the ship of government, at this day throughout Christendom, had not struck so often as she has done. To treat of affairs, says *Machiavel*, which as to the conduct of them appertain to others, may be thought a great boldness; but if I commit errors in writing, these may be known without danger; whereas, if they commit errors in acting, such come not otherwise to be known than in the ruin of the commonwealth.'

The chief design of the volume now before us, is to shew, that our parliaments are, at present, on such a footing, as to the inadequate state of representation, the enormous length of their period, and ministerial influence prevailing in them, that their efficiency for the good of the people is nearly annihilated, and the subversion of the constitution and ruin of the state is (without timely reformation of these abuses) the consequence unavoidably to be expected. The situation of the British parliament at this time is indeed unhappy, and the ill effects arising from hence to the public are but too evident. But this Author enters into a particular discussion of the subject, interweaving the materials he has collected with his own reflections: and here he appears not only in the light of a sincere friend to the welfare of his country, but also as a judicious and sensible, though not elegant, writer, who presents a variety of entertaining, instructive, and useful matter to the public consideration.

This volume consists of four books, which are subdivided into chapters. The first book treats briefly of *government*, and the necessity of its laws and sanctions. It shews that the people are the foundation of authority, and the last resource of government; and considers the advantages of parliamentary representation, which have recommended it to many nations.

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Parliaments are the subject of the second book, particularly their deficiency and irregularity, when, by establishment, they form an *inadequate* representation of the people, and their period becomes *too long*. Here we are shewn what would be *adequate* parliamentary representation; with the disadvantages of the contrary. A view is taken of the present state of parliamentary representation; the question how it came to be thus inadequate is discussed; the evil of allowing *boroughs so disproportionate a share in parliamentary representation* is set before the reader, and the book is concluded with an account of proposals offered by various persons for redressing this irregularity.

Book the third considers the second constitutional irregularity in our parliaments, *viz. the excessive length of their period.* Here we are reminded that parliaments were originally *annual*; a brief history is given of the lengthening and shortening of parliaments; examples are produced of several nations who have shewn a fear of inveterate power, to which the example of the English is added as discovering, in some instances, an apprehension of danger from the same cause; some arguments are offered *for short* parliaments, and the two last chapters treat of *exclusion by rotation*, and of electing by *ballot*.

The fourth book gives an account of the effects of the above irregularities, one of which is, that *members of parliament no longer hold themselves responsible to the people.* It is shewn, that the denial of such responsibility is a novel doctrine; and several arguments are offered to prove that members of parliament *are thus responsible.* Another effect here brought under review is, *unwarrantable privileges assumed by the house of commons.* Parliamentary privileges, and prosecutions, it is argued, have been too generally frivolous and unjust. *Excluding the people from the house of commons, and punishing those who publish speeches made there*, are particularly enquired into; and the book is finished by a chapter on *absentees* from the house, and members *neglecting parliamentary business.*

The last book is intitled *Parliamentary Corruption.* The origin, funds, and materials of corruption are set before us; corruption in elections is represented; with statutes, resolutions, &c. against these proceedings; and this volume is closed by observations on ministerial influence in the house.

From this short account of the plan, our Readers will form some notion of what is to be expected from the performance. We shall proceed to lay three or four extracts before them, which may give an idea in what manner the plan is executed. The Writer's view of government in general is thus represented: "That government only can be pronounced consistent with the design of all government, which allows to the governed the

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liberty of doing what, consistently with the *general* good, they may desire to do, and which only forbids their doing the contrary. Liberty does not exclude restraint; it only excludes unreasonable restraint. To determine precisely how far *personal* liberty is compatible with the *general* good, and of the propriety of social conduct in all cases, is a matter of great extent, and demands the united wisdom of a whole people. And the *consent* of the whole *people*, as far as it can be obtained, is indispensably *necessary* to every law, by which the whole *people* are to be bound; else the whole people are enslaved to the *one*, or the *few* who framed the laws for them.

'Were a colony to emigrate from their native land, and settle in a new country, on what would they propose to bestow their chief attention? on securing the happiness of the *whole*? or on the aggrandizement of the governor? If the latter, all mankind would pronounce those colonists void of common sense. But in every absolute monarchy, the aggrandizement of the governor is the supreme object, and the happiness of the *people* is to yield to it. Were only a handful of friends to form themselves into one of those little societies we call clubs, what would be their object? the advantage of the company, or the power of the chairman? Very shrewd was *Rumbold's* saying in *Charles* II's time, *viz.* "He did not imagine the Almighty intended, that the greatest part of mankind should come into the world with saddles on their backs, and bridles in their mouths, and a few ready booted and spurred to ride the rest to death."

From the view which this Writer takes of parliamentary representation in Great Britain, he draws the following conclusion: 'The British government, therefore, taking it according to its avowed state, is neither absolute monarchy nor limited monarchy, nor aristocracy nor democracy, nor a mixture of monarchy, aristocracy, and democracy; but may be called a *ptochocracy* (the Reader will pardon a new word) or government of beggars. For a few beggarly boroughs do avowedly elect the most important part of the government, the part which commands the purse. It is true, this is only the ostensible state of things. The British government is *really* a *juntocracy*, (I doubt the Reader will now think I presume on his good nature) or government by a minister and his crew. For the court directs the beggars whom to choose.—Is this the universally admired and universally envied British constitution? How much more proper would a petition have been from the friends of liberty to the King, to set himself at the head of a plan for restoring *independency* to parliament, than petitioning him to dissolve that which was then sitting?'

That the Reader may judge for himself of the monstrous irregularity of parliamentary representation, this Writer pro-

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duces a view of it, as given by the learned and laborious *Browne Willis*, Esq; in his *Notit. Parliam.* From whence it appears, that, 'taking the whole representative for *South* and *North Britain*, the members for counties are only 131 of the 558; of which 131, 42 are for *Scotland* and *Wales*. The members, therefore, for the boroughs and cinque ports, which ought not to be one in ten compared with those for the counties, are 382, above four times as many. So that for one member who may be supposed to come fairly into the house, four (if we except a few for the great cities) are sent by the poorest people, directed by court influence.'

Besides the inequality of representation occasioned by the boroughs (most of whose charters it would probably be a great blessing to the public to take away) our Author considers another cause of it in the following paragraph. 'In antient times, when parliaments were first established, there was no property but that of *land*. Therefore all powers, and all honours, were heaped on landed men. The consequence was, that the landed interest was too well represented, to the detriment (in our times) of the mercantile and monied. This is an occasion of various evils. For many of our country gentlemen are but bad judges of the importance of the mercantile interest, and do not wisely consult it in their bills and acts. Of this kind are the game-act, the dog-act, and taxes on every necessary of life, which give our rivals in trade a great advantage over us. And ministers, to curry favour with the house of commons, are tempted to burden commerce with taxes, for the sake of easing the landed interest. See the art of *Walpole** to this purpose, by proposing to ease the land of one shilling in the pound, and laying a duty on salt for three years, to make up the deficiency. It was objected to this proposal, that the salt-duty was always reckoned a grievous burden on the manufacturing poor, and was therefore taken off; and that it was a strange paradox, that the landed gentlemen were *poorer* than the *poor*, and therefore in more need of relief from a heavy tax. It is the over-balance of the power in the hands of the landed men, that has produced the bounty on the exportation of corn, which increases the manufacturer's expence of living, and discourages the exportation of our manufactures. This is, in the end, hurtful to the landed interest. But short-sighted and selfish men do not see it in that light, nor will seem to understand, that the land-tax, while nominally three shillings in the pound, is not really nine-pence. The time was, when land in England might have been purchased for a 50th part of its present value. What has given it the 49 parts additional

* *Dict. Com.* vii. 285.

worth

worth? Can any one imagine, the difference is owing to any thing but our trade and manufactures?—The intereſt of merchants is ſo much the intereſt of the nation, that there can hardly be too many merchants in parliament. The London members almoſt always vote on the ſide of liberty. It is objected, that each merchant will probably vote in parliament for what is moſt for the advantage of his own particular branch. True. Therefore let a conſiderable number of merchants always have ſeats in the houſe, and then all different intereſts will be conſulted. It has likewiſe been argued, that merchants are bad members, becauſe they are liable to be influenced in favour of the court by government contracts. But here again comes in my obſervation concerning *partial* reformations. Correct the other abuſes, and court influence will become impoſſible.—As to the monied intereſt, if the public debts are not to be paid, or ſome ſubſtantial ſecurity found for them, it would be very proper that the monied intereſt (as ſuch) ſhould have repreſentation in parliament. Elſe, what ſecurity have we that a profligate court will not ſhut up the Exchequer, as *Charles* II. did, and obtain by corrupt means the ſanction of parliament for the meaſure? It is indeed alledged, that the mercantile, manufactural, and monied intereſts are repreſented by the members for the cities and boroughs. But this is nothing to the purpoſe; becauſe the qualification required is always to be in land.'

On this ſubject *of inadequate repreſentation*, our Author is led to reprehend one of our moſt eminent law-writers, who notwithſtanding his great knowledge and abilities, has in ſome inſtances expoſed himſelf to deſerved cenſure. 'If therefore,' it is obſerved, 'Judge Blackſtone did, at the time he wrote the 172d page of the firſt vol. of his *Commentaries*, recollect the miſerable ſtate of repreſentation in our times, it is inconceivable how he could bring himſelf to write as he has done. "Only ſuch are entirely excluded from voting for members," ſays he, "as can have no will of their own" (meaning poor and dependent people without property). "There is hardly a free agent to be found, but what is entitled to a vote in ſome place or other in the kingdom." Did the learned Judge conſider, what he himſelf has obſerved, that the borough-members are four times as numerous as the county-members; that a few thouſand of electors ſend in the majority of the houſe; that in many places a handful of beggars ſends in as many members as the great and rich county of *York*, or city of *Briſtol*? Did the learned Judge conſider theſe ſhocking abſurdities, and monſtrous diſproportions, or did he conſider the alarming influence the court has in parliament, when he wrote what follows, *viz.* "If any alteration might be wiſhed, or ſuggeſted in the preſent frame of parliament,

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liament, it should be in favour of a more complete representation of the people?" What, are we to be put off with a cold *If* in a case where our country lies bleeding to death? "If any alteration might be wished"—Let us go on then, and say, *If* the deliverance of ourselves and our posterity from destruction might be wished; if any alteration of what might bring us to ruin might be wished—any alteration from a mockery rather than the reality of representation,—any alteration from 300 placemen and pensioners sitting in the house of commons,—any alteration from a corrupt court's commanding the majority of the elections into the house, and of the votes, when in it,—any alteration from the parliament's becoming a mere outwork of the court—If it is, at last to be doubted, whether the saving of our country is to be wished, what must become of us? Had a hackneyed court-hireling written in this manner, it had been no matter of wonder. But if the most intelligent men in the nation are to endeavour to persuade the people that there is hardly room for a wish, that there is scarce any thing capable of alteration for the better, (the Judge's four volumes are a continued panegyric) at the very time when there is hardly any thing in the condition it ought to be in, at the time when we have upon us every symptom of a declining state, when we are sinking in a bottomless gulph of debt and corruption, the spirit of the constitution gone, the foundations of public security shaken, and the whole fabric ready to come down in ruins on our heads, —if they who ought to be the watchmen of the public weal are thus to damp all proposals for redress of grievances—*Quo res summa loco?* In what condition is this once free and virtuous kingdom likely soon to be?'

Possibly our Author may be thought, by some, to bear rather too hard on the learned civilian, as to the particular passages which are here cited, though there are others which no doubt give occasion for rebuke; especially as he appears to *acknowledge*, very coolly indeed, that some alteration might be made for the better; and he is speaking perhaps of original constitutions, and not so much of the present corruption and abuse of them. However, it is not generally to be expected, or is perhaps seldom found, that gentlemen of the law are thorough friends to liberty; they are so confined by the forms and rules of their profession, and sometimes it may be by other considerations, that they do not examine always according to the direction of reason and humanity: though as men of learning, and of sense and virtue, they ought to be superior to these shackles.

From this Writer's arguments for shortening the duration of parliaments, let us insert the following lines: 'Length of parliament destroys all responsibility, makes our delegates our masters, and erects them into an august assembly, whom we must not

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not approach but in the humble guiſe of petition.—With what honeſt views can the court deſire long parliaments? Parliamentary ſlavery is ſlower, but ſurer, than *quo warranto's*, and the other oppreſſive acts of tyranny, which alarm the people, and defeat themſelves.—All wiſe nations, and all good princes, have approved of frequent meetings with their parliaments and diets. Our *Edwards* and *Henries* often put a ſtop to the courſe of their victories to meet parliament. The *Spaniards* were peculiarly cautious about the frequency of their ſtate meetings.—In *France*, under *Clovis*, *Pepin*, *Charlemagne*, *Capet*, and his ſucceſſors for ages, the meetings of the ſtates were cheriſhed. *Lewis* XI. and moſt of his ſucceſſors, have promoted a contrary ſcheme of government without the people. The conſequences have been continual inſurrections, tumults, and leagues.—The length of parliaments dejects the ſpirits of the few patriots who are ſtill left. At the ſitting down of a new parliament, they loſe all hope of redreſs for many years; and the depreſſion of their courage is the triumph of the court, and gives them opportunity for rivetting the chain —*Walpole*, A. D. 1735, when the houſe was moved about ſhortening parliaments, ſaid, It would be dangerous; for that it would make the government democratical, by giving factious men too much game to play. This was truly *Walpolian*, that is, jeſuitical. In whoſe hands ought the power to be? In thoſe of a corrupt *court?* Will it be ſafer there than in the hands of the original proprietors, I mean the people? Is the court likely to conſult the people's intereſt with more diligence and fidelity than the people themſelves? The court may be rich, though the nation be ruined. But if the nation be ruined, what is to become of the people?

In the ſame chapter our Author reaſons in this manner: "Many writers lay great ſtreſs on I know not what imaginary danger from *unbalancing* the power of the three eſtates. For my part, I own I am ſo dull, that I can ſee but one danger reſpecting the interior of the kingdom, *viz.* the danger of the *people's* being enſlaved by the ſervants of the *crown*. Suppoſe the power of King and Lords diminiſhed to what degree the Reader pleaſes; if the people of property in general were free and happy, could the King and Lords be unhappy? Would the King and the Lords have juſt reaſon to complain if they were happy? Does any friend to his fellow-creatures wiſh the King and Lords to poſſeſs power for any other purpoſe than the *general* happineſs? Can we not imagine a ſtate, in which the people might be very happy, in which King and Lords poſſeſſed much leſs power than they do in this country? Can we not imagine a very happy ſtate, in which there was neither King nor Lords? What is the neceſſity of a *check* on the power of the Commons by King and Lords? Is there any fear, that the Commons be

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to free to consult the general good? Must the representatives of the people be checked and clogged in promoting the interest of their constituents? If there be not some necessity for this, (which to me seems as rational as to say, there ought to be a check to prevent individuals from being too healthy, or too virtuous) I cannot see the solidity of that reasoning which lays so great stress on the necessity of a balance, or equality of power among the three estates, or indeed (speculatively or theoretically speaking) of a necessity of any more *estates* than one, viz. an adequate representation of the people, unchecked and uninfluenced by any thing but the common interest; and that they appoint responsible men for the execution of the laws made by them with the general approbation. Yet some writers of no small note affect to regret the supposed weakness of the Crown and house of Lords, when set against the Commons, because the latter commands the purse. "The King's legislative power, says my esteemed friend Mr. *Hume*, is no check to that of the Commons." And why, I pray you, should it be a check? Again, "Though the King has a negative in the passing of laws, yet this, in fact, is esteemed of so little moment, that whatever is voted by the two houses is sure * to be passed into a law, and the royal assent is little better than a mere form." What would this gentleman have? Ought a King, a single *individual*, or a *handful* of lords, to have the power of *stopping* the business of the whole British empire according to their caprice, or their interested views, whose interest may often be imagined (by themselves at least) to lie very wide of the general weal? I can see very clearly the use of a check on the power of a King or Lords; but I own I have no conception of the advantage of a check on the power of the people, or their incorrupt or unbiassed representatives. The same eminent writer seems to think a certain competent degree of court-influence *by effect* necessary. For my part, I look on every degree, great or small, of ministerial power in parliament as a deadly poison in the vitals of the constitution, which must bring on its destruction."

If any part of the above paragraph savours of republican principles, we must still remember this Writer's declaration, already quoted, in favour of our British constitution. An avowed enemy indeed he is to ministerial influence; and persons who coolly consider the situation of things among us at this day, will no doubt see there is sufficient reason to fear and complain of it. Could there be found a man, or a set of men, who were perfectly wise and good, almost any form of government might be directed to render a people happy. But in the present state

* Queen *Elizabeth* rejected 46 bills, and King *William* III. one, if not more.

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of mankind, where human weakneſs and frailty muſt, in one way or another, diſcover itſelf, we cannot but regard the Engliſh conſtitution, when rightly modified and managed, as bearing the moſt favourable aſpect toward the public welfare.

'The oppoſers of annual parliaments,' adds our politician, 'ſay, *every thing will be fluctuating under them, and no nation will treat with you; no war can be proſecuted with ſucceſs, &c.* Have they then forgot, that the treaties of *Bretigny* and *Troyes* were concluded, and the victories of *Crecy* and *Agincourt* gained, under the auſpices of annual parliaments? On the contrary, "it is thought by many, (ſays the author of *Pref. to Fragm. Polyb.*) that the ſeptennial act, *A. D.* 1716, was the ſevereſt ſtab the liberties of the people of *England* ever received."—Politicians have laid down for a maxim, that if kings were *republicans* in their meaſures of adminiſtration, ſubjects would be *royaliſts* in their obedience. Our kings have it in their own abſolute power to do the nation a prodigious ſervice. The King can diſſolve every parliament at the end of the firſt ſeſſion; which would make parliaments annual. But this would be applying *prerogative* to the advantage of the *people*; where kings generally think it is intended for *their* advantage, and to keep the people down.—The mere reducing of parliaments to *triennial*, is ſurely a very partial correction. It is only ſtopping one leak in ten. For ſuppoſing parliaments were triennial, ſo long as a few thouſands (inſtead of many hundred thouſands) have the power of ſending in a majority of the houſe, it will be in the power of the Treaſury to influence elections. And ſo long as there is no penalty for ſitting in the houſe of commons, and, at the ſame time, enjoying a place, or penſion, ſo long there will be danger, leſt the votes of the members be influenced by a corrupt court. And ſo long as the ſame individuals may be returned again and again, without neceſſity of *excluſion by rotation*, ſo long it will be worth the miniſter's while to influence them, and worth their while to bribe their electors. But if parliaments were annual with excluſion by rotation, if the power of electing were equally diſtributed, as it ought to be, among men of property, ſo that no one member could be elected by fewer than a majority of 800 votes; and if no member could hold a place, or penſion, while he ſat in the houſe of commons, under a ſevere penalty—if all theſe reſtorations of the conſtitution were brought about, I will engage, that court-influence in parliament ſhall be *impoſſible*.'

Without farther remarks, we ſhall only add a few lines from the concluſion of the volume.

'From a due conſideration of what this firſt volume alone exhibits, which is but a ſmall part of the public abuſes of the times, every thoughtful reader will ſee great reaſon for fears and appre-

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apprehenſions. The time to prevent public diſorders is, *Now*, before the diſorders begin. The beginning of public diſorders, we have reaſon to apprehend, will be a diminution of the value of ſtocks. It is the intereſt of every man in the *Britiſh* empire to prevent this diminution. The means of preventing it are, aſſociations for ſupport of public credit. A model for theſe aſſociations, we have by looking back to the tranſactions of the year 1745. Public credit cannot ſink, if the nation unites in ſupporting it; and the time for this union is, *Now*, before it begins to totter. Should it even be found (which God forbid) that the uſual ways and means are likely, through failure of commerce, &c. to come ſhort of a ſufficiency for paying the public creditors their full dividend, *England* has ſtill greater reſources untouched, as taxing all legacies, left by others than parents, huſbands, and wives, introducing by degrees Sir *Matth. Decker*'s method of taxation, and leſſening by degrees the number of our preſent tax-gatherers, reducing the devouring army, taxing ſaddle-horſes, and other articles of luxury, and all public diverſions, reducing the enormous number, and retrenching the exorbitant incomes of places, &c. of all which more fully hereafter.

'May a beam of celeſtial light, directed by that efficacious voice, which of old ſaid, Let there be light, irradiate the mind of Him whom divine providence hath placed ſupreme in the government of this great empire; that he may ſee the things which belong to his and the nation's peace, before they be for ever hid from his eyes. And, when guided by that heavenly light, he ſets himſelf at the head of a plan for reforming theſe and the other abuſes, which are the diſgrace, and naturally tend to bring on the ruin of the ſtate, may he find his people willing to ſecond thoſe views, the execution of which will obtain for him the moſt illuſtrious of all titles, *viz.* father of his country, and will make *Britain* the glory of all lands.'

In this pious and benevolent wiſh, we are perſuaded every friend to Britain, and every loyal ſubject to his Majeſty, will unite with the worthy Author:—to whoſe public ſpirited diſpoſition this country has been obliged (if we are not miſinformed) for various literary communications, at various times, reſpecting our civil and religious liberties.

ART. VIII. *Henry the Second*; *or, the Fall of Roſamond*: A Tragedy: as it is performed at the Theatre-Royal, Covent-Garden. Written by Thomas Hull. 8vo. 1 s. 6 d. Bell. 1774.

WE honeſtly acknowledge that we find ourſelves diſpoſed to treat Mr. Hull with ſomewhat of the candour and partiality of an old acquaintance: we mean, that having been accuſtomed for many years to ſee him on the ſtage, where he ſuſtains

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ſuſtains a variety of parts with that inoffenſive decency which conciliates a kind of good will,—and having always heard that in private life he is a modeſt, ſenſible, and friendly man,—we therefore received his tragedy in a diſpoſition to ſerve him as much as poſſible with the Public: conſiſtently with our regard to juſtice, and to the character of our own work.

The occaſion of his adventuring as a tragic poet, he thus relates in his preface: 'In the ſummer of the year 1761, Mr. Shenſtone had been preſent at the performance of a haſty alteration of Mr. Hawkins's tragedy of Henry and Roſamond, which I produced at the theatre at Birmingham, for the temporary uſe of a particular friend. Undigeſted and imperfect as it was, that excellent judge ſaid, there was a pathos in the ſtory; which, notwithſtanding the defects of the drama, made the repreſentation very pleaſing. And he ſignified his wonder, that ſuch an affecting and *popular tale* ſhould not have found its way to the ſtage. Hence aroſe many converſations on the ſubject; all which terminated in his adviſing me to *make the ſtory my own*. The known kindneſs of his heart, perhaps, gave me credit for greater abilities than I really poſſeſſed. He continued to encourage me with a warmth which flatters me in the recollection; and, after I had left Warwickſhire, obliged me with ſeveral letters, to the ſame purpoſe, which I ſtill preſerve as *valuable relicts*.'

We have a great opinion of the moral character and fine taſte of Mr. Shenſtone; and what Mr. Hull ſays of him, does honour to his own heart: but Shenſtone's turn was not to the ſublime: he loved to ſaunter in ſhady groves; to repoſe on moſſy banks; to breathe his tender complaints among his ſequeſtered grots; or to be ſoothed to reſt by his murmuring rills. There never lived a man, whoſe opinion of elegies and paſtorals we ſhould have preferred to Mr. Shenſtone's; but we ſhould not have been diſpoſed to pay him the ſame reſpect in tragedy.

Mr. Shenſtone's death made Mr. Hull lay aſide his plan; and he reſumed it on the following occaſion: 'Mrs. Hartley's arrival, ſays he, at Covent-Garden theatre, and the warm ſolicitations of a friend, induced me, once more, to reſume the deſign. The happy ſuitability (if I may be allowed the phraſe) of her figure, to the deſcription of Roſamond, as may be found in Dr. Percy's amuſing and inſtructive collection of old Ballads, vol. ii. p. 137; viz.

Her criſped lockes, like threads of golde,
Appear'd to each man's ſight;
Her ſparkling eyes, &c. &c.

aſſiſted by the ſoftneſs and gentleneſs of her demeanour, encouraged me at length to make the attempt; and the univerſal approbation

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probation given by the Public to her appearance, manner, and performance, on the firſt repreſentation of this play, happily convinced me I was not ſingular in my opinion.'

We are always unwilling to paſs any judgment that may at all injure a perſon in the profeſſion by which he is ſupported, or from which he derives his reputation. Mrs. Hartley's firſt appearance in Roſamond was much in character; lovely, and affecting: but when ſhe ſpoke, ſome kind of charm ſeemed to break, and the roughneſs of her voice, and a bad method of articulating her words, made us think no more of Roſamond, but of Mrs. Hartley, whoſe faults we forgave for the beauty of her appearance. We ſuppoſe this was the general caſe of the houſe; and we advance our opinion in oppoſition to Mr. Hull, not to injure this agreeable actreſs, but to have an opportunity of ſignifying our wiſhes, that ſhe would put herſelf under the care of ſome perſon who would aſſiſt her in correcting her voice, and improving her manner of ſpeaking.

Mr. Hull, in this tragedy, has adhered with much fidelity to the popular tale of Henry and Roſamond, which is ſo well known to all our Readers, that we need not give them the ſtory of the play. They will be able to judge of Mr. Hull's abilities as a writer by the following ſcene:

ACT III.

SCENE, *an Apartment in the Bower.*

ROSAMOND *diſcovered writing.* ETHELINDA *attending.*

ROSAMOND. It is in vain——my trembling hands deny
Their wonted office——my diſtracted mind
Revolves a thouſand projects to regain
Its vaniſh'd peace; yet all by turns evade
My feeble efforts; like the lucid vapours,
Which riſe ſucceſſive in a ſummer's ſky,
And court our obſervation, yet are loſt,
Ere Fancy can aſſign them name or ſhape,
Loſt in the wide expanſe. Ah me! how weak,
How inſufficient to its own deſires,
Is the poor breaſt which honour hath deſerted!

ETHELINDA. Say, is it ought thy ſervant can diſcharge?
She wiſhes to relieve thy woe, and ſhares
Thy every pang.

ROS. Thy ſympathizing heart
Hath oft conſol'd me, ſoften'd the rude hour
Of bitter recollection, and repell'd
Encroaching agony——My Henry gave thee
A Servant to my uſe; but thy mild nature,
So ill adapted to the lowly ſtate
Wherein thy lot was caſt, taught me to change
That ſervile title for the name of Friend.

ETH.

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ETH. Give me that office now, and let me speak
Thy meanings there.

ROS. I know not what I mean.
In vain, alas! she strives to please herself,
Who hath offended Virtue. On that paper
I wish'd to pour my duty to my father,
Implore his dear forgiveness, beg one blessing,
Ere yet he sleep in peace——Oh, Rosamond!
Well hast thou spoke! for in the grave alone
Can Clifford rest.——Peace and repose on earth
Thine impious offences have deny'd him.
Ere this, perhaps, he is laid low in dust,
And his last hours were charg'd with grief and shame.

ETH. Hope better, my fair mistress; raise thy thoughts
From the dark musings of despondent woe,
To these bright scenes of happiness and joy.

ROS. I have no title to them; these bright scenes
May give delight to unpolluted breasts,
But not to mine! The charmer, Happiness,
Hath long deserted me; with her lov'd mate,
Seraphic Innocence, she wing'd her flight,
I fear, for ever.——This retir'd abode,
Grac'd with each ornament inventive Fancy
Can furnish, to allure th' admiring eye,
Serves but to sting me deeper with remorse;
Upon my cheek imprint a stronger glow
Of conscious shame, reflecting on the cause,
The wretched cause, that brought me to their view.

ETH. These are the dictates of deforming spleen,
That to the low dejected mind presents
False and disgustful objects. Henry's absence
Is the sad source that casts this mournful gloom
On all around: three days have now elaps'd
Unmark'd by him and Love; when he arrives,
The bow'r, the groves, will wear a fairer aspect,
And all be dress'd in beauty and delight.

ROS. 'Tis true, I try to wear the smile of joy
In my dear conqueror's sight: nay, I do wear it;
My heart acknowledges the soft delight
His presence gives. Had I not lov'd too well,
I had not been this wretch!—My soul doats on him!
Live but in his looks. Why was he not
By fate ordain'd some rustic villager,
And I the mistress of a neighbour cot,
That we had met, as happy equals do,
And liv'd in pleasures unallay'd by guilt!

ETH. Yet to engage the dear, the tender hours,
Which royal Henry spares from public toils;
To call that heart your own, which all agree
To love and honour; feast upon those smiles,
Which millions sigh for——

ROS.

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Ros. Ceaſe, my Ethelinda;
Thou know'ſt not how thy words afflict my breaſt.
Think not, though fall'n from Innocence, my mind
Is callous to the feelings of Humanity,
Of Truth, or Juſtice. I reflect full oft,
Ev'n in my happieſt moments, there lives one
Who has a right to Henry's every hour,
Each tender vow, and each attractive ſmile;
I know it, and condemn my feeble heart,
For yielding to deſires all moral laws
Forbid, and in-born reaſon diſapproves.

ETH. You ſchool yourſelf too harſhly.

Ros. Oh, not ſo!
I have much more to bear. I have not yet
Learn'd the great duty Expiation claims:
To part, my Ethelinda.

ETH. Part! from whom?

Ros. From Henry—from the monarch of my heart;
My wiſhes' lord, my all of earthly bliſs!
Thou marvel'ſt at my words—but it muſt be;
It is the ſole atonement I can make
To a fond father's woes, his injur'd fame,
The tarniſh'd glories of a noble line,
The royal Eleanor's inſulted rights,
And my own conſcious, ſelf-arraigning heart.

ETH. Oh! do not flatter that fond heart with hope
Of ſuch exertive power! Beneath the trial,
Your ſtrength would fail, your reſolution droop;
You could not yield him up.

Ros. By my warm hopes
Of mild remiſſion to my great offences,
I feel my boſom equal to the taſk,
Hard as it is; ſo Henry left me not
In anger or unkindneſs, but reſign'd me,
With the dear care of a protecting friend,
To the ſoft paths of penitence and peace,
I would embrace the torment it entail'd,
And bleſs him for each pang.

ETH. Behold he comes!——

The Reader will obſerve that Mr. Hull has ſucceeded in ſome meaſure in the ſimplicity at which he has aimed, but his abilities are not equal to his undertaking. He wants the vigour and fire of a genius. There is, therefore, too great an uniformity in the tone of all his ſentiments. Moſt people will think that his play wants buſineſs; but we imagine that its principal recommendation is the ſimplicity of the tale. His characters are not ſufficiently marked. They are all people in diſtreſs, and they tell their grievances much in the ſame manner. Shakeſpeare's characters are all diſtinguiſhed as they are in nature; and this is the great art and buſineſs of a dramatic writer.

Mr.

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Mr. Hull's morality is generally unexceptionable; but we apprehend that the great moral of the play is not obvious, if it is good. It is evidently the author's intention that, in the language of a good mamma, *we should love every body.* Some reasons should have been assigned to excuse the connexion between Henry and Rosamond, and to create in the spectator a regard for both, instead of taking for granted, as the Author does, that the spectator has that regard. This fault is not immediately felt by those of an English audience, who are already prepossessed in their favour; but a stranger to the common ballad of Henry and Rosamond might be greatly offended at this neglect, and not be disposed to think favourably of the scope and design of the piece, in a moral view. The good sentiments and maxims which it inculcates, are also feebly expressed. The following is very true and important; but loses its effect by the feebleness of the phraseology:

> The mind that feels its own demerits
> Needs no infliction from another's tongue.

We are glad to see that the Author has attended to the advice of his friends, and not put Clifford to death, as he did in the first representation *. We were much interested in the last moments of Rosamond; and Clifford comes in, and falls down slap on the stage. Mr. Hull intended to break our hearts; but he cured us even of our concern for the unhappy Fair, and we all burst into a laugh.

This play has some merit as a simple and affecting story, rather pathetically told. With all its defects, we think it may contribute to the entertainment of the Public, and hope it will redound to the advantage and credit of the Author.

* This play was first acted for the Author's benefit, in May, 1773.

Art. IX. *Four Tracts, together with Two Sermons, on Political and Commercial Subjects.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 3 s. sewed. Rivington. 1774.

AMONG the various literary characters by whom the present age is at once adorned and benefited, the Dean of Gloucester is not the least conspicuous. But although by profession a divine, he is, perhaps, better known by his *political* and *commercial* than by his *religious* writings: a circumstance which he seems, himself, to apprehend (as we gather from the preface to the publication before us) may have proved, in some measure, and with some persons, disadvantageous to his clerical reputation. 'I have, says he, been repeatedly accused of having made the whole of religion to consist in the promotion and extension of commerce; or, in other words, of *making*

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trade my religion *; and that, according to my theory, the moſt extenſive merchant, or the greateſt manufacturer, was THEREFORE the *beſt Chriſtian*.' Now, adds the Dean, 'if it be conceivable that I do maintain any ſuch ſtrange and heterodox doctrine, I humbly apprehend that the ſermons here printed, will be the likelieſt of any which I have ever written, to confirm or refute this heavy charge.'

Dr. Tucker takes notice of 'another bill' brought againſt him, containing a charge of 'ignorance' in his peculiar profeſſion as a divine: 'that having dedicated too much of his time to the ſtudy of commerce, he hath ſhamefully neglected to cultivate thoſe ſciences which more immediately belong to his clerical profeſſion.' To theſe charges, ſays the Dean, 'I ſtand MUTE; and as my *Apology for the Church of England* †,—my *Six Sermons* ‡—and my *Letters to the Rev. Dr. Kippis* §, are now before the Public, let the impartial judge as they pleaſe.'

With reſpect to any charge, of a deficiency in point of religious knowledge, brought againſt the Author of theſe Tracts, we ſhall only obſerve, that,—in our opinion—it would be much for the honour of the divines of this country, if the generality of them, who preſume to ſtand forth as literary defenders of the faith and doctrines of our ſeveral churches, were poſſeſſed of *half* the learning, abilities, and candour, which this ingenious Writer hath manifeſted, in the publications to which he hath referred as above—with the modeſty which ever accompanies good ſenſe, and real merit.

The firſt of theſe Tracts is intended as an introduction to thoſe which follow it—to ſerve as the *baſis* on which the ſucceeding arguments are founded. It is entitled,

'*The great Queſtion reſolved, Whether a rich Country can ſtand a Competition with a poor Country (of equal natural Advantages) in raiſing of Proviſions, and Cheapneſs of Manufactures?—With ſuitable Inferences and Deductions.*'

Dr. Tucker ſets out with remarking that 'it has been a notion univerſally received, that trade and manufactures, if left at *full liberty*, will always deſcend from a richer to a poorer ſtate; ſomewhat in the ſame manner as a ſtream of water falls from higher to lower grounds; or as a current of air ruſhes from a heavier to a lighter

* This charge reminds us of an epigram written twenty years ago, on Paul ———, a merchant of Carolina, a gentleman eminent for his attention to *buſineſs on Sundays*:

Paul the Martyr did maintain,
That godlineſs is real gain;
But Paul the Merchant doth profeſs,
That real gain is godlineſs.

† See Review, vol. xlvi. p. 157.
‡ Rev. vol. xlviii. p. 59. § Ib. p. 285.

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lighter part of the atmosphere, in order to restore the equilibrium. It is likewise inferred, very consistently with this first principle, that when the poor country, in process of time, and by this influx of trade and manufactures, is become relatively richer, the course of traffic will turn again: so that by attending to this change, you may discover the comparative riches or poverty of each particular place or country.

'The reasons usually assigned for this migration, or rather circulation of industry and commerce, are the following, viz. In rich countries, where money is plenty, a greater quantity thereof is given for all the articles of food, raiment, and dwelling: whereas in poor countries, where money is scarce, a lesser quantity of it is made to serve in procuring the like necessaries of life, and in paying the wages of the shepherd, the plowman, the artificer, and manufacturer. The inference from all which is, that provisions are raised, and goods manufactured much cheaper in poor countries than in rich ones: and therefore every poor country, if a near neighbour to a rich one, and if there is an easy and commodious communication between them, must unavoidably get the trade from it,—were trade to be left at liberty to take its natural course. Nor will this increase of agriculture and manufactures, whereby the richer country is drained, and the poorer proportionably enriched, be stopped or prevented, till things are brought to a perfect level, or the tide of wealth begins to turn the other way.

'Now, according to this train of reasoning, one alarming and obvious consequence must necessarily follow, viz. That the provisions and manufactures of a rich country could never find a vent in poor ones, on account of the higher value, or dearer price set upon them: whereas those of a poor country would always find a vent in a rich one, because they would be afforded the cheapest at the common market.

'This being the case, can it be denied, that every poor country is the natural and unavoidable enemy of a rich one; especially if it should happen to be adjoining to it? And are not we sure beforehand, that it will never cease from draining it of its trade and commerce, industry and manufactures, till it has at least so far reduced it, as to be on a level and equality with itself? Therefore the rich country, if it regards its own interest, is obliged by a kind of self-defence to make war upon the poor one, and to endeavour to extirpate all its inhabitants, in order to maintain itself in *statu quo*, or to prevent the fatal consequences of losing its present influence, trade, and riches. For little less than a total extirpation can be sufficient to guard against the evils to be feared from this dangerous rival, while it is suffered to exist.

'But, the Author asks, is this indeed the case?—One would not, he observes, willingly run counter to the settled notions of mankind; and yet one ought not to make a sacrifice of truth to mere numbers, and the authority of opinion; especially if it should appear that these are truths of great moment to the welfare of society.—With a becoming deference, he adds, may it not be here asked,—Can you suppose that Divine Providence has really constituted the order of things in such a sort, as to make the rule of national self-preserva-

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tion to be inconsistent with the fundamental principle of universal benevolence, and the doing as we would be done by? For my part, I must confess, I never could conceive that an all-wise, just, and benevolent Being would contrive one part of his plan to be so contradictory to the other, as here supposed;—that is, would lay us under one obligation as to morals, and another as to trade; or, in short, make that to be our *duty*, which is not, upon the whole, and generally speaking (even without the consideration of a future state) our *interest* likewise.'

Our Author concludes therefore, *a priori*, that there must be some flaw in the preceding arguments, 'plausible as they seem, and great as they are upon the foot of human authority.' For, he adds, 'though the appearance of things, at first sight, makes for this conclusion, viz. "*That poor countries must inevitably* "*draw away the trade from rich ones, and consequently impoverish* "*them*," the fact itself CANNOT BE SO. But, says the Dean, 'leaving all arguments of this sort, as being, perhaps, too metaphysical for common use, let us have recourse to others, wherein we may be assisted by daily experience and observation.'

He proceeds, accordingly, to state a supposed case of a rich country, England, for example, possessed of *twenty millions* of current specie, and a poor country, Scotland, for instance, with only *two millions*. 'The question, says the Author, now is, Whether England will be able to support itself in its superior influence, wealth, and credit? Or be continually on the decline in trade and manufactures, till it is sunk into a parity with Scotland; so that the current specie of both nations will be brought to be just the same, viz. *eleven millions* each.'

Now to resolve this question in a satisfactory manner, our Author thinks it requisite to enter on a *previous* enquiry, viz. How England acquired this great surplus of wealth, and by what means it was accumulated? 'If, says he, in the way of *idleness*, it cannot retain this wealth long; but will again become poor.—If by a *regular* and *universal industry*, the same means which obtained the riches at first, will, *if pursued*, certainly preserve it, and even add thereto:' so that England, he infers, 'need not entertain any jealousy against the improvements of Scotland;—and, on the other hand, he supposes, that Scotland will, without hurting England, likewise increase in trade, 'and be benefited both by her example and riches.'

But as these are only general assertions, the Dean proceeds to support them by an induction of particular cases.

And, first, he states the case which supposes a nation to have acquired twenty millions of specie in the way of *national idleness*, viz. either by discoveries of rich mines of gold and silver; or by a successful privateering war; or by the trade of jewels, and vending them to foreign nations for vast sums of money; or, in short, by any other conceivable method, wherein (uni-

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verſal induſtry and application being out of the queſtion) few hands were employed, in amaſſing this wealth,—and they only by fits and ſtarts, not conſtantly,—and fewer ſtill are ſuppoſed to retain what is gotten.

On this ſtate of the caſe, the Author clearly ſhews that 'when ſuch a nation came to awaken out of this gilded dream, it would find itſelf to be much in the ſame circumſtances of pretended wealth, but real poverty, as the Spaniards and Portugueſe are at preſent. Nay, when their mines, or their former reſources of gold and ſilver, came to fail them, they would really be in a much worſe; and their condition would then approach the neareſt of any thing we can now conceive, to that of baron and vaſſal in Poland and Hungary, or to planter and ſlave in the Weſt Indies.'

From the ſtate of the *ſecond* caſe, viz. of England enriched by the acquiſitions of twenty millions, gained by '*general induſtry*, viz. By exciting the ingenuity and activity of its people, and giving them a free ſcope without any excluſion, confinement, or monopoly;—by annexing burdens to celibacy, and honours and privileges to the married ſtate;—by conſtituting ſuch laws, as diffuſe the wealth of the parents more equally among the children, than the preſent laws of Europe generally do;—by modelling the taxes in ſuch a manner, that all things hurtful to the public good ſhall be rendered proportionably dear, and placed beyond the reach of the multitude; whereas ſuch things as are neceſſary, or uſeful, ſhall be proportionably encouraged; and, in ſhort, by every other conceivable method, whereby the drones of ſociety may be converted into bees, and the bees be prevented from degenerating back into drones.

'As we are now to ſuppoſe that by ſuch means as theſe, the South Britons have accumulated twenty millions in ſpecie, while the North Britons have no more than two millions: the queſtion now is, Which of theſe two nations can afford to raiſe proviſions, and ſell their manufactures on the cheapeſt terms? "Suppoſing that both did their utmoſt to rival one another, and that trade and manufactures were left at liberty to take their own courſe, according as cheapneſs or intereſt directed them."

In this ſtate of the caſe, the Author ſuppoſes both nations to be equal in ſize, ſituation, and other natural advantages; equal, alſo, in numbers of people, and thoſe equally willing to be diligent and induſtrious: in ſuch circumſtances it is alledged, on the ſide of the poorer nation, that it muſt have a manifeſt advantage over the rich one, in its parſimonious way of living, low wages, and conſequently cheap manufactures.—The attentive and accurate Writer ſhews, however, that, on the contrary, the rich country hath advantages which will much more than counterbalance thoſe of her poorer though equally induſtrious rival. This is a very curious and important part of the treatiſe; and every intelligent, impartial, and liberal-minded reader, we are perſuaded, will peruſe it with great ſatisfaction. The generous Engliſhman will here ſee what little cauſe there

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is for that pitiful jealousy which narrow-minded men have conceived, with respect to the growing industry and rising genius of the inhabitants of the northern part of this island. He will judge, from the clear display of facts here exhibited, and from our Author's cogent reasonings upon them, 'what little cause there is to fear that a poor country can ever rival a rich one, in the more operose, complicated, and expensive branches of a manufacture;' and also whether a rich country can ever lose its trade, while it retains its industry. He will see that, 'as no trading nation can ever be ruined but by itself, so more particularly the improvements and manufactures of Scotland can never be a detriment to England; unless the English do voluntarily decline in their industry, and become profligate in their morals. Indeed, when this comes to pass, it is of little consequence by what name that nation is called, which runs away with their trade; for some country or other necessarily must. Whereas, were the English to reform their manners, and encrease their industry, the very largeness of their capitals, and their vicinity to Scotland, might enable the English to assist the Scotch in various ways, without prejudicing themselves, viz. By lending them money at moderate interest,—by embarking in partnership with them in such undertakings as require large stocks and long credits,—by supplying them with models and instructors,—exciting their emulation, and directing their operations with that judgment and good order which are only learnt by use and experience.

'Nay, to pass from particulars to generals, we may lay it down as an universal rule, subject to very few exceptions, that as an industrious nation can never be hurt by the encreasing industry of its neighbours; and as it is so wisely contrived by Divine Providence, that all people should have a strong bias towards the produce and manufactures of others;—so it follows, that when this bias is put under *proper regulations*, the respective industry of nation and nation enables them to be so much the better customers, to improve in a friendly intercourse, and to be a mutual benefit to each other. A private shopkeeper would certainly wish, that his customers did improve in their circumstances, rather than go behind hand; because every such improvement would probably redound to his advantage. Where then can be the wisdom in the public shopkeeper, a trading people, to endeavour to make the neighbouring states and nations, that are his customers, so very poor, as not to be able to trade with him?

'The conclusion of the whole is this: heaps of gold and silver are not the true riches of a nation: gold and silver got in the ways of idleness are its certain ruin; it is wealth in appearance, but poverty in reality: gold and silver got by industry, and spent in idleness, will prove to be destruction likewise: but gold and silver acquired by general industry, and used with sobriety, and according to good morals, will promote still greater industry, and go on, for any thing that appears to the contrary, still accumulating; so that every augmentation of such money is a proof of a preceding increase of industry: whereas an augmentation of money by such means as decrease industry, is a national curse—not a blessing.'

Our

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Our Author has added a Poſtſcript, wherein he anſwers ſome very plauſible objections which have been made to his hypotheſis: but for theſe we muſt refer to his performance at large.

The ſecond Tract in this collection is entitled, *The Caſe of going to War for the Sake of Trade. Being the Fragment of a greater Work.* This piece was firſt publiſhed in the year 1763, immediately after the concluſion of the war; and our Readers will find an account of it in the 28th volume of our Review, p. 212. It did not then appear with the Author's name; nor could we diſcover what is now revealed in the preface, that by *the* GREATER WORK, of which this diſcourſe is *a fragment*, was meant the Dean's much expected performance—"THE ELEMENTS OF COMMERCE, AND THEORY OF TAXES." We had, indeed, heard, with concern, that the Author had laid aſide that important undertaking; but the reaſons which induced him to abandon, or at leaſt ſuſpend, his deſign, were not generally known: they are now avowed in the following terms:

'The tract ſets forth, that it is the fragment of a greater work. This work was undertaken at the deſire of Dr. HAYTER, then Lord Biſhop of Norwich, and Preceptor to the Prince of Wales, his preſent Majeſty. His Lordſhip's deſign was to put into the hands of his royal pupil ſuch a treatiſe as would convey both clear and comprehenſive ideas on the ſubject of national commerce, freed from the narrow conceptions of ignorant, or the ſinifter views of crafty and deſigning men; and my honoured friend, and revered dioceſan, the late Lord Biſhop of Briſtol, Dr. CONYBEARE, was pleaſed to recommend me, as a perſon not altogether unqualified to write on ſuch a ſubject. I therefore entered upon the work with all imaginable alacrity, and intended to entitle my performance, *The Elements of Commerce, and Theory of Taxes.* But I had not made a great progreſs, before I diſcovered that ſuch a work was by no means proper to be ſheltered under the protection of a royal patronage, on account of the many jealouſies to which it was liable, and the cavils which might be raiſed againſt it. In fact, I ſoon found, that there was ſcarcely a ſtep I could take, but would bring to light ſome glaring abſurdity, which length of time had rendered ſacred, and which the multitude would have been taught to contend for, as if their all was at ſtake: ſcarce a propoſal could I recommend for introducing a free, generous, and impartial ſyſtem of national commerce, but it had ſuch numbers of popular errors to combat with, as would have excited loud clamours, and fierce oppoſition; and, therefore, as the herd of mock-patriots are ever on the watch to ſeize on all opportunities of inflaming the populace by miſrepreſentations, and falſe alarms; and as the people are too apt to ſwallow every idle tale of this ſort, I determined to give no occaſion to thoſe who continually ſeek occaſion. In ſhort, as I perceived I could not ſerve my prince, by a liberal and unreſtrained diſcuſſion of the points relative to theſe matters, I deemed it the better part to decline the undertaking, rather than do any thing under the ſanction of his patronage, which might diſſerve him in the eyes of others: for theſe reaſons I laid

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the ſcheme aſide; and if ever I ſhould reſume, and complete it, the work ſhall appear without any patronage, protection, or dedication whatever.'

The Author acknowledges that the '*Caſe of going to War*,' had, at firſt, very few readers; but lay neglected above a year in the hands of the publiſher. This ill ſucceſs he aſcribes, probably with juſtice, to the clamour raiſed, at that juncture, by 'the mob, and the news-writers *, who were enraged at the thoughts of peace. But, he adds, the approbation which it has ſince met with, *eſpecially from abroad*, where premiums have been inſtituted for diſſertations on a like plan, induce me to hope that prejudices begin to wear off, and that it hath a better chance now than it had before of being read with candour, and attended to with impartiality. Indeed it was neceſſary for me to publiſh it in this collection, becauſe of the uſe which will be made of the ſame train of arguments in the fourth of theſe Tracts, when we come to ſhew the true intereſts of Great Britain with reſpect to the colonies, and the only means of living with them on terms of harmony and friendſhip.'

Tract the third is entitled, '*A Letter from a Merchant in London, to his Nephew in America, concerning the late and preſent Diſturbances in the Colonies*;' firſt publiſhed in 1766; toward the cloſe of the debate concerning the ſtamp-act; and mentioned in our Review, vol. xxxiv. p. 161. Our Author's own account of the deſign and occaſion of this Tract is too curious to be omitted. The character which was aſſumed, as expreſſed in the title-page, he tells us, is not altogether fictitious.

'An elderly gentleman, ſays he, long verſed in the North American trade, and perfectly acquainted with all the wiles there practiſed both during peace, and in time of war, and who had relations ſettled in that part of the world, deſired me to write on this ſubject, and to give the treatiſe that turn of expreſſion, and air of authority, which would not be unbecoming an old man to his dependent relation. He furniſhed me with ſome curious materials, and remarkable anecdotes, concerning the ſmuggling trade which the Americans carried on with the French and Spaniards during the heat of the war, even to the ſupplying them with ſhips, and naval and military ſtores, for deſtroying the trade and ſhipping of the mother-country, and even in defiance of Mr. Secretary PITT's circular letter to the governors of the provinces, forbidding ſuch an infamous traffic, and traiterous correſpondence. But if I was obliged to the old gentleman in theſe reſpects, my argument was a ſufferer by him in another: for though he admitted, that the colonies were grown ungovernable; though he himſelf declared, from his own experience, that we gave

* The Author, among the ſeveral ſpecies of political *firebrands*, enumerated by him, in *The Caſe*, includes the news-writers. Theſe people, he obſerves, may be truly ſaid to *trade in blood*; for a war is their harveſt, and a Gazette-Extraordinary produces them a crop an hundred fold. How then can it be ſuppoſed that they will ever be the friends of peace?

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a better price for their iron, hemp, flax ſeed, ſkins, furs, lumber, and moſt other articles, than they could find in any other part of Europe; and that theſe coloniſts took nothing ſcarcely from us in return, but what it was their intereſt to buy, even ſuppoſing them as independent of Great Britain, as the ſtates of Holland, or any other people; and though he evidently ſaw, that the longer the connection ſubſiſted between the colonies and the mother-country, the more heavy would the burdens grow upon the latter, and the greater would be the opportunities for the artful and deſigning men of both countries to irritate and inflame the giddy, unthinking populace; though he admitted, I ſay, and allowed all theſe premiſes, he could not come at the concluſion: for he ſtartled as much at the idea of a *ſeparation*, as if he had ſeen a ſpectre! And the notion of parting with the colonies entirely, and then making leagues of friendſhip with them, as with ſo many independent ſtates, was too enlarged an idea for a mind wholly occupied within the narrow circle of trade, and a ſtranger to the revolutions of ſtates and empires, thoroughly to comprehend, much leſs to digeſt. In conſequence of this, I was obliged, as the Reader will ſee towards the concluſion, to give the argument ſuch a turn, as expreſſed rather a caſual threat to ſeparate, than a ſettled project of doing it.'

To ſupply this defect, or rather to make the concluſion to correſpond with the premiſes, our Author, as he obſerves, has added his FOURTH TRACT; wherein he attempts to ſhew what is the true intereſt of *Great Britain* in regard to the *Colonies*; and to explain the only means of living with them on terms of mutual ſatisfaction and friendſhip.

His ſcheme for accompliſhing this great and deſirable end will probably ſtartle ſome of his readers; for it is no other than Great Britain '*to ſeparate entirely from the North American Colonies, by declaring them to be a free and independent people, over whom we lay no claim; and then by offering to guarantee this freedom and independency againſt all foreign invaders whatever.*'

This, however, is not a new idea. It has frequently occurred to others; who are convinced, with the Dean of Gloceſter, that we neither can *govern* the Americans, nor *be governed by them*; that we neither can *unite* with them, nor ought to think of *ſubduing* them; and that things are already come to ſuch a paſs, that nothing remains but to part with them on as friendly terms as we can. Every other ſcheme of *accommodation* or *ſubjection* that hath yet been ſuggeſted, is here amply conſidered, weighed in the balance of ſound reaſon, and *found wanting*. But with reſpect to the idea of a ſeparation, our Author obſerves, that the more we familiarize ourſelves to it, the leſs ſurprized and the more prepared we ſhall be, whenever that event ſhall happen: for that it WILL and MUST happen, one day or other, he conſiders as INEVITABLE.

As to the objections that may be made to our Author's propoſal, he ſeems to have forſeen all that appear to be of import-

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ance, and to have anſwered them with that ſolidity which was to be expected from a Writer who hath been ſo long, and ſo intimately converſant with ſubjects of this kind. On the other hand, the manifold advantages of a ſeparation are ſet forth in the cleareſt light; and ſhewn to be infinitely ſuperior to every conſideration that can poſſibly be urged in favour of timid or temporizing meaſures.

In regard to the two *Sermons* which are ſubjoined to theſe *political treatiſes*, the Author profeſſes that he is not very anxious about the propriety of placing them here; but he ſuggeſts one or two reaſons for their inſertion in this volume, which are ſatisfactory to us, and will, we doubt not, be as readily admitted by others.

'Many, ſays he, may perhaps read them now, who would never have looked into them, had they been printed in a collection of religious tracts. Beſides, I hope that theſe diſcourſes will throw ſuch new and ſtriking lights on the ſubject of commerce, as will induce men of a liberal education to ſtudy it for the future as a *ſcience*, and to think for themſelves in theſe important points. For ſurely a great part of mankind have too long ſubmitted to be led blindfold by writers on trade, whoſe private intereſt very often claſhed with the general good; and in whoſe productions we find but very ſlight traces, either of the real and diſintereſted patriotiſm of the philoſopher, the humanity of the moraliſt, or benevolence of the divine: in ſhort, it is a melancholy truth, that almoſt as much implicit faith and blind credulity have hitherto prevailed in the theory of commerce, as, in the darkeſt times of popery, obſcured the principles of religion.'

To this we have only to add, that what the Author hath advanced, in theſe two Sermons, relative to the ſubject of our worldly buſineſs, and trading concerns, is naturally introduced, and judiciouſly treated; as he hath ſhewn the proper connexion of a juſt commercial intercourſe between man and man, with the great duties of morality, religion, and patriotiſm.

ART. X. Concluſion of the Account of the Clarendon State Papers, Volume the Second. See our laſt Month's Review.

TOward the beginning of the year 1646, the affairs of King Charles the Firſt were in a very critical and dangerous ſituation. The royal forces were almoſt univerſally ſubdued; and his Majeſty ſeemed to have no other proſpect of redreſs than by throwing himſelf into the hands of the Scottiſh army. At the time of his taking this ſtep, he was ſolicitous to have the Prince of Wales, who had lately come from the iſland of Scilly to that of Jerſey, removed into France; that there he might be under the direction of the Queen his mother, and enjoy the protection of the French court. This meaſure was vigorouſly oppoſed by the majority of the Prince's council, and eſpecially

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eſpecially by Sir Edward Hyde; from whom we have a long letter to Lord Jermyn upon the ſubject, which contains a fine diſplay of Sir Edward's wiſdom and integrity. When, at length, in conſequence of the King and Queen's poſitive command, the Prince of Wales was conveyed to France, the Lords Capel and Hopton, and Sir Edward Hyde, thinking that they could be of no farther ſervice to his Royal Highneſs, determined to remain in the iſland of Jerſey; and wrote jointly to their Majeſties, in juſtification of their reſolution. The whole progreſs of theſe tranſactions is fully diſplayed in the preſent collection.

Another large ſeries of letters relates to the King's ſituation, after he had put himſelf in the power of the Scots. His condition, at that time, was peculiarly embarraſſing. He was totally unwilling to comply with the demands of the Scots, and moſt of all averſe to do ſo in what related to religion. On the other hand, many of his zealous adherents were ſolicitous that he ſhould make conceſſions in this reſpect. We have, in the work before us, a number of letters between his Majeſty and the Lords Jermyn and Colepeper, and Mr. John Aſhburnham, upon the ſubject. The King's attachment to epiſcopacy, and his diſlike to preſbyterianiſm, were unchangeable. In one letter to the three juſt mentioned perſons, he expreſſes himſelf in this manner:

'Now, as for your advyce to me; you ſpeake my very ſoule in every thing but one; that is, the church. Remember your own rule, not expect to redime that which is given away by act of Parliament. Shall I then give away the Church? And excuſe me to tell you, that I belive you doe not underſtand what this is that you ar content (I confeſs, not upon very eaſy termes) I ſhould thus give away. I will begin to ſhew you, firſt, what it is in point of policy; and firſt, negatively: It is not the change of Church Governement which is cheefly aymed at; (though that were too much) but it is by that pretext to take away the dependancy of the Church from the Crowne; which, lett me tell you, I hould to be of equall conſequence to that of the Militia; for people are governed by pulpits more then the ſword, in tymes of peace: nor will the Scots be content with the alteration of Governement, except the Covenant be lykewais eſtabliſhed; the which does not only make good all theire former rebellions, but lykewais laies a firm and fructful foundation for ſuch paſſetymes in all tymes to come. Now for the theologicall part, I aſſeure you, the change would be no leſſe and worſe then if Popery were brought in; for we ſhould have nether lawfull prieſts, nor ſacraments duly adminiſtred, nor God publikely ſerved, but according to the fuliſhe fancy of every ydle parſon; but we ſhould have the doctring againſt Kings fercelyer ſet up then amongſt the Jeſuits. In a word, ſett your hearts at reſt; I will leſſe yeald to this then the Militia, my conſcience being irreconciliably ingaged againſt it. Wherefore I conjure you as Chriſtians to aſſiſt me particularly in this alſo.'

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In a ſubſequent letter, his Majeſty declares, that, if he underſtood any thing of religion, the preſbyterian tenets and government were more erroneous than thoſe of the church of Rome, and abſolutely inconſiſtent with monarchy. From the whole of what the King writes upon the matter, it appears that his averſion to preſbyterianiſm was founded both upon religious and political reaſons. Being preſſed, however, by his friends, and urged by the neceſſity of his affairs, he thought proper to conſult the Biſhops of London and Saliſbury, how far, with a ſafe conſcience, he might ſubmit to a temporary allowance of the preſbyterian mode of worſhip. The anſwer of the two Biſhops is as follows:

'May it pleaſe your Majeſty,

'In obedience to your Majeſty's command, we have adviſed upon this propoſition, and your Majeſty's doubt ariſing thereon. And attending to our duty and your Majeſty's ſtrict charge laid upon us, we ſhall deliver our opinions, and the ſenſe we have of it, plainly and freely, to the beſt of our underſtandings; nor ſhall we fail in point of fidelity, however we may in judgment.

'The doubt is touching the lawfulneſs of a temporary compliance in matters of religion, in the ſtate they now here ſtand; that is, as we apprehend it, whether your Majeſty may, without breach of your oath, and with a ſafe conſcience, permit for ſome time the exerciſe of the directory, for worſhip, and practice of diſcipline, as they are now uſed and ſtand enjoined by ordinance.

'For reſolution whereof, we ſhall take the boldneſs to make uſe of thoſe grounds which we find laid down to our hands in your Majeſty's directions. For your Majeſty's conſtancy and fixedneſs of reſolution not to recede from what you have by oath undertaken in that matter, as it gives you a great latitude to walk in, with ſafety of conſcience, in your endeavours to that end (the rectitude of intention abating much of the obliquity in all actions), ſo the full expreſſion you have been now pleaſed to make of it, and, that what you propoſe at preſent is *in ordine* thereunto, doth much facilitate the work, and fit us for a reſolution.

'Taking therefore your Majeſty's ſettled determination touching the Church for a foundation unremoveable, and this propoſition (in your Majeſty's deſign) as a means ſubſervient thereunto; conſidering alſo the condition your Majeſty's affairs now ſtand in, being deſtitute of all means compulſory, or of regaining what is loſt by force; we cannot conceive in this your Majeſty's condeſcenſion any violation of that oath, whereof your Majeſty is ſo juſtly tender, but that your Majeſty doth thereby ſtill continue to preſerve and protect the Church by the beſt ways and means you have now left you (which is all the oath can be ſuppoſed to require); and that the permiſſion intended (whereby, in ſome men's apprehenſions, your Majeſty may ſeem to throw down what you deſire to build up) is not only by your Majeſty levelled to that end, but, as your Majeſty ſtands perſuaded, probably fitted for the effecting it in ſome meaſure.

'And

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'And as your Majeſty will ſtand clear (in our judgments, at leaſt) in reſpect to your oath, which is principally to be regarded, ſo neither do we think your Majeſty will herein treſpaſs in point of conſcience; becauſe your Majeſty finding them already ſettled, and as it were in poſſeſſion, do only, what in other caſes is uſual, not diſturb that poſſeſſion while the differences are in hearing, or (which is more juſtifiable) permit that which you cannot hinder, if you would; not commanding it (for that may vary the caſe) but (which poſſibly may may be better liked) leaving it upon that foot it now ſtands, enjoined by authority of the Houſes, which is found ſtrong enough to enforce the obedience. Which intendment of your Majeſty's would ſtand more clear, if this point of a temporary toleration were not laid as the principle of the propoſition (as now it may ſeem to be ſtanding in the front), but as an acceſſory and neceſſary conceſſion for the more peaceable proceeding in the buſineſs. The firſt part therefore in the propoſition might be, for the accommodation of differences by a debate between parties (as it lies in the propoſition), and then, that, during that debate all things remain *ſtatu quo nunc*, without any interruption or diſturbance from your Majeſty, provided the debate determine and a ſettlement be made within ſuch a time, &c. and that your Majeſty and your houſehold, in the interim, be not hindered, &c. which notwithſtanding we humbly ſubmit to your Majeſty's better judgment to alter, or not.

'We cannot but have a lively ſenſe of the great troubles your Majeſty undergoes, and doubt not but that God who hath hitherto given you patience in them, will bleſs you with a deliverance out of them in due time, and make the event of your conſtant endeavours, anſwerable to the integrity of your Majeſty's heart; which is the prayer of

Your Majeſty's

Fulham, 14 Oct. 1646. moſt obedient and humble Servants,

GUIL. LONDON. BR. SARUM.'

Sir Edward Hyde had no concern in the tranſactions juſt related, and, had he been conſulted by his Majeſty, muſt, from his own principles, have given very different advice from that which had been urged by the Lords Jermyn and Colepeper, and Mr. Aſhburnham. During this time, Sir Edward continued, without employ, in the iſle of Jerſey; from whence he wrote a variety of familiar letters to his friends. Theſe letters, perhaps, cannot be deemed ſtrictly hiſtorical; and yet we entirely agree with the Editor in thinking that they were peculiarly worthy of being inſerted. Though we greatly differ from Lord Clarendon in many of his religious and political ſentiments, it would be injuſtice not to acknowledge, that the letters we ſpeak of, exhibit his character in a very amiable point of view, and that they are beautiful inſtances of his diſtinguiſhed abilities and real integrity. While he reſided in Jerſey, he apprehended, at one time, that his life was in great danger, from an attempt which it was expected the Parliament would make upon the iſland. Under this apprehenſion, he wrote letters

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letters to the King, the Prince of Wales, the Duke of Richmond, the Earl of Southampton, and Lady Hyde, to be delivered to each of them after his death. As a ſpecimen of the reſt, we ſhall inſert that to his Lady; and we doubt not but the peruſal of it will be agreeable to our Readers.

Sir Edward Hyde to the Lady Hyde.

'My deareſt,

'This being not like to come to thee till I am dead, I cannot begin better to thee, than to charge and conjure thee to bear my death with that magnanimity and Chriſtian patience, as becomes a woman, who hath no cauſe to be aſhamed of the memory of her huſband, and who hath ſuch precious pawns left to her care, as thou haſt, in our poor children; which muſt be moſt completely miſerable, if through thy paſſion thou ſhalt either ſhorten thy days, or impair thy health. And therefore, thou muſt remember, thou haſt no other arguments to give of thy conſtant affection to me, than by doing that which thou knoweſt I only deſire thou ſhouldſt do. Be not trobled at the ſmallneſs or diſtraction of thy fortune, ſince it proceeds neither from my fault or folly, but by the immediate hand of God, who, I doubt not, will recompence thee ſome other way. He knows how entire my heart hath been to him, and that, if it had not been out of the conſcience of my duty to him, and the King, I might have left thee and thine a better portion in this world. But I am confident thou doſt in thy ſoul abhor any wealth ſo gotten, and thinkeſt thyſelf and thy children happier in the memory of thy poor honeſt huſband, than any addition of an ill gotten, or ill kept eſtate could have made you. Continue the ſame thou haſt been, and God will requite and reward thee. I have in my other paper, which is parcel will, parcel declaration, ſuch as I thought in theſe times neceſſary, ſaid as much to thee of my eſtate and my children as I can think of. I doubt not thou wilt find ſome friends, who will remember and conſider how juſt I would have been to their memory if I had outlived them. My letters to the King, Prince, Duke of Richmond, and Earl of Southampton, thou mayeſt deliver or ſend as thou ſhalt be adviſed. Thy own father, mother, and brother will I am ſure never fail thee in any office of kindneſs, nor be unjuſt to the memory of him, who always held them in ſingular eſteem. From my friends I am confident thou wilt receive all poſſible kindneſs. Beſides thoſe I have mentioned in the other paper, I preſume my Lord Seymour will be ready to do thee good offices, and my Lord Keeper and Sir Thomas Gardiner to aſſiſt thee; and I hope many more that I think not neceſſary to name. I do from the bottom of my heart thank thee for all thy kindneſs and affection, which upon my faith I have always returned from my ſoul, having never committed the leaſt fault againſt thee, but promiſed myſelf the only happineſs and contentment, to live with thee in any condition. Since it hath pleaſed God not to admit that, he will, I doubt not, bring us together in a moſt bleſſed ſtate in a better world when we ſhall never part. God bleſs thee and thine! cheriſh thyſelf as thou loveſt the memory of, My deareſt, thy moſt faithful and affectionate Huſband,

Jerſey, this 3d of April 1647. Edw. Hyde.

To

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To the five letters are ſubjoined Sir Edward's deſires concerning his papers, and his '*laſt will and profeſſion*;' and all of them ſhew that, however miſtaken he might be in his political opinions, he had acted from the dictates of conſcience and a ſenſe of duty.

Some of the beſt friends to Lord Clarendon's memory have acknowledged, that his religious policy, when he came to be chief miniſter of this country, was narrow and illiberal. From the preſent work, and eſpecially from two or three letters to Lord Hopton, it appears that Sir Edward Hyde was always bigotted in his notions of church government.

The ſeries of papers in this volume is carried on to the year 1651; ending with the account of King Charles the Second's eſcape after the battle of Worceſter. Many of the letters and memorials relate to foreign as well as to domeſtic affairs; and to the ſtate of Ireland, as well as to England. Among other things, we find here a very compleat detail of diſpatches, including Lord Cottington's and Sir Edward Hyde's embaſſy to Spain.

We have only to add, that this is a noble and valuable collection, and that we are perſuaded it will prove of great importance to the elucidation of our national hiſtory. We ſhall expect, with impatience, the remaining papers, as we have reaſon given us to believe that they will be found ſtill more momentous and intereſting than thoſe which have been already publiſhed.

ART. XI. *The Works of Dr. John Eachard, late Maſter of Catherine-Hall, Cambridge.* Conſiſting of the Grounds and Occaſions of the Contempt of the Clergy; his Dialogues on the Writings of Mr. Hobbs; and other Tracts. A new Edition; with a Second Dialogue on the Writings of Mr. Hobbs, not printed in any former Edition; and ſome Account of the Life and Writings of the Author. 12mo. 3 Vols. 7 s. 6 d. ſewed. Davies.

DR. John Eachard, ſo well known from his witty detail of the cauſes of *the Contempt of the Clergy*, was the pleaſanteſt controverſial writer of the laſt age. His preſent Editor prefers him to Swift, for the following reaſons:

'The celebrated Dean of St. Patrick's, ſays he, turns his pen too frequently into a ſcalping-knife, and makes his wit the executioner to his ill-nature. Not content to overcome his antagoniſt by the ſtrength of his abilities and the force of his argument, Swift treats him, as if he were not only the dulleſt, but the vileſt of mankind. It is not enough for him to conquer, unleſs he tramples too upon his enemy: he frequently ſelects the moſt opprobrious terms and ſhocking expreſſions he can find in the Engliſh language; and throws them about at random on perſons in the moſt exalted as well as the loweſt ſtations: on princes and ſtockjobbers; chancellors and printers; dutcheſſes and coiners; ſtateſmen and news-writers; biſhops and uſurers; fine ladies and lewd rakes.

'Eachard

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'Eachard contents himself with hunting down the argument of his opponent, and rarely meddles with the man: he thinks it sufficient, if he can prove him a dull and affected, a foppish and pedantic, an ignorant and a foolish reasoner. He wishes not to render him hateful to the populace, or obnoxious to the government. He laughs in his antagonist's face at the very time he disarms him; then helps him to his sword again, and humourously rallies him for not knowing how to use it. In short, Eachard's discussion of an argument or confutation of a book, divested of that severity and acrimony, with which theological disputes are too often maintained, resembles a feast, where easy wit, sprightly humour, good-nature, and good sense form the most agreeable part of the entertainment.'

This learned and merry divine * was educated at Cambridge; where he took his degree of Master of Arts in 1660. In 1670 he published his celebrated work above-mentioned. He afterward attacked the philosophy of Hobbs, with all the powers of his wit, humour, raillery, and reason; so that, as his present Editor observes, 'all the serious and systematical books, written by the most eminent and learned of our divines, could never have rendered the philosophy of Hobbs so contemptible as the incompatable dialogues of Eachard, which contain the most judicious arguments, united with the most spirited satire, and the liveliest mirth.——

'Dr. Eachard died in 1697, and was succeeded in the Mastership of Catharine-hall, by Sir William Dawes.

'Eachard's works, we have reason to believe, were for a long time, the favourite companion both of divines and laymen. Swift speaks of them with respect. He seems indeed to have read our Author with attention, and to have greatly profited by him. An ingenious gentleman assured me, that some outlines of the Tale of a Tub, might be traced in the writings of Eachard. This I am afraid is going too far. Certain it is, that this Writer was endowed with a very large share of wit, which he employed to the best and noblest purposes, to the defence of religion and morality when attacked by a philosopher, who laid claim to the reputation of a great scholar, and a profound mathematician. Eachard had besides a vein of humour peculiar to himself, much useful learning, a strong manner of reasoning, without the appearance of it, and above all an uncommon skill in turning an adversary into ridicule; in which no writer has since exceeded, nor perhaps equalled him. Let us not forget too, that he possessed an inexhaustible fund of good-nature, with the most easy and laughing pleasantry: qualities, which the haughty and splenetic Swift could never enjoy.'

The elegant inscription on his tomb is thus very properly introduced by the author of the memoirs prefixed to this edition:

* The famous Laurence Eachard, the historian, appears to have been nephew, or some other near relation, to this *John* Eachard; but there was no affinity of genius between them.

'The

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'The inſcription on Dr. Eachard's tomb, will ſhew his character in a new light. A wit is ſuppoſed by ſome people to be a worſe member of ſociety in proportion to the ſhare he poſſeſſes of that dangerous quality, which as often excites our hatred as our admiration. This amiable man was as reſpectable for the benevolence of his mind, as the extent of his capacity. He executed the truſt repoſed in him of Maſter of his college, with the utmoſt care and fidelity, to the general ſatisfaction of the Fellows, and with the approbation of the whole univerſity. He was extremely anxious to rebuild the greateſt part, if not the whole, of Catharine-hall, which had fallen into decay: but unhappily for the college, he died before he could accompliſh his generous deſign. However, he lived long enough to give that beautiful front, which the inſcription ſo juſtly celebrates: and this he effected by the moſt painful aſſiduity in procuring liberal contributions from his learned friends, and conſiderable largeſſes from his rich acquaintance, who could not reſiſt the power of his perſuaſive eloquence; and laſtly, by beſtowing the little all he was maſter of.

'He lies buried in the chapel of Catharine-hall: over his tomb is the following inſcription, which will be a laſting monument of Dr. Eachard's worth, and of the gratitude of the learned ſociety to which he belonged:

Tibi habeas, Catherina, hoc mortale depoſitum
Et in penetralibus tuis requieſcere ſinas
Viri vere magni
Tenues haſce exuvias:
Si quæras cujæ ſint, vix lapides tacere poterunt
Fundatorem ſuum
Johannem Eachard S. T. P.
Academiæ Cantabrigienſis bis Pro-Cancellarium,
Hujus aulæ cuſtodem vigilantiſſimum,
De utraque optime meritum.
Videſne lector, novam hanc collegij faciem
Quam pulchra ex ruinis aſſurgit!
Totum hoc muſarum non indecorum domicilium,
Secundus hujus Romæ Romulus,
Poſſet vocare ſuum.
Huic operi intentus, liberalitate partim ſua
Illaque maxima, (cum pauperis inſtar viduæ
In hoc Gazophylacium totum ſuum conjeciſſet.)
Partim alienâ, quam vel amicitia inter doctiores
Vel ſuadeſa (quâ plurimum pollebat)
Inter divitiores unde quaque acciverat,
Huc uſque reſtauravit collegium.
Et ſi diutius fata pepercíſſent
Antiqua Ædificia diruendo,
Nova extruendo,
Nullum non movendo lapidem,
(Quæ erat optimi hominis indefeſſa induſtria,)
Quod ſordidum, ruinoſum
Et vix collegij nomine indigitandum
Invenerat,

Elegans,

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Elegans, magnificum
Et ab omni parte perfectum
Reliquiſſet.
Obijt Julii 7mo 1697.
Ætatis LXI.

Eachard's works here collected, are, 1. The Enquiry into the Grounds and Occaſions of the Contempt of the Clergy. 2. Obſervations on an Anſwer to the Enquiry. 3. Hobbs's State of Nature conſidered; in a dialogue between Timothy and Philautus. 4. Five Letters in Defence of the Enquiry, againſt Dr. Owen, and others. 5. A Second Dialogue between Timothy and Philautus, on the Writings of Hobbs. This laſt tract, which was originally publiſhed in 1673, is now firſt added to the collection of Eachard's works; of which, it ſeems, there have been no fewer than twelve editions, before this of 1774.

ART. XII. *Shakeſpeare's Plays*, as they are now performed at the Theatres Royal in London; regulated from the Prompt Books of each Houſe, by Permiſſion. With Notes critical and illuſtrative. By the Authors of the *Dramatic Cenſor*. 8vo. 5 Vols. 15s. ſewed. Bell. 1774.

"*In every Work regard the Writer's End,*
Since none can compaſs more than they intend."

THE above precept of Mr. Pope's, occurred to us on looking into this impreſſion of Shakeſpeare's acting plays, which is not ſet in competition with any other edition, becauſe it is executed on a different plan, and intended to anſwer a different purpoſe. The great aim of *former* editors has been to give us Shakeſpeare *reſtored*; the profeſſed deſign of *this*, perhaps more *popular* work, is to preſent the leſs critical * reader with Shakeſpeare as *altered* and accommodated to the taſte of an age more refined than that in which the Author lived and wrote,—more capable of taſting his beauties, and leſs apt to reliſh or even *tolerate* his defects. Thoſe beauties, it muſt, to the honour of the ſtage, be allowed, are judiciouſly retained in the plays of this great poet, as acted at either theatre; and the deformities are, for the moſt part, with equal choice and diſcernment, expunged;

"The rhiming clowns that gladded Shakeſpear's age,
No more with Crambo entertain the ſtage," &c.

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* 'Though this edition is not meant for the profoundly learned, nor the deeply ſtudious, who love to find out and chace their own critical game; yet we flatter ourſelves both parties may perceive freſh ideas ſtarted for ſpeculation and reflection.'

EDITOR's *Pref. Advertiſement*.

With

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With undoubted propriety, therefore, have the present Editors observed, that the most enthusiastic admirers of Shakespeare—those who worship him as *the god of their idolatry*, scruple not to admit that even his 'most regular pieces produce some scenes and passages, highly derogatory to his incomparable merit; that he frequently trifles, is now and then obscure, and sometimes, to gratify a vitiated age, indelicate.' It is, further, with equal truth remarked, by way of apology for the faults of this wonderful genius, that they 'may justly be attributed to the loose, quibbling, licentious taste of his time;' and that he, 'no doubt, on many occasions, wrote wildly *, merely to gratify the public; as Dryden wrote bombastically, and Congreve obscenely, to indulge the humours, and engage the favour of their audiences.'

'Why then,' our Editor asks, 'should not the noble monuments he has left us,—be restored to due proportion and natural lustre, by sweeping off those cobwebs, and that dust of depraved opinion, which Shakespeare was unfortunately forced to throw on them; forced, we say, for it is no strain of imagination to suppose that the Goths and Vandals of criticism, who frequented the theatre in his days, would, like those who over-ran the Roman empire, have destroyed and consigned to barbarous oblivion the sublime beauties which they could not relish; and it is matter of great question with us, whether the *Fool* in King *Lear* was not a more general favorite, than the old monarch himself.'

The above considerations, we are told, first suggested the idea which hath produced the present edition; and among the peculiar uses of a printed copy of Shakespeare's plays, with the *text regulated* according to the Prompters books, the Editors have observed, that those who take books to the theatre, will not be puzzled to accompany the speaker, nor over apt to condemn the performers for being imperfect, when they pass over what is designedly omitted. Here, however, it is observed, that as some passages, of great merit for the closet, are never spoken, *such*, though omitted in the *text*, are here carefully preserved in the *notes*.

And with regard to the *critical* part of this undertaking, which is not by any means held forth as its greatest merit, the Editors profess, that 'having been long convinced that multiplying conjectural verbal criticisms, tends rather to perplex than inform the reader, they have given those readings which to them appeared most consonant to the Author's manner and meaning, without obtruding one capricious opinion on another.'

* "One glaring chaos, and wild heap of wit." Pope.

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They 'have also furnished an explanation of technical and obsolete terms; pointed out the leading beauties as they occur, without descanting so much as to anticipate the reader's conception and investigation; and they have shewn what appeared to them to be blemishes and imperfections. The requisites for representing every character of importance are defined, and the mode of performance essential for scenes peculiarly capital, is pointed out.'

In further expatiating on the value of this edition, they sum up all by claiming the merit of having 'earnestly consulted correctness, neatness, ornament, utility, and cheapness of price. We have,' it is added, 'avoided all ostentation of criticism, *compacting* our notes as much as possible.—It has been our peculiar endeavour to render what we call the essence of Shakespeare more instructive and intelligible; especially to the ladies and to youth; glaring indecencies being removed, and intricate passages explained;—a general view of each play is also given, by way of introduction.' This last circumstance, we think, will be peculiarly agreeable to younger readers; as may also the *Essay on Oratory*, prefixed by way of general introduction: although it might, with equal propriety, be prefixed to the works of any other eminent dramatic writer.

With respect to the numerous engravings with which this edition is embellished, it would be great injustice to the publisher not to acknowledge, that most of them are elegant, to a degree surpassing any plates of the kind, of so small a size. A few of them may, perhaps, afford the connoisseur some room for criticism, with respect to the *designing* and *drawing*, as well as in relation to the *choice** of the scenes represented: yet, on the whole, these cuts are certainly the prettiest ornaments that have yet been bestowed on any pocket edition of the works of our most excellent bard: and the bookseller assures us, in his advertisement printed at the end of his numerous list of subscribers, that as he 'has solicited and obtained the patronage of the generous public in the present undertaking, he hopes

* Of this there is a remarkable instance in the frontispiece to Henry V. The subject is the French soldier supplicating Ancient Pistol to spare his life, and Pistol quibbling about *Signieur Dewe*. Was there nothing in this play more important, more worthy of being exhibited in a picture? The scene itself is a disgrace to the rest of this drama; and our Editors themselves are of the same opinion: for they have expressly reprobated the whole of this scene in their note upon it; declaring that it is, throughout, despicable, unnecessary, and serving no purpose but to destroy the dignity of expectation. Yet this very scene, '*despicable*' as it is, hath been chosen for the purpose of decoration; to the exclusion of every other more striking and more respectable part of the play.

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through a continuance of it, to *complete* Shakespeare's works, with equal if not superior elegance. The engravings,' he adds, 'for the remaining plays, are nearly finished, by a select number of the most ingenious artists;' which with the letter-press, will be published early in the Spring, in three additional volumes.

*** One thing we would hint to the Bookseller, with respect to the *beauty* of his impression. The edition, no doubt, as to the paper and the type, is far from inelegant: but we imagine it would be more uniformly pleasing, if the tedious recommendatory catalogues of Mr. Bell's books did not appear, as they do, at the end of almost every play; swelling the volumes with their disgustful repetitions. In the second edition, we hope these very improper *supplements* to SHAKESPEARE will be wholly omitted, or confined to their proper station, at the end of the volume.

ART. XIII. *Miscellaneous and Fugitive Pieces.* Small 8vo. 2 Vols. 7 s. Davies. 1774.

MUCH may be said in favour of collections of small detached tracts, and fugitive pieces; and much has been, with great propriety, said on the subject, in a discourse * prefixed to the *Harleian Miscellany*. That learned and ingenious Writer has observed, that 'there is, perhaps, no nation in which it is so necessary as in our own, to assemble, from time to time, the small tracts and fugitive pieces which are occasionally published: for, beside the general subjects of enquiry which are cultivated by us, in common with every other learned nation, our constitution, in church and state, naturally gives birth to a multitude of performances, which would either not have been written, or could not have been made public, in any other place.'

'The form of our government,' it is added, 'which gives every man who has leisure, or curiosity, or vanity, the right of enquiring into the propriety of public measures, and, by consequence, obliges those who are entrusted with the administration of national affairs, to give an account of their conduct to almost every man who demands it, may be reasonably imagined to have occasioned innumerable pamphlets which would never have appeared under arbitrary governments, where every man lulls himself in indolence under calamities, of which he cannot

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* That discourse is now detached from the eight large quartos to which it originally belonged, and is here reprinted as a tract deserving a place in a miscellany consisting of the smaller, occasional, unconnected productions of ingenious men. It appears, from the style, to have been written by the very respectable Author of the RAMBLER.

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promote the redress, or thinks it prudent to conceal the uneasiness, of which he cannot complain without danger.

'The multiplicity of religious sects, tolerated among us, of which every one has found opponents and vindicators,' it is farther observed, 'is another source of unexhaustible publication, almost peculiar to ourselves; for controversies cannot be long continued, nor frequently revived, where an inquisitor has a right to shut up the disputants in dungeons, or where silence can be imposed on either party by the refusal of a licence.'

This very sensible observer proceeds to remark, that we are not to infer, from the foregoing premises, that political or religious controversies are the only products of the British press. 'The mind,' says he, 'once let loose to enquiry, and suffered to operate without restraint, necessarily deviates into peculiar opinions, and wanders in new tracks, where she is indeed sometimes lost in a labyrinth, from which, though she cannot return, and scarce knows how to proceed, yet sometimes makes useful discoveries, or finds out nearer paths to knowledge.'

With respect to the happy talent of *humour*, in which the English are said so much to excel, that a greater *variety* of humour is found among the natives of England, than in any other country.—'Doubtless,' says he, 'where every man has full liberty to propagate his conceptions, variety of humour must produce variety of writers; and where the number of authors is so great, there cannot but be some worthy of distinction.'

These, and other causes assigned by our Author, have, he concludes, contributed to make pamphlets and small tracts a very important part of an English library; nor are there any pieces upon which those who aspire to the reputation of judicious collectors of books, bestow more attention, or greater expence; because many advantages may be expected from the perusal of these small productions, which are scarcely to be found in that of larger works. These advantages are, by our Author, here enumerated; and he shews in what manner the historical, the religious, and other enquirers, may receive benefit from the study of pamphlets and small tracts: but for particulars, we refer to the discourse at large.

The collection before us, however, is not entirely composed of pieces which have originally appeared in the form of pamphlets. The most considerable articles, and the greatest number, are extracted from much larger compilements than the present; to the voluminous, and in many respects the *valuable*, mass of materials contained in the Gentleman's Magazine, the Editor is peculiarly obliged. It is well known that the comprehensive genius to whom we have ventured to assign the preface to the Harleian Miscellany, had, for many years, a connexion with that Magazine; and as it was the principal part of our Editor's design,

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to collect the scattered productions of Dr. J——'s justly admired pen, his first resort was to the literary storehouse abovementioned, in which those detached performances were deposited. From these ample stores, and from new editions of some very reputable English authors, he has accordingly selected several well-written pieces of biography *, viz. the lives of Sir Francis Drake, Dr. Sydenham, Boerhaave, Roger Ascham, Sir Thomas Brown, and Peter Burman; not overlooking that of Edward Cave, the original projector and successful conductor of the Magazine above-named.

Besides these biographical pieces, we here meet with several other tracts ascribed to the same excellent writer; some of which originally appeared in the form of separate pamphlets, others as prefaces to books; among which we observe a tract entitled, *A Review of a Free Enquiry into the Origin of Evil*; which we always understood to be the production of a reverend gentleman who is not here named, and who, perhaps, was not even thought of by the Editor †.

We here meet also with Dr. J.'s celebrated *plan* of an English Dictionary, in a letter to Lord Chesterfield; also the Doctor's preface to the folio edition of that Dictionary: to which are added his *proposals* for printing the dramatic works of Shakespeare, and his *preface* to his edition of that Poet. His dissertation on Pope's Epitaphs is likewise to be found in these volumes, together with some prologues; London, a poem; and the Vanity of Human Wishes;—these poetical pieces were, however, before collected in Dodsley's Miscellanies.

Among the productions of other writers, we have here some pieces by the Reverend Dr. Franklin, Mr. Colman, the late ingenious but unhappy Robert Lloyd; and the Battle of the Wigs, written by that arch son of humour Bonnel Thornton, as a kind of additional canto to Garth's *Dispensary*. This Mock-Heroic was first published in 1768, in ridicule of the disputes then subsisting between the *regulars* of the College of Physicians and the *licentiates*. See a farther account of this merry performance in vol. xxxviii. p. 142. of our Review.

☞ An advertisement informs, that a *Third* volume of this Miscellaneous Collection is in the press; with which the Editor will possibly give us a general preface to the whole, there being none to the present volumes.

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* Of Dr. J.'s talent for this species of composition, the Public hath long been in possession of an excellent specimen in *The Life of* RICHARD SAVAGE.

† Since this Article was composed at the press, we have been assured that Dr. J. has acknowledged the tract here mentioned.

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FOREIGN ARTICLES *intended for our laſt* APPENDIX *(publiſhed with the* Review *for* January*) but omitted for want of room.*

ART. XIV.

Détail des Succes de l'Etabliſſement, &c.—A Detail of the Succeſs which has attended the Eſtabliſhment formed by the City of Paris in Favour of Perſons drowned, &c. By M. P. A. 12mo. Paris, 1773.

THE accounts which have been publiſhed of the beneficial conſequences that have attended the laudable endeavours of the Society formed about ſix years ago at Amſterdam, for the recovery of drowned perſons, appear to have excited the attention of ſeveral other communities or ſtates; particularly in different parts of Germany, France, and Italy; where ſimilar inſtitutions have been formed, either under the immediate direction, or the patronage of government. To promote, as far as was in our power, the benevolent and truly patriotic deſigns of the Amſterdam Society, by extending the knowledge of their plan, we have formerly related their ſucceſs, and expatiated pretty largely on the *rationale*, or grounds, on which it was founded *. It will therefore be ſufficient for us to obſerve with reſpect to the preſent publication, that it contains an account of the regulations that have been formed and publiſhed at Paris, under the direction of the magiſtracy, in behalf of perſons who have been drowned, and a circumſtantial detail of the different caſes which have already fallen under the cognizance of this recent eſtabliſhment. Theſe regulations have already been productive of the perfect recovery of ſixteen perſons, out of twenty, who have, in the ſpace of five months, been drawn out of the water. The greater part of this number were reputed to be dead, and would, a few years ago, have been treated as ſuch; in conſequence of the ſingular and abſurd police, and prejudices, which ſeem long to have prevailed throughout a conſiderable part of Europe, with regard to accidents of this kind; and which were calculated to deprive the unfortunate patient of the moſt diſtant chance of recovery.

* See the Appendix to our 45th vol. page 556, and to our 47th, page 552, and our Review for October laſt, page 309—311.

ART. XV.

Traité du Suicide, ou du Meurtre volontaire de ſoi-même. Par Jean Dumas. A Treatiſe on Self-murder, &c. 8vo. Amſterdam, 1773.

IF ſelf murder be a crime; as it certainly is; as much as lying with a neighbour's wife, or any other immoral act; every attempt to demonſtrate its criminality, and to expoſe its natural deformity, is highly commendable, and may be uſeful in

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in proportion to the ſtrength of the effort that is made. The misfortune, on this ſubject, is, that hitherto wit and talents have generally appeared in favour of vice. This may be owing to a common infirmity of human nature; a diſpoſition to embrace or reject *altogether* a ſet of principles or opinions which *in general* it approves or diſapproves. Suicide is a crime according to the doctrines and ſentiments of all the Chriſtian churches. With thoſe who, on whatever principles, have renounced Chriſtianity, it has been very much the cuſtom to oppoſe that ſyſtem, at all points; and particularly to adopt the opinion that ſuicide is allowable, and even in ſome caſes a duty. Thoſe who have ſet themſelves to controvert this opinion, have very abſurdly done it on the principles of the Chriſtian religion, which their antagoniſts do not acknowledge; and thoſe who defend it, defend it on principles which Chriſtians affect to deſpiſe. They may thus fight on to eternity; without even coming to blows: a common practice among theological and moral diſputants.

The Author before us is a believer; and he argues accordingly. This would be very proper, if Chriſtians held a contrary opinion. But, as this is not the caſe, we apprehend it is ſo much labour loſt. He however ventures manfully on the enemy's ground; and is not afraid to take up the weapons of philoſophy and reaſon. We have ſeen them better wielded; but we commend him for his courage; he cannot help his want of ſtrength.—He treats his ſubject in the following manner:

After having defined ſuicide, he ſhews that a man ought not to diſpoſe of a life which he has received from GOD, without HIS leave; and that God has not given any ſuch leave.—He then conſiders the evils which reſult from the nature of things, ſhews wherein they are uſeful; and ſtrenuouſly combats the opinion, that they, in any caſe, imply a permiſſion from God, to put an end to our lives.—After labouring this point through ſeveral chapters, he conſiders the inſtincts of Nature and the judgments of reaſon as always leading us to preſerve and not to deſtroy ourſelves. This brings him to the pretenſions of thoſe ſects of philoſophers who countenanced or allowed of ſuicide; reſerving however his main ſtrength for ſome modern apologies which are thought to have done credit to this practice. The firſt of theſe, is the famous apology for ſuicide in the 74th of *The Perſian Letters*; the ſecond is, an apology of the ſame kind in *The Syſtem of Nature*; and the laſt is an argument advanced in the celebrated *Nouvelle Heloiſe*. We ſhall give the Reader ſome part of what the Author has here urged againſt Mr. Rouſſeau.

'In the 21ſt letter of the third volume of *Eloiſa*, the Author reduces the queſtion concerning ſuicide to this fundamental propoſition: "To ſeek good, and to avoid evil, in that which does not injure another, is a right of nature. When life

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is an evil to us, and a good to no other person, we may then get rid of it. If there be in the world a maxim evident and certain, I think it is this; and if it is to be overturned, there is no human action, which cannot be made out to be a crime."

Mr. Dumas, admits the principle; but denies the consequence. 'The principle, says he, is incontestable, if by *another* we understand not any of our fellow-creatures only, but also the Deity. For, though God cannot be offended in the same manner as man, he is offended in a manner peculiar to himself, when his creatures, whom he has made intelligent and free, dare to encroach on his rights, to disobey his will, to oppose his views; to do, in defiance of him what is repugnant to nature, to reason, to conscience; what dishonours themselves, and destroys in them that union between soul and body which God himself has formed. This conduct is offensive to him; not that it makes him suffer, or does him any hurt; but as it violates that order of which he is the Source, and, as it were, the Guardian; degrades and defaces in man the work of his hands, of which he is jealous, and of which he alone ought to dispose; as it is an ingratitude towards him; a contempt of his benefits, a rebellion against the laws of his Providence, and an usurpation of his Divine authority over his creatures.'

In this manner our Author considers this celebrated letter, by single propositions and arguments. He then gives Lord B's answer to the whole; which many of our Readers will think more to the purpose than all our Author's declamation.

On the whole, this book is well intended, and contains many good things; but it is not likely to be much read by the admirers of the *Lettres Persannes*, the *Systeme de la Nature*, or the *Nouvelle Heloise*.

ART. XVI.

L'Ami de L'Humanité; ou, Lettre d'un François établi à Londres à un de ses Amis en France.—The Friend of Humanity; or, a Letter from a Frenchman in London to one of his Friends in France. London. De Lorme. 1773.

EVERY performance that tends to promote a spirit of universal benevolence, to remove religious prejudices, to soften the asperity of party zeal, to weaken the influence of bigotry, and to unite mankind in the bonds of social affection, (how much soever they may differ in their sentiments upon controverted points) is entitled to the candid acceptance of the Public,—although the writer may not have the philosophy of a Bayle, or the eloquence of a Voltaire. The Author of this Letter possesses what may prove equally effectual with many readers

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readers,—the simplicity and earnestness of an honest, well-meaning, and intelligent man.

ART. XVII.

ΑΠΟΛΛΩΝΙΟΥ ΛΕΞΙΚΟΝ. *Apollonii Sophistæ Lexicon Græcum Iliadis et Odysseæ: Primus e Codice Manuscripto Sangermanensi in lucem vindicavit, innumeris repurgavit mendis, allegatæ Homeri, et aliorum Poetarum, Loca distinxit, indicavit, notis atque Animadversionibus perpetuis illustravit, et versionem Latinam adjecit, Johannes Baptista Casparus D'Ansse De Villoison, Regiæ Inscriptionum atque Humaniorum Literarum Academiæ Parisiensis Socius. Cum Prolegomenis, Indicibus Auctorum et Vocum Homericarum, ac novem Tabulis Æneis, in quibus omnes Codices Manuscripti Literarum Formæ et Compendia, atque amplum hujusce Scripturæ Specimen, repræsentantur—Accedit, passim multa, hucusque inedita, Philemonis Grammatici Fragmenta, tertii Iliadis Libri prosaica metaphrasis Græca, e duobus Codicibus Regiis ab eodem nunc primum erutis, cum notulis, et variantibus Lectionibus, Metaphrasisque et tertii Iliadis Libri.*—Apollonius's *Lexicon Homericum*, &c. By J. B. Caspar, of the Academy of Inscriptions and Belles Lettres. 2 Vols. 4to. Paris. 1773.

LEXICONS exclusively adapted to particular books are of singular utility in facilitating the business of learning, and expediting the progress of the Tyro. But as this is their principal end, it is frequently to be regretted that their bulk is so enormously and unnecessarily swelled. The Lexicon Homericum of Apollonius might, in a proper size, have made a very useful school-book; but in its present form, we apprehend, it will be of no general use. Men of learning wanted no translation of the Greek scholiast, and these volumes are too mighty for school-boys. Their only proper receptacles are the public libraries, to which the learning they contain sufficiently recommends them.

ART. XVIII.

Dictionnaire raisonné universel de Matiere Médicale, concernant les Végétaux, les Animaux et les Mineraux qui sont d'Usage en Médecine; leurs Descriptions, leurs Analyses, leurs Vertus, leurs Propriétés, &c. recueillies de Manuscrits originaux, et des meilleurs Auteurs anciens et modernes, tant étrangers que de notre Pays; avec une Table raisonnée de tous les noms que chaque pays a donnés aux mêmes Végétaux, Animaux et Mineraux.—An Universal Dictionary, &c. 8vo. 4 Vols. Paris. 1773.

THE title of this work is sufficient to shew what is contained in it; and, as to its merit, we need only say, that the medical reader will find it an useful and valuable performance.

ART.

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ART. XIX.

Avis aux Gens de la Campagne; ou Traité des Maladies les plus communes; avec des Observations sur les Causes de Maladies du Peuple, sur l'Abus des Remedes et des Alimens dont il fait Usage, et sur ceux qu'il doit employer pour se guérir des Maladies aux quelles il est le plus exposé, quand il n'est pas à portée d'avoir le secours d'un Médecin. Ouvrage très-utile aux Pasteurs, Chirurgiens, et Gens de la Campagne.—Advice to Country People; or, a Treatise concerning the most common Distempers; with Observations on their Causes, Remedies, &c. By M. Didelot. 12mo. Paris. 1773.

THE great utility of a work of this kind, by a person of knowledge, judgment, and experience, is sufficiently obvious.—The celebrated M. Tissot, we are credibly informed, speaks of this AVIS in terms of the warmest approbation, which, to say the least, is a very strong presumption in its favour.

*** *We are obliged to a friendly Correspondent for the foregoing little Article.*

ART. XX.

Elémens de Littérature, Extraits de Cours de Belles-Lettres de M. L'Abbé Batteux. Par un Professeur.—The Elements of Literature, &c. 12mo. 2 Vols. Paris. 1773.

THIS is a very clear, distinct, and judicious abridgment of the *Cours de Belles-Lettres* by Abbé Batteux. The Abridger has added several reflections borrowed from celebrated writers, together with some observations concerning the state of literature in England, Germany, Italy, &c.

MONTHLY CATALOGUE,
For FEBRUARY, 1774.

POETICAL.

Art. 21. *An Heroic Postscript to the Public*, occasioned by their favourable Reception of a late *Heroic Epistle to Sir William Chambers, Knt. &c.* By the Author of that Epistle. 4to. 1s. Almon. 1774.

THE ingenious Writer exults, with spirit and humour, on the success of his *Heroic Epistle**, &c. and

'Now to the Public tunes his grateful lays,
Warm'd with the sun-shine of the public praise;
Warm'd too with mem'ry of that golden time,
When Almon gave him reason for his rhyme.'

Glad are we to learn that this hitherto 'careless pen,' waits but a proper call to more serious employment; and that the Writer

'— is, and means to be his country's friend.
'Tis but to try his strength that now he sports
With Chinese gardens, and with Chinese courts;

* See Review for April last, p. 314.

But

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But if that country claim a graver ſtrain,
If real danger threat fair Freedom's reign,
If hireling P**rs, in proſtitution bold,
Sell her as cheaply as themſelves they ſold;
Or they, who honour'd by the People's choice,
Againſt that People lift their rebel voice,
And, baſely crouching for their paltry pay,
Vote the beſt birthright of her ſons away,
Permit a nation's in-born wealth to fly
In mean, unkingly prodigality:
Nor, e'er they give, aſk how the ſums were ſpent,
So quickly ſquander'd, though ſo lately lent——
If this they dare; the thunder of his ſong,
Rolling in deep-ton'd energy along,
Shall ſtrike, with Truth's dread bolt, each miſcreant's name,
Who, dead to duty, ſenſeleſs e'en to ſhame
Betray'd his country. Yes, ye faithleſs crew,
His Muſe's vengeance ſhall your crimes purſue,
Stretch you on ſatire's rack, and bid you lie
Fit garbage for the hell-hound, Infamy.'

Boldly announced! but whether this threatening declaration will produce any greater effect than the old woman's counter blaſt to the thunder, no one can pronounce, but every body will gueſs.

Art. 22. *Ode to the Right Hon. Spencer Earl of Northampton.* 4to. 6 d. Robinſon, &c. 1774.

A compliment to the Northampton family; and not inelegant.

Art. 23. *Female Artifice; or, Charles F—x outwitted.* 4to. 1 s. Ridley. 1774.

The ſtory of this poetical narrative diſcloſes the manner in which Mr. F— was duped by the noted Mrs. G——, who, it is here ſaid, found means to perſuade him that ſhe could procure him a young Weſt-Indian wife, with a fortune of 160,000 l. The Author declares that 'every the minuteſt circumſtance has a foundation in truth; that there are no flowers of invention, no embelliſhments of poetical fancy; but that all the particulars are related with the very ſame degree of preciſion (he wiſhes he could add, with the ſame portion of *humour*) that Mr. C. F—x relates them himſelf.' We are inclined to credit the whole of this declaration, becauſe we find that one part of it is ſtrictly true, viz. that there are 'no *flowers* of invention, no embelliſhments of *poetical* fancy,' in this performance.

*** Admitting, by the way, the truth of this tale, if Authors and Printers *will* be blabbing ſuch anecdotes, where is the wonder that Mr. F. was ſo ſevere upon them, in certain late debates about a ſcandalous *Letter*: vid. Art. 30. of this month's Catalogue.

Art. 24. *The Search after Happineſs*; a paſtoral Drama. The Third Edition. 8vo. 1 s. 6 d. Cadell. 1773.

It is with pleaſure we ſee our opinion of Miſs More's ingenious poem confirmed by the public approbation, in the demand of a third edition: and we attend to it a ſecond time on account of a very ſpirited epilogue which is now added to it, and which was ſpoken when it was performed by a ſet of young ladies; an exerciſe we would by all means recommend, as the piece is entirely calculated to make them

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them both speak and think as they ought, or, as the profound author of the Rambler would express it, to *inure their organs to the orthotony of elocution, and to construct their morals on the plan of rectitude.*

In this epilogue Miss More thus liberally compliments her Sister-Authors:

'When moral Carter breathes the strain divine,
And Allein's life flows faultless as her line;
When all-accomplish'd Montague can spread
Fresh-gathered laurels round her Shakespeare's head;
When wit and worth in polish'd Brooks unite,
And fair Macaulay claims a Livy's right.

Bravissimo! Encore! Encore!

Art. 25. *The Four Seasons*, a Poem; by John Huddlestone Wynne, Gent. 4to. 2s. 6d. Riley, &c. 1773.

This is a wretched fricassee in rhyme of some passages in Thomson's charming work on that subject. The bad verses are so numerous, and the whole so insipid, that it merits not the least attention.

SPRING.

'From courts and cities that the great ones love.'

* * *

'And teems with thousand ever-valued charms.'

* * *

'Nor less, *Society*, thy power I own,
By which the universe subsists *alone*.'

Nor e'er did Liffy's limpid stream
Reflect a fairer *belle*.

SUMMER.

Again, ——— 'the glorious God of Light
His former absence with new beams displays,
And *fires* the mountains with his *welcome* rays.'

Truly Hibernian! But this Author has one degree of merit for which he ought to have credit, that he never has the impertinence to take the liberty of naming those principal authors from whom he borrows, or on whom his imitations are a burlesque, as his archetypes. For this they are indebted to him.

Art. 26. *An Epistle to Junius* *. 4to. 2s. 6d. Richardson and Co. 1774.

Half a crown for such—But we forbear! the Author may want it.

DRAMATIC.

Art. 27. *The Note of Hand; or, Trip to New-Market.* As it is acted at the Theatre in Drury-Lane. 8vo. 1s. Becket. 1774.

We have, in this little two-act piece, some lively, laughable, and just satire on the *turf* and *table* gamblers. The second scene presents a rich exhibition of this sort; but the rest of the piece is much inferior, in point of humour and spirit.—It hath been said, that a person of rank, who hath figured in a public character, is glanced at in that of Revel, who is both statesman and jockey. If it be so, the Author hath, however, wrapped up the allusion so

* By Benjamin Hughes: says the advertisement.

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neatly, as neither to offend the laws of the land or of the stage. This farce is generally given to the Author of the West Indian.

Art. 28. *Airs and Choruſſes in the Entertainment of the Sylphs; or, Harlequin's Gambols,*—at the Theatre-Royal in Covent-Garden. The Muſic entirely new, compoſed by Mr. Fiſher. 8vo. 6 d. Becket.

The chief merit of this minikin performance conſiſts in the ſprightlineſs of ſome of the airs, and the beauty of ſome of the ſcenes. For the reſt, it is well known that Monſ. Harlequin is a priviledged perſon, and amenable to no court of criticiſm in the univerſe.

POLITICAL.

Art. 29. *The Letters of Governor Hutchinſon and Lieutenant Governor Oliver, &c.* Printed at Boſton; and Remarks thereon. With the Aſſembly's Addreſs, and the Proceedings of the Lords Committee of Council. Together with the Subſtance of Mr. Wedderburn's Speech relating to thoſe Letters. 8vo. 2 s. Wilkie. 1774.

The nature and purport of the Letters here publiſhed, are already we preſume, well known to our Readers, in general. They have been retailed in moſt of the news-papers; together with ſuch occaſional remarks, letters, invectives, and altercations, as an affair ſo very intereſting to this country and the colonies, could not fail of producing: and much do we fear that Mr. Wedderburn's rude attack on a character which has long, and juſtly, been deemed an honour to the preſent age, will not be the worſt conſequence of an event which every lover of liberty, of ſcience, and of virtue, may have reaſon to be ſorry for.

MISCELLANEOUS.

Art. 30. *A Letter to Sir Fletcher Norton,* Knt. Speaker of the Houſe of Commons, on the Petition of Thomas De Grey, Eſq; and others, as inſerted in the Public Advertiſer, on the 11th of February; for which the Printer was ordered to attend the Houſe on the 14th. 8vo. 6 d. Wheble. 1774.

The ſubject of this pamphlet hath ſo much occupied the news-papers of the month, that there is little left for us to add. Nor, indeed, can any one judge of the fact, to which it alludes, who was not preſent in the Houſe of Commons when Mr. De Grey's petition was preſented, and thereby enabled to ſee and hear every thing that paſſed on the part of the Speaker, whoſe behaviour was ſo groſsly impeached by the ſpirited Author of *the Letter*: *who* that Author *is*, the Public are, now, at no loſs to infer.

Art. 31. *The Journal of a Voyage undertaken by Order of his preſent Majeſty, for making Diſcoveries toward the North Pole,* by the Hon. Commodore Phipps, and Captain Lutwidge, in his Majeſty's Sloops Racehorſe and Carkaſe. To which is prefixed, an Account of the ſeveral Voyages undertaken for the Diſcovery of a North-Eaſt Paſſage to China and Japan. 8vo. 1 s. 6 d. Newbery. 1774.

This appears to be the real Journal of ſome perſon on board one of the ſhips above-mentioned, and it contains many curious particulars; one of which, however, is incredible, viz. That about lat. 80 deg. 47 min. N. and long. 21 deg. 10 min. Eaſt from London, they met with bears on the ice, 'larger than the largeſt oxen!' Perhap

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haps the magnitude of these animals was in proportion to the impressions they made on the Journalist, when they passed in review before him.—Capt. Phipps's own account of this voyage is expected; and we are informed that the Public will soon be gratified with it.

Art. 32. *Memoire pour Moi, par Moi, Louis De Brancas, Comte de Lauraguais.*—Count Lauraguais's Memorial, &c. 8vo. 1 s. 6 d. Elmsley. 1773.

The social and decent sentiments of hospitality and respect due to a foreign nobleman, who has honoured this country with a particular attachment, would preclude us from every indulgence of the risible vein, were there any sources for such indulgence in his pamphlet.

The particulars of a private quarrel can hardly be considered as an object of public criticism; and we have nothing more to add, than to express our very natural wishes, that the palladium of Liberty, which, in this nobleman's idea, does us so much honour, may not be in worse repair than he at present supposes it.

RELIGIOUS and CONTROVERSIAL.

Art. 33. *A Practical Discourse on the moral Uses and Obligations of Baptism*, designed to assist a serious and judicious Obedience to it. 12mo. 6 d. Johnson. 1773.

This little tract appears to be written by a pious man, whose intention is, as he expresses it, 'to promote the *practical uses* of christian baptism by explaining *them*, and by insisting on the obligation to observe it.' He is an advocate for *adult* baptism, and it is questionable whether he would allow *that* of *infants* to be called by the name; and though he professes to wave every thing of a controversial nature, he cannot avoid sometimes proposing a few questions on the point: this, however, appears to be done with moderation and candour. In urging the observance of this rite, he supposes that some persons may neglect it through a sense of shame; and here we have the following passage, which we insert without thinking it necessary to add any remark concerning it: 'The only reason we can alledge for our shame must be this; that it wants the sanction of the generality and the great. By this the best cause frequently suffers: to this it is owing that the cause of liberty daily loses its support among the Protestant Dissenters in general; when the wealthy, when persons of distinguished rank, and who make a figure in the polite world, when such forsake any cause, they draw numbers after them, who are ashamed to appear on that side which the great, the noble and the fashionable have deserted. Hence it is, that a rite, reasonable, useful, and divine, is neglected by those that secretly avow its sacred authority. Though the generality blush not, in compliance with established forms, and the practice of the many and the great, absurdly to promise what an *infant* shall believe and practise, even men of sense and judgment are not ashamed to use and join in the office of *infant baptism*, as retained in the Church of England, though so much weakness, absurdity, and nonsense, (I speak with regret) run through it. But the institution of baptism, as it lies in the New Testament, is not liable to any such charge.'

Though numbers of christians will not entirely agree with this Author, in his account of the nature of baptism, and of its subjects, yet every pious person will approve of his practical observations and advice,

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advice, which require the very careful attention of those who are arrived at years of maturity without having been baptized.

ART. 34. *An Account of the Occasion and Design of the positive Institutions of Christianity.* Extracted from the Scriptures only. By Richard Amner. 8vo. 2s. Buckland. 1774.

From the acknowledged dependence of Christianity on the Jewish religion, this Writer supposes that the *positive Institutions* of the christian scheme may be illustrated by viewing them in connection with those of the Mosaic dispensation, which they most resemble: allusions of this kind have sometimes been carried to fanciful and extravagant lengths; but Mr. Amner considers his subject in a more rational and intelligent manner. He writes with caution and modesty, and appears very solicitous to advance nothing for which he has not a sufficient foundation. The Lord's Supper is naturally contrasted with the ordinance of the passover; the Lord's Day with the Jewish sabbath; and here we observe, that he lays no stress on the institution of the sabbath immediately after the creation. His reason for this is given in the following lines:—'Supposing the books of the Pentateuch to have been reduced and disposed into that form in which we now have them, by either Samuel, or any other and later Prophet, to whom the sabbath was not unknown, (see Sir Isaac Newton's observations on Daniel, ch. i.) would it not be reasonable to believe that such an account of the creation was purposely prefixed, as was conformable to it, and would tend to enforce the observation of it? And the argument will be much the same even though Moses were allowed to be the writer of them.'

But this Author chiefly enlarges on the subject of christian baptism, which he supposes to have succeeded the baptism of Proselytes among the Jews. He illustrates several passages of Scripture in the course of his argument, and offers some pertinent considerations, to satisfy the mind of the Reader in respect to the practice of infant baptism. This pamphlet is, on the whole, to be regarded as a sensible and useful performance.

ART. 35. *A farewell Address to the Parishioners of Catterick.* By Theophilus Lindsey, M. A. 8vo. 6d. Johnson. 1774.

This small tract, the Author informs us, in his prefixed advertisement, was drawn up solely for the use of a country parish, and never intended to go beyond it; but that the kind reception it met with there, from an affectionate and grateful people, and their entering so intirely into the cause and subject of it,—added to the suggestion of serious friends, that it might be of some general use,—has been an inducement to make it more public.

We have already spoken* so largely concerning Mr. Lindsey's Apology, that it will be sufficient to add, with regard to the present discourse, that it is plain, sensible, and pathetic; and that the pious Author writes with such an apostolic simplicity, humility, and affection, that we cannot wonder at his parishioners having been greatly moved with this farewell Address of their conscientious and excellent pastor.

* In the Reviews for the last and present month.

SERMONS.

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SERMONS.

I. *Revelation the moſt effectual Means of civilizing and reforming Mankind.*—Preached before the Society in Scotland for propagating Chriſtian Knowledge, at their Anniverſary Meeting, Jan. 5, 1773. By Robert Henry, D. D. 8vo. 6 d. Printed at Edinburgh, and ſold by Cadell, London.

The importance and uſefulneſs of divine revelation are here judiciouſly ſtated, enforced, and ſhewn to be the moſt effectual means of enlightening men in the knowledge of religion, and at the ſame time convincing them of its truth, and perſuading them to the practice of it.

II. A Charge and Sermon delivered at the Ordination of the Rev. Mr. John David, Oct. 7, 1773, at Frome, Somerſetſhire; the Charge by Daniel Turner, M. A. the Sermon by Caleb Evans, M. A. 6d. Cadell.

III. *Compaſſion to poor Children, recommended, from the Example of Pharaoh's Daughter.*—At the Meeting-Houſe in St. Thomas's, Southwark, for the Benefit of the Charity-Children in that Place, Jan. 1, 1774. By Samuel Palmer. 6 d. Buckland.

IV. *The encouraging Proſpect that religious Liberty will be enlarged:* conſidered and applied to the Caſe of the Proteſtant Diſſenters; in a Sermon preached at Kidderminſter, Nov. 5, 1773. By Benjamin Fawcet, M. A. 6 d. Buckland.

The encouraging proſpect exhibited to the view of Mr. Fawcett's audience at Kidderminſter, is that of the late happy progreſs of religious freedom throughout the Chriſtian world in general, and in our own country in particular. The candid and liberal ſpirit of the preſent age is juſtly praiſed by this Preacher. He hath taken occaſion to introduce an account of the Diſſenters late application to parliament; and he ſeems to entertain ſtrong hopes of future ſucceſs, ſhould his brethren unite in the renewal of their conſtitutional endeavours to free themſelves from thoſe legal reſtraints which they deem incompatible with their Chriſtian liberty. There is a becoming moderation in this diſcourſe; which will be read with ſatisfaction by thoſe *conſiſtent* Diſſenters who are well-wiſhers to the cauſe; and it can give no offence, we ſuppoſe, to the unprejudiced members of our eſtabliſhed church.

V. Preached in the Pariſh Church of Newbury, Berks, Jan. 1, 1774, at the Funeral of the Rev. John Geree, LL. B. Fellow of Wincheſter. By the Rev. Thomas Penroſe, Curate of Newbury. 4to. Walter.

This brief oration (for the diſcourſe is not a *long* one) merits ſome diſtinction from the common run of funeral ſermons, on account of its ſuperior eloquence. It is rationally pious, and ſoberly pathetic; and while the Author has ſufficiently attended to the propriety of compoſition, he has not loſt ſight of that plainneſs which ever ought to bring down pulpit-diſcourſes to the level of common capacities:—thoſe in which the preacher ſoars above vulgar apprehenſion, are ſeldom found to be extenſively uſeful; and are generally to be regarded as little better than "ſounding braſs, or a tinkling cymbal."

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THE MONTHLY REVIEW,

For MARCH, 1774.

ART. I. *British Biography*; or, *an accurate and impartial Account of the Lives and Writings of eminent Persons, in Great Britain and Ireland*; from Wickliffe, who began the Reformation by his Writings, to the present Time: Whether Statesmen, Patriots, Generals, Admirals, Philosophers, Poets, Lawyers, or Divines. In which the several Incidents and remarkable Actions of their Lives, and the Particularities of their Deaths, that could be collected from History, Family Memoirs, and Records, are related; a Catalogue of their Writings given, with occasional Remarks; and their Characters delineated with Freedom and Impartiality. 8vo. 6 Vols. 1 l. 11 s. 6 d. Boards. Baldwin, &c. 1773.

IT has been said that 'of the various kinds of narrative writing, biography is that which is most eagerly read, and most easily applied to the purposes of life.' Perhaps this is true; but we use the half-assenting *perhaps*, because the writer of other branches of history may contest the point of popularity, at least, if not of utility also, with the biographer; notwithstanding the preference given to the latter by the ingenious Author of the IDLER, No. 84. 'The examples,' says he, 'and events of history press, indeed, upon the mind, with the weight of truth; but when they are reposited in the memory, they are oftener employed for shew than use, and rather diversify conversation than regulate life. Few are engaged in such scenes as give them opportunities of growing wiser by the downfall of statesmen, or the defeat of generals. The stratagems of war, and the intrigues of courts, are read, by far the greater part of mankind, with the same indifference as the adventures of fabled heroes, or the revolutions of a fairy region. Between falsehood and useless truth there is little difference. As gold which he cannot spend will make no man rich, so knowledge which he cannot apply will make no man wise.'

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Should we admit all that glitters in the preceding paragraph, as solid, sterling truth,—to which, however, we do not find ourselves wholly inclined,—yet it will not suffice to determine the question, with respect to the claim of biography to the preference of mankind; since, as even the same writer acknowledges, in the same paper, 'He who writes the life of another *, is either his friend or his enemy, and wishes either to exalt his praise, or aggravate his infamy; many temptations to falsehood will occur in the disguise of passions, too specious to fear much resistance. Love of virtue will animate panegyric, and hatred of wickedness embitter censure. The zeal of gratitude, the ardor of patriotism, fondness for an opinion, or fidelity to a party, may easily overpower the vigilance of a mind habitually well-disposed, and prevail over unassisted and unfriended veracity.'

As to the man who writes of himself, what deviations from the direct line of truth will not the love of self, and love of fame, lead him into! What impartiality of decision can we expect from him who sits in judgment on his own cause! What excuses will he not find to palliate his misconduct, and how speciously will he explain away every adverse fact, in apologizing for his errors!

But leaving this point of precedency to be settled by those who may think it of importance enough to merit their attention, let us proceed to the publication which hath given rise to the foregoing cursory observations.

In the 28th volume of our Review, in giving an account of the 'New and General Biographical Dictionary,' we recommended the *chronological* method to the compilers of biographical systems, and enumerated the many advantages which would give it a manifest superiority over the alphabetical form, if properly executed. The Author of the work before us hath so far pursued our plan, as to prefer this method to that of a dictionary; justly observing that 'the lives of persons who were cotemporaries with each other, are best read together, as one frequently throws light on another;'—and with regard to the advantage claimed by the *alphabetical* order, from the facility of turning, at pleasure, to any particular life, that circumstance is easily supplied, as it is in the *British Biography*, by proper indexes.

As our Author's design is confined to the celebration of those illustrious persons whose names do honour to this country, or

* Which is the case with the greater number of biographical writers; for, comparatively few are they who calmly and voluntarily sit down to review their own lives, for the admonition of posterity.

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to our sister-island, he is particulary solicitous to set forth the advantages of his plan.

'It is perhaps, says he, no national partiality to assert, that no country has produced a greater number of men, distinguished by elevated genius, or exalted virtue, than Great Britain and Ireland. A perusal, therefore, of the lives of such excellent and illustrious men, must have a natural tendency to excite in us a generous emulation, and to animate us to the most worthy and laudable pursuits. The statesman may be excited to aspire after a greater degree of political knowledge, and to investigate the means of promoting in the best manner the interests of the state, over which he is appointed to preside, by the examples of a WALSINGHAM and a BURLEIGH. The divine, the lawyer, and the physician, may all be excited to aim at excellence in their several professions by the examples of a BARROW and a TILLOTSON; a COKE, a HALE, and a HOLT; a HARVEY, a SYDENHAM, and a MEAD. The seaman and the soldier may be animated to the pursuit of military honours, by the heroic actions of a BLAKE and a MARLBOROUGH; and the disinterested patriot, who feels for the honour and the interest of his country, and who is a zealous advocate for liberty, and the common rights of mankind, may be animated by the noble examples of a HAMPDEN, a RUSSEL, a MARVEL, and a SYDNEY. And the man of letters and philosophical inquiry may be incited to aspire after literary and scientific eminence, by the immortal labours of a MILTON, a BACON, a BOYLE, a NEWTON, and a LOCKE.

'But it is not eminence in arms, in arts, or in science only, that we may be taught to aspire after, in the perusal of the lives of the most eminent of our countrymen. It may also stimulate us to aim at the acquisition of what is of still more value and importance, and at the same time universally attainable, Moral Excellence. It is not in the power of every man to be a great statesman, general, or philosopher; but every man may cultivate and practise temperance, integrity, benevolence, and humanity. He who cannot enter into any competition with those who have distinguished themselves by their wit, their eloquence, or their learning, may at least learn to imitate their virtues. And even the lives of bad men, such whose eminence of station or abilities have rendered their actions sufficiently important to be properly introduced in a work of this kind, may be read with considerable advantage. The deformity of vice, as well as the beauty of virtue, is best exhibited in real characters; a just representation of which must have a natural tendency to excite in us a love and esteem for the one, and an hatred and contempt of the other. We cannot read the lives of BONNER, of GARDINER, or of JEFFRIES,

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RIES, without feeling a just deteſtation of bigotry, religious perſecution, injuſtice, and cruelty.'

The materials for a work of this kind are obvious and ample: the *General Dictionary*, in ten volumes, folio; the *Biographia Britannica*, in ſeven folios; the *New General Biographical Dictionary*, in twelve vols. 8vo. Beſide which, the Author aſſures us, that he hath had recourſe to 'ſome hundred volumes of ſingle lives, and hiſtorical and biographical collections; beſide occaſionally making uſe of manuſcripts, particularly thoſe in the Britiſh Muſeum, when he could meet with any that were adapted to his purpoſe.'

From the ſimilarity of this deſign with that of former biographical collections, thoſe who are acquainted with the arts of authorſhip, particularly in the compilation-branch, and in the mode of *periodical* * publication, may be apt to ſuſpect that the lives in this work are little more than a mere abridgment of thoſe in the *Biographia Britannica*; but, ſo far as we could ſpare time for compariſon, this does not ſeem to be the caſe. Our Author has, in general, exerciſed his natural right of thinking and ſpeaking for himſelf; in conſequence of which, where the materials uſed in common, both by him and by his predeceſſors, are drawn from the ſame ſource, we frequently find the accounts to be circumſtantially different; facts are exhibited in different lights; and many miſtakes of former writers are corrected. There is, moreover, one merit aſſumed by the Author, as peculiar to this work, and which we are, indeed, convinced, that none of our more voluminous productions in the ſame branch of literature can boaſt, viz. that being wholly compiled by *one perſon*, 'it will therefore probably be found to have an uniformity of ſentiment, with regard to perſons and things, the want of which hath been complained of, in ſome preceding works of the kind.'

The point of time at which this performance commences, is the age in which the celebrated Wickliffe happily paved the way for the Proteſtant reformation: the life of this great founder of our religious liberties ſtands firſt in the collection. We are, however, ſomewhat ſurprized that the Author did not ſtep a little farther back, and begin with that illuſtrious ornament of Britain, Friar ROGER BACON; who is juſtly to be re-

* The preſent work has been publiſhed in monthly numbers, as well as in diſtinct volumes. It is ſeveral years ſince the firſt volume appeared; the ſecond was printed in 1766, and the third in 1767. It is now advanced as far as the ſixth; and we are given to underſtand that the undertaking will be compleated in two more;—conſidered as the work of one perſon only, great labour, as well as time, muſt have been employed in this compilement.

garded

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garded as the father of science in this country; and whose genius was scarce equalled, even by that of his great namesake the Lord Verulam. He might have availed himself of a very judicious compendium of the life of this wonderful man, in a work entitled, *The Library*, written by a society of learned and ingenious men, whose labours were too good for the age in which they appeared *.

A very short extract from this work may suffice for a specimen of the Author's manner, and mode of thinking; viz. his character of *Archbishop Laud.*

'—— He was, undoubtedly, a man of considerable learning † and abilities; but was, notwithstanding, in many respects, extremely weak and superstitious ‡. He was also of a very warm,

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* This work was published, monthly, in the years 1761 and 1762; and was discontinued for want of sale, at a time when many thousands of the most worthless magazines were, like *Coryat's Crudities*, eagerly *gobbled up* by the tasteless public.

† The very ingenious Author of the Rambler, in his poem, entitled, "The Vanity of Human Wishes," has the following lines:

"Nor deem, when learning her last prize bestows
The glitt'ring eminence exempt from woes;
See when the vulgar 'scape, despis'd or aw'd,
Rebellion's vengeful talons seize on LAUD.
From meaner minds, though smaller fines content
The plunder'd palace, or sequester'd rent;
Mark'd out by dangerous parts he meets the shock,
And fatal learning leads him to the block:
Around his tomb let art and genius weep,
But hear his death, ye blockheads, hear and sleep."

'We have the highest esteem for the talents, the writings, and the character of Dr. Johnson. But we are notwithstanding of opinion, that in these lines he has not imputed the death of Laud to the real causes. It is on the contrary very evident, as we apprehend, that it was the activity of that Prelate in promoting arbitrary measures of government, his absurd zeal for trifling ceremonies, his violent and unjust proceedings in the star chamber, and high commission courts, and other particulars of this kind, which brought him to the block; and that it is not by any means his genius or his learning, to which his untimely end can with propriety be attributed.'

'‡ Of this his DIARY affords very pregnant instances, some of which we shall select for the entertainment of the reader. He was particularly attentive to his dreams, many of which he hath recorded with great care and exactness. The following passages are taken from the edition of his Diary, published by Hen. Wharton, in 1695.

"1623. Dec. 14. Sunday night, I did dream that the Lord Keeper was dead; that I passed by one of his men, that was about a monument for him: that I heard him say, his lower lip was infinitely

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swelled

warm, hasty, and passionate temper, and of a disposition somewhat vindictive; but, in other respects, his private life appears to

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swelled and fallen, and he rotten already. This dream did trouble me.

"1625. July 3. Sunday, in my sleep his Majesty King James appeared to me. I saw him only passing by swiftly. He was of a pleasant and serene countenance. In passing he saw me, beckoned to me, smiled, and was immediately withdrawn from my sight.

"Aug. 21. That night, in my sleep, it seemed to me, that the Duke of Buckingham came into bed to me; where he behaved himself with great kindness towards me, after that rest, wherewith wearied persons are wont to solace themselves. Many also seemed to me to enter the chamber, who saw this.

"Not long before, I dreamed that I saw the Dutchess of Buckingham, that excellent Lady, at first very much perplexed about her husband, but afterwards cheerful, and rejoicing, that she was freed from the fear of abortion, so that in due time she might be again a mother.

"Sept. 4. Sunday. The night following I was very much troubled in my dreams. My imagination ran altogether upon the Duke of Buckingham, his servants, and family. All seemed to be out of order: that the Dutchess was ill, called for her maids, and took her bed. God grant better things.

"Sept. 26. Sunday. That night I dreamed of the marriage of I know not whom at Oxford. All that were present, were cloathed with flourishing green garments. I knew none of them but Thomas Flaxnye. Immediately after, without any intermission of sleep (that I know of) I thought I saw the Bishop of Worcester, his head and shoulders covered with linen. He advised and invited me kindly, to dwell with them, marking out a place, where the Court of the Marches of Wales was then held. But not staying for my answer, he subjoined, that he knew I could not live so meanly, &c.

"1626. Aug. 25. Friday. Two Robin-red-breasts flew together through the door into my study, as if one pursued the other. That sudden motion almost startled me. I was then preparing a sermon on Ephes. iv. 30, and studying.

"Jan. 5. Epiphany Eve, and Friday. In the night I dreamed, that my mother, long since dead, stood by my bed, and drawing aside the clothes a little, looked pleasantly upon me; and that I was glad to see her with so merry an aspect. She then shewed to me a certain old man, long since deceased; whom, while alive, I both knew and loved. He seemed to lie upon the ground; merry enough, but with a wrinkled countenance. His name was Grove. While I prepared to salute him, I awoke.

"1639. Feb. 12. Tuesday night. I dreamed that K. C. was to be married to a Minister's widow; and that I was called upon to do it. No service-book could be found; and in my own book, which I had, I could not find the order for marriage.

"1640.

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to have been free from reproach; though we can find in his actions but very few evidences of that IMMENSE VIRTUE, which Lord Clarendon attributes to him. He was of very arbitrary principles both in Church and State; extremely active in the promotion of the moſt illegal and deſpotic meaſures of government; and inclined to very ſevere methods in the eccleſiaſtical courts, eſpecially againſt the Puritans, and all who made any oppoſition to the doctrines or ceremonies eſtabliſhed by authority. As to his theological principles, though he could not with propriety be termed a Papiſt, it is nevertheleſs certain, that he was a great favourer of many of the doctrines maintained by the Church of Rome; and that the religion which he laboured to eſtabliſh, partook largely of the nature and genius of Popery. Though he would not probably have choſen, that England ſhould have been brought into ſubjection to the Pope,

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"1640. Jan. 24. Friday. At night I dreamed that my father (who died forty-ſix years ſince) came to me; and, to my thinking, he was as well, and as cheerful, as ever I ſaw him. He aſked me, what I did here? And after ſome ſpeech, I aſked him, how long he would ſtay with me? He anſwered, he would ſtay till he had me away with him. I am not moved with dreams; yet I thought fit to remember this.

"1642. Nov. 2. Wedneſday night. I dreamed the Parliament was removed to Oxford; the Church undone: ſome old Courtiers came in to ſee me, and jeered: I went to St. John's, and there I found the roof off from ſome parts of the college, and the walls cleft, and ready to fall down. GOD be merciful.

"Tueſday, Simon and Jude's Eve, I went into my upper ſtudy, to ſee ſome manuſcripts which I was ſending to Oxford. In that ſtudy hung my picture, taken by the life; and coming in, I found it fallen down upon the face, and lying on the floor, the ſtring being broken by which it was hanged againſt the wall. I am almoſt every day threatened with my ruin in Parliament. GOD grant this be no omen.

"On Wedneſday, Sept. 4, 1644, as I was waſhing my face, my noſe bled, and ſomething plentifully, which it had not done, to my remembrance, in forty years before, ſave only once, and that was juſt the ſame day and hour, when my moſt honourable friend the Lord Duke of Buckingham was killed at Portſmouth, myſelf being then at Weſtminſter. And upon Friday, as I was waſhing after dinner, my noſe bled again. I thank GOD I make no ſuperſtitious obſervation of this, or any thing elſe; yet I have ever uſed to mark what and how any thing of note falls to me. And here I after came to know, that upon both theſe days in which I bled, there was great agitation in the Houſe of Commons, to have me ſentenced by ordinance; but both times put off, in regard very few of that Houſe had heard either my charge or defence."—See Diary, p. 7, 20, 22, 23, 24, 35, 56, 57, 59, 64, and 421.'

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he appeared very desirous of being himself the Sovereign Patriarch of three kingdoms.'

The sixth of these volumes brings the work down to the times of Boyle, Dryden, South, Tillotson, &c. and we must not forget to observe, that to many of the lives are prefixed prints of the persons who are the subjects of the respective narratives; which are chiefly copied from Houbraken and Vertue's heads of illustrious men: and they are not ill engraved.

ART. II. *The Lives of those eminent Antiquaries, Elias Ashmole, Esq. and Mr. William Lilly.* Written by themselves. With Lilly's Life and Death of *Charles the First*; and several occasional Letters. By Charles Burman, Esq; new Edit. 8vo. 6s. Davies. 1774.

THE title of *Eminent Antiquary* is, no doubt, justly bestowed on the celebrated Mr. Ashmole; but we are not so well satisfied with Lilly's pretensions to so honourable a distinction. Lilly was rather a *conjurer* than an antiquary; in the former character he shone conspicuous among the numerous herd of astrologers, who flourished in this country, in the earlier part of the 16th century; and was far from being considered in the same contemptible light with the Gadburys and Culpeppers, and other quacks and fortune-tellers of those days. We find that he was visited and patronized by such men as Ashmole, and Bulstrode Whitelocke; and was, indeed, considered as a man of real learning, in an age wherein astrology still maintained its footing among the sciences, although it hath since been, most deservedly, *laughed* and *punished* into annihilation.

But although Lilly was certainly an impostor *, in his astrological capacity, in common with the rest of his *divining* fraternity, yet he deserves to be considered as a man of letters; and we must do him the justice to acknowledge, that in his Memoirs of Charles I. we meet with many curious observations on the character and conduct of that unhappy prince; and that if we strike out the nonsense about casting figures, and calculating nativities, this tract may be read with as much satisfaction as some of the more celebrated histories, and with less danger of being misled; for Lilly appears not only to have been strictly

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* Lilly, throughout his Memoirs, so very seriously asserts the utility and dignity of his profession, that some have thought he really believed in it himself. We doubt not, however, that he acted, in this respect, like many *honest* men beside, who have no idea of betraying the secrets of a *craft* by which they and their brethren obtain not only *their wealth*, but the esteem and reverence of mankind.

impartial,

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impartial, but alſo to have been very well informed,—ſo far as he pretends to the knowledge of facts, or characters.

With reſpect to the worthy founder of the Aſhmolean Muſeum at Oxford, his diary may be regarded as a curious ſpecimen of thoſe private journals which it was the fashion, in theſe days, for almoſt every body to keep, who knew how to uſe a pen; and, more eſpecially, the divines. Vanity, perhaps, had not a little ſhare in the production of theſe family pieces of egotiſm; which, in general, ſerve to prove nothing ſo much as *the vaſt importance of a man to* HIMSELF. Yet to theſe details we are obliged for the knowledge of many uſeful particulars relative to the lives of eminent perſons; but they have been brought into diſcredit, through the imprudence of thoſe who have committed them to the preſs, with all their native imperfections on their heads. The *Writers* may be excuſed for noting many frivolous particulars, which, however, could not be communicated to the Public, without expoſing the whole compoſition to ridicule: it was therefore, undoubtedly, the *Editor*'s duty to expunge all ſuch trifling paſſages; preſerving nothing but what, it might be ſuppoſed, the Public would wiſh to know.

Not ſo, however, has the *faithful* if not *judicious* Editor of Mr. Aſhmole's diary proceeded. Every word ſeems to have been moſt religiouſly committed to the ſafe cuſtody of the preſs, and many an anecdote is thus depoſited in the temple of Fame, which ought rather to have been conveyed to the temple of Cloacina: thus we are carefully informed when Mr. A. took phyſic, how many times it operated; at what periods he had the tooth-ach; on what day his wife quickened; and how he once unluckily ſcratching his backſide, fell foul of a pimple, and made a ſore place. In ſhort, it was with good reaſon that (as the original Editor, Mr. Burman, informs us) a near relation of Mr. Aſhmole's deemed theſe papers a curioſity 'for their *exactneſs* and *ſingularity*.'—They contain, however, a number of particulars which, to the lovers of the ſtudy of antiquity, and the friends of literature in general, will be very acceptable: and therefore we heartily forgive Dr. Plott† who tranſcribed them, and the Rev. Mr. Parry‡ who collated them; notwithſtanding that, in the diſcharge of this duty, they have manifeſted leſs taſte than fidelity. Perhaps, indeed, as true antiquarians, they thought it their eſpecial duty to be moſt religiouſly careful not to *rub off the ruſt*.

† The famous Author of the Natural Hiſtory of Staffordſhire, &c. and Secretary to the Royal Society.

‡ Of Jeſus College, Oxford, and Head Keeper of the Aſhmolean Muſeum.

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ART. II. *Conſiderations on the State of Subſcription to the Articles and Liturgy of the Church of England, towards the Cloſe of the Year* 1773; *or, a View of what Alterations had been made in it by the preceding Debates.* Recommended to the moſt ſerious Attention of the three Eſtates of the Realm. By a Conſiſtent Proteſtant. 8vo. 1 s. 6d. Wilkie. 1774.

WE know not who the perſon is to whom the friends of religious Liberty are obliged for theſe *Conſiderations*; but, whoever is the Writer, he appears, from his manner of treating the ſubject before him, to be a ſincere Chriſtian, a Conſiſtent Proteſtant, and an able advocate for the great cauſe in which he is ſo worthily engaged.

'So much has been publiſhed of late, ſays he, concerning the propriety or impropriety of ſubſcribing to *human articles of faith*, and particularly concerning thoſe *ſubſcriptions* which are *required* in this kingdom; that it might ſeem unneceſſary to add to the bulk of a controverſy already too large. Yet till the matter is brought to *an iſſue*, it is an affair of ſuch importance to the peace of many conſcientious men, the honour of our Church, and the intereſts of true Chriſtianity, that no man, who is ſatisfied of its importance, can well be juſtified if he does not lend a helping hand towards its *deciſion*. What has paſſed, has thrown new light on the ſubject; and though nothing has yet been judicially determined, nor any one ſtep been taken towards *legally* removing the difficulty under which we labour; yet it cannot be ſaid, that *nothing* has been done by our altercations. And it may lead us nearer to ſome concluſion, to have it known how far the cauſe has imperceptibly *advanced*, notwithſtanding every art to defer it.

'This I ſhall endeavour to ſhew, by a ſhort review of the queſtion: and I chooſe to begin *ab ovo*, that every one into whoſe hands this pamphlet ſhall be put, may have the ſubſtance of the whole caſe before him: and that if the parliament ſhall do *nothing* in this ſeſſion, towards giving relief to a large body of conſcientious Chriſtians, the world may judge between us; who is moſt in the right, he who ſeeks it, or they who ſhall ſtill perſiſt in refuſing to comply with ſo pious a requeſt. Few are at leiſure, or willing, to wade through volumes of controverſy, or even to turn over what has appeared of late on the ſubject: but I ſhould apprehend this ſuccinct account may ſuffice, to let even a ſtranger into the moſt material points on which the debate turns (which he may purſue to advantage, if he find himſelf inclined, elſewhere) and I appeal to the warmeſt advocates for our ſubſcription themſelves, whether the facts I ſhall relate *(however melancholy the truth)* be not true.'

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Our Author now proceeds to give his Readers a concise, but clear and distinct view of the question, from the time of *Luther* till the close of the year 1773, and then goes on as follows:

'Here then the matter RESTS at present. But GOD FORBID THAT IT SHOULD EVER REST SO! while there is *honesty* among Christians it *cannot*. We call ourselves *a Protestant church*; declare against *infallibility*; and appeal to *the scriptures themselves* as containing all things necessary to salvation, which we recommend to every one, and require of our clergy to study. A set of *articles*, drawn up two centuries ago suitable to the scholastic notions of those times, remain still in use as *the pattern* according to which all the *clergy* are to square their opinions, and all the clergy are to frame their instructions. Even *Dissenters* from the established church are not allowed to worship God in their own way, unless they will bear testimony to the truth of *her* rule. Both *Clergy* and *Dissenters* have studied the scriptures; and in many instances cannot find them conformable with it; and have *applied* accordingly to the legislature in its several branches, to release them from so hard a service, as to be made to testify an exact conformity they do not see. What has been the answer? The CLERGY are told that this is not *a time* for amendments, and they must be *allowed* to use *a latitude in the interpretation* of the articles, to *reconcile them* to themselves, or to take them in *any sense the words will bear*; (or, perhaps, like Peter's shoulder-knot, if the matter cannot be reconciled *totidem verbis*, to do it *totidem literis.*) And as to the DISSENTERS; they are *assured* that notwithstanding the laws are kept in force against them, their non-compliance shall (for the present) *be winked at.*

'These are no longer the soothing words of too fond a friend, the casuistry of private advice, or the deceit a man puts upon himself, who is unwilling to lose his hopes of preferment upon which all his prospects in this life depend; but the counsel of persons in authority; the only possible excuse they give to keep men quiet, and lull them asleep, under the *continuance* of a burthen which neither they nor their fathers knew well how to bear. Nor is the non-compliance of the *Dissenters*, any longer to be looked upon as a disobedience to government; though it is a disobedience to laws, which, though now *dormant*, it is well known may at any time hereafter be roused and enforced against them.

'But suppose A CLERGYMAN to be scrupulous, and unwilling to set his hand to what he does not *thoroughly* believe; and unwilling to declare that *for truth* before the congregation, which in his conscience he cannot fully and in every part allow

to

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to be truth. (The case is *possible*: he is far from certain that GOD will allow of *sophistry*, whatever his *earthly superiors* may.) What is he to do in this dilemma? Is he to be *silent* then, or to be *kept back*, or to *retire* from the ministry of God in his church, because he is of all men the *most fit* to *serve* in it? (If he retires ever so *peaceably*; he is liable to excommunication, and all its haraſſing conſequences.) Or is he to *force himſelf* into compliance, as thinking he can that way be moſt uſeful to the cauſe of religion; and then to be reprobated and ſuſpected of ſiniſter views, and branded with opprobrious names, becauſe he *ſolicits* humbly to be relieved from ſo iniquitous a burthen? And are the DISSENTERS to have the rod held over them for ever, if they *will not* comply with what we know they *cannot*? Or are they to be ſuſpected of deſigns againſt Chriſtianity, or againſt the ſtate, becauſe they deſire to be releaſed from ſo ſevere a law; ſo contrary to all the dictates of humanity, ſo contrary to all true Chriſtianity?'

This may ſerve as a ſpecimen of our Author's manner of writing, which is ſenſible, liberal, and manly. How it is poſſible for our eccleſiaſtical governors to peruſe, with ſerious attention, what many other able writers have advanced upon this ſubject, and, at the ſame time, ſatisfy themſelves with ſitting ſtill as unconcerned ſpectators of the laudable efforts of other men, is to us utterly inconceivable. If matters are to remain upon the preſent footing, we cannot but think, with our Author, that the glory of our Church is extinct.

Thoſe who have opportunities of converſing much with perſons in *high life*, laugh at the Petitioning Clergy, and vindicate the conduct of our eccleſiaſtical governors. They tell us, that the Petitioners, they believe, are worthy honeſt creatures, good, *ſimple ſouls*, but that they know nothing of the world, and have very confined views;—the Biſhops, on the contrary, they ſay, are perſons of ſuperior capacities, and enlarged views; that they have too much good ſenſe not to look upon all religious ſyſtems as pretty much the ſame; and that they would therefore act a very abſurd and impolitic part were they to riſk the conſequences of making any alterations. But is not this a ſtrange apology for their Lordſhips? Some of them, *we know*, would not think themſelves at all obliged to ſuch vindicators; and we have charity enough to *hope* as much of the reſt of the right reverend Bench.

ART. IV. *The History of Lord Stanton*. By a Gentleman of the Middle Temple, Author of *The Trial*. 12mo. 3 Vols. 9s. Vernor.

WE remember to have read *The Trial** with greater pleaſure than we in general receive from works of this nature;

* See Review for January 1772, p. 79.

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ture; and our sensible Author has continued to amuse us agreeably, in the volumes now before us. The History of Lord Stanton, though not any way equal to the works of our first-rate writers, in this branch of literature, are much superior to the common run of those romances that are daily published under the titles of *Novels*; and we will venture to assure those of our Readers, who have a taste for writings of this kind, that they will not find the time employed in perusing the present work wholly thrown away.

Many of the letters contained in this History are sensible, spirited, and affecting. Lord Stanton having been, by the care of his mother, educated in the country, and entirely secluded from the great and gay world, till he was of age, now leaves his retirement, and, under the concealed name of Benson, arrives in London; where, having by a fortunate accident, been introduced to a genteel family, he proceeds to make his observations on men and manners, as they appear to him in that great theatre of pleasure and dissipation. The seducing scenes he meets with, have however a visible effect on his morals; and the severity of his virtue more than *begins* to relax when he gives his friend in the country the following account of a masquerade scene, in which he was peculiarly interested.—This, and his friend's answer to it, with some abridgment, will be sufficient to shew the style and manner in which this History is written.

'Ignorant of the ways of the world as I am, yet I have not been without my atchievements: a porter put a billet into my hand, and, whilst I was admiring the superscription of it, got off unquestioned. It was addressed in the monitory verse of Dryden: "*Be discreet—Love's fairy favours are lost when not concealed.*" This bespoke a mystery, and I hastily burst open the paper; it contained these words: "Titania, Queen of the Fairies, to the most charming of the Sons of Men——Love spares not immortality—and *I* have felt his shafts, that mortals have been admitted to our embraces is authorized by many instances: that heighth of honour is reserved for you. I shall be at the masquerade to-morrow night in my proper dress. If you dare encounter me I shall meet you half way; but I know that secrecy alone can ensure you a fairy's affection. Perhaps before we part I may condescend to be a mortal."——It is not to be supposed I failed to meet my fair antagonist: to encounter the Queen of the Fairies it was necessary that I should put on proper apparel: I was dress't like a forester, green was the close habit which fitted my body; my spear glitter'd in my hand, and my bugle horn hung from my shoulders; but till her Majesty appeared, I concealed myself in a domino. She did not enter the room till late, and her appearance attracted the eyes of the whole motley company: her robe was of a light blue, embroidered

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broidered with silver stars, and flowers; her hair was bound up spirally, and a string of diamonds appeared to confine it; which terminated in a large crescent. I cannot really describe the other parts of her dress, which bespoke an elegant fancy, and great richness: I must not however forget her wand, nor to tell you that her shape was faultless, and her air noble. I attended her some time in my domino, and listened to the answers she gave the crowd that thronged about her; for, coming into the room alone, she excited every body's attention, and was attacked on all sides; I call her alone, as she had only a person in the character of an attendant fairy with her. She repulsed every body that came near her, and her eye was in quest of something, she knew not what. It was time to relieve her from her anxiety; and, slipping out to the place where my servant attended, I threw off my domino, and entered as the hunter—I approached her, and whether she knew my person or not in that disguise, she started as I came near her. "I have received a sore wound said I, and the Queen of the Fairies can alone cure me." "Is it visible?" "No; and that makes it the more dangerous." "When did you receive it?" "Yesterday at noon." "Ha! Forester, are you come?" "Yes, and you must lay aside your pretensions to fairy knowledge, for I have attended your person in disguise ever since you appeared, while your eye was seeking me in vain. You must drop your divinity, and break your wand, for I can be as secret to a fair *mortal*, as to the Queen of the Fairies." "You rob me of my divinity too soon: consider I shall be less troublesome in this *assumed* character than when I sink into a meer woman." By this time we had got away from the company, and found ourselves almost alone. Here we entered into conversation, and I prevailed with her to shew me her face, which would not have disgraced the reality of the character she assumed. It was really charming: an explanation soon ensued, and we retired from the crowd which prevented our joy, and heightened expectation.

'Do not imagine I pass my time in seducing innocence, or violating the nuptial bed—no such thing. This was the mistress of a nobleman, who kept her more for the vanity of having so fine a woman in his power, than for any other gratification. She thought herself at liberty to please her fancy, and I happened to be the happy man. Well, Thompson, and where's the harm of all this? Your gravity will be displeased with it, and will make you look on me as a very bad fellow; but though I indulge and gratify the desires so natural, and consequent to youth, I trust I do not forget the dictates of honour, or fail to pay a due respect to virtue.'——

His

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His friend who, though little older than Lord Stanton, had lived with him as his tutor and companion, thus ſenſibly replies to the foregoing letter:

'If I can preſume upon the right of a friend, which ever implies equality, your excuſes for your ſilence cannot be admitted. Oh, my good friend, they are the worſt that can be framed, and ſorry I am to tell you ſo. Oh thou of little reſolution, who canſt ſo ſoon relinquiſh thy boaſted attachment to virtue, whoſe heart yields to every ſlight and tranſient temptation. The honour of thy youth forſaken, and forgot; in what manner ſhall I addreſs you? How ſhall the admonitions of thy friend reach thy ears, fill'd with flattery and falſehood, or how ſhall my words gain a paſſage to thy heart, when all the avenues are cheaked with variety, and fill'd with licentious pleaſure? I cannot ſo far forget my former intereſt in you, as not to warn you, with friendly voice, to avoid the edge of the preeipice that yawns beneath you, and where, if you fall, ruin and deſtruction await you.——How many are the ſubterfuges vice flies to, endeavouring to palliate her actions with the ſemblance of right! Thus you call the acquaintance of the lewd and abandoned, a knowledge of the world; and thus you ſtile libertiniſm and folly, vivacity and ſpirit. Who are your companions? With whom do you aſſociate? Thoſe whom honour has forſaken, whom virtue diſowns, who are unacquainted with honeſty, who are ſtrangers to every thing good. Thou ſhalt not touch pitch, but thou ſhalt be defiled; and a communication with the votaries of folly ſhall contaminate the heart. The ſentiments and the actions have a cloſe connection with each other. If your heart is not totally abandoned, you muſt have ſhrunk back with horror on your firſt introduction to the paths of licentiouſneſs. The man who hears without diſapproving, tacitly commends; then where will this road lead us? Oh 'tis too diſmal to think of it, or caſt our eyes only where it *begins* to terminate; miſfortune, diſeaſe, infamy, wait with open arms to receive you.——But I queſtion if your generous heart could ſupport the diſgrace which you will find awaits you. When your eyes come to be opened, when all your actions, however bad or diſhoneſt, are hung up in the fane of Time, and Memory, ever to be *then* ſhunned, takes them down, and preſents them to your view, the colours heightened by reflection, and your paſſions fled, what then will become of you? Can you ſupport your own thoughts, or bear the idea, even at preſent, of what may happen hereafter? You know not the nature of the actions you commit every moment, how unjuſt, or bad, excluſive of the immorality of them, though cuſtom has gilded them over with the appellation of gallantry and amour. If we conſider

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consider that adventure, that to your shame you boast of, which vanity and false pride makes you think glorious and honourable, you will find that you have violated *another's* right, which he purchased, and though dishonourable or criminal in him, was still more so in you, who added injustice to guilt. The mind that feels not a repugnance, an abhorrence at the commission of a crime, soon grows callous to all the admonitions of virtue: but I will not think so ill of you; for as yet you may have unwillingly suffered yourself to be carried away by the strong tide of pleasure, and look back with sorrow to the peaceful shore you have quitted.——Oh, my good friend, let not my zeal appear impertinent, nor my friendship officious; my regard, my affection for you inspires my pen and prompts my heart. The man who offends *least* has the greatest *right* to warn others from the ways of vice, but he who has felt the lash of remorse, has been pierced with the arrows of self-conviction, can more truly describe the miseries attending a course of folly, and the gratification of the passions. I, alas! am an example, a melancholy example of the latter.'

As the fourth volume is not published *, and, consequently, the history remains unfinished, we shall here conclude this article, which has already been extended longer perhaps than some of our graver Readers may think was necessary.

With respect to the style of this work, the language is more easy than correct; and there are a multitude of little slips, which seem to intimate that the Author wrote in haste. The bookseller, too, appears to have been as much in a hurry as the Writer.

* Since this article was put to the press, we have seen the 4th and 5th vols. of the History of Lord Stanton advertised.

Art. V. *The History of Agathon.* By C. M. Wieland. Translated from the German Original. 12mo. 4 Vols. 12s. Cadell. 1773.

MR. Wieland has already been introduced to the acquaintance of our Readers. His Socrates was translated in 1772, and we gave a brief character of it in the Review for June, in the same Year. His *Reason triumphant over Fancy* appeared soon after, in an English dress; and our account of it will be found in our Number for February, 1773. In these articles we asserted the *originality* † of this German genius, and

† We do not mean to intimate that Mr. W. is the first modern writer who hath pursued the idea of a Philosophical Romance. We have not forgotten the celebrated *Telemachus*, nor the *Travels of Cyrus*, nor the *Adventures of Neoptolemus, the Son of Achilles*:

allowed

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allowed his talent for delicate humour, and pointed satire †. We observed, nevertheless, that we thought, in some instances, he kept the manner of Sterne, the English Rabelais, in view; and we still consider him as in some measure a disciple of that eminent master: yet he follows no leader with so much servility as to incur the reproach of being an *imitator*.

It seems to be the peculiar fancy of this Writer, to spirit his readers back into the remote ages of ancient Greece, when Greece was in the zenith of her glory; when Plato, Socrates, Xenophon, and other venerable sages flourished: to walk with them in the academic grove, to converse with them in the scientific portico, to tread over again the steps of Time, and to join the wisdom and the manners of antiquity with the knowledge and the improvements of later ages. Nor is the assemblage at all unnatural. The art of the Writer, in a great measure, prevents us from seeing where the mixture takes place; so that it is not every ordinary reader who can mark the point where Attic science unites with German ‡ wit; and where the Grecian moralist deviates into the hero of a feigned history.

Nor is it only the wisdom and the virtue of ancient Greece that are here revived and produced as objects of our contemplation and esteem. This various Writer introduces us, likewise, to the luxurious scenes, the *convivial banquets*, of the polite and elegant, as well as the sage and philosophic, Athenians; who were equally disposed to the enjoyment of mental and corporeal pleasures. We share with them the gratifications of the table, the raptures of music, and all the delights of the most refined and voluptuous love.

But here the graver part of Mr. W.'s readers may be apt to raise some objections to the morality of his present performance.

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† 'The learned and ingenious Author of Agathon has been well known, for some time past, in the literary world, as a man of genius and erudition. He has distinguished himself as a poet, a satyrist, a moral, and a dramatic writer. Though the singularity of some of his productions has exposed him to the severe censure of the German critics, yet his writings, in general, have been well received by most of his countrymen.' TRANSLATOR's Pref. p. x.

‡ The notion of *German* wit may extort a smile from those English readers who are unacquainted with the change of complexion which the muses of that empire have undergone, within the present century. The lighter French have been used to sneer at the Germans for their supposed want of that *play of imagination* for which they think themselves so eminently distinguished above other mortals; but the judicious Translator of this work has, in his Preface, very properly exposed the futility of this notion, and done justice to the merit of the most distinguished German writers; whose names it is here unnecessary to repeat.

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They may enquire whether he has not painted sensual enjoyments in colours that are too seductive to young minds, and persons of warm feelings; and whether his work will not, therefore, prove dangerous to those readers who do not always sufficiently discriminate the luxurious description and the moral inference.

Our Author is, indeed, aware of this objection; to which, however, he does not admit that his work is justly amenable. He seems to think that if we would give virtue a real advantage over vice, the encounter should be strictly conformable to the laws of honour; that each side should have fair play; that both parties should be allowed room to exert their full strength, in order to render the superiority of the conqueror the more conspicuous, and the victory more complete and decisive. And here let the Author defend his own cause.

'In several places of this work, says he, we have given our reasons why we have not made Agathon the model of a perfectly virtuous character. The world is already sufficiently stocked with copious treatises of morality, and every one may freely indulge his fancy (for nothing is easier) in forming a hero, who shall from his cradle to his grave, in every circumstance and relation of life, always perceive, think, and act as a perfect moralist. But as Agathon was intended to represent a real character, in which others might discover their own likeness, we maintain that the author could not, consistently with this design, make him more virtuous than he is; but if others are of a contrary opinion (for it is certain that the best character is that which has the greatest qualities with the fewest faults) we only desire that they would, among all mankind, fix upon any one, who, in a similar situation, would have been more virtuous than Agathon.

'A young libertine, possibly upon finding that an Agathon was overcome by the insinuating allurements of love and of a Danae, may be ready to draw the same conclusion that Chærea does in Terence, upon viewing a picture which represented an amorous intrigue of Jupiter. After having read with secret joy that such a man had fallen, he might exclaim in the words of Chærea in the poet; *Ego hemuncio hoc non facerem? Ego vero illud faciam, ac lubens.* A man too of a vicious turn of mind, or of a profligate character, may, perhaps, upon reading the argument of the sophist Hippias, imagine that they will plead an excuse for his vices, and justify his infidelity; but every honest man must be convinced, that the immorality of the one, and the licentious freedom of the other, would have been just the same, had the history of Agathon never appeared.

'This last instance naturally leads us to an explanation, which we think ourselves obliged to make, to obviate the scruples of certain ignorant though well meaning persons, and to prevent them from taking offence hastily, or forming any rash judgment.——

'This relates to the introduction of the sophist Hippias in this history, and to that particular discourse, in which he flatters himself he shall get the better of Agathon's virtuous and amiable enthusiasm,

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fiasm, and inspire him with such a turn of thought, as the sophist with good reason believed to be more fit for his advancement in the world. People who see things in a proper light, will readily perceive, both from the whole plan of this work, and from the manner in which we speak of this sophist and his principles, how little we approve either the man or his system. But though it is neither agreeable to our manner of thinking, or consistent with the cast and design of our work, to inveigh against him with the furious zeal which transports a young divine, when he enters the field of polemical controversy against a Tindal or a Bolingbroke, in order the better to recommend himself to the favour of his patron, for a good living: yet we hope we have left the sensible and well-disposed reader no room to doubt, that we look upon Hippias as a bad and dangerous man, and consider his system (as far as it opposes the essential principles of religion and justice) as a piece of sophistry, which would destroy human society, if it were morally probable that the greater part of mankind should be influenced by it. We flatter ourselves, that we are entirely free from suspicion upon this head; but among our readers some good people may be found, who may at least tax us with imprudence, and think that we either ought not to have introduced such a man as Hippias, or, if the plan of our work required it, that we should have fully refuted his principles; we think it but reasonable to lay before them the motives which induced us to do the one and not the other.

'Our plan required that our hero should be represented under a variety of trials, which might make his turn of thought and his virtues conspicuous, and gradually separate every thing false or extravagant from his mind. It was therefore necessary to make him undergo these trials, as Hippias is a well known historical character, who with the other sophists of his time, had greatly contributed to corrupt the manners of the Greeks: the contrast also between these two characters is extremely proper to set that of Agathon with his principles in the most advantageous light. Besides, as it is but too evident that the greater part of those, who form what is called the polite world, have the same sentiments as Hippias, or act agreeably to his principles, so it was a part of the moral plan of this work, to shew the effect of these principles, when reduced to a proper system. These are the chief reasons which occasioned the introduction of this sophist in our history, though we have not represented him worse than he really was, or than his followers are at present.

'A full refutation of what was either false or dangerous in his opinions (for he is not always in the wrong) would have been, according to our design, entirely misplaced; and we cannot but think it would have been also superfluous to our readers. Agathon's answer to him is the best that can be given, but the whole work, to any one who considers it altogether, will appear to be a complete refutation of it. Agathon baffles Hippias nearly in the same manner as Diogenes did the sophist, who denied that there was any such thing as motion: Diogenes permitted him to talk on as long as he would, and when he had done, he contented himself only with walking carelessly about before him. This, undoubtedly, was the only answer the sophist deserved.'

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It would be difficult to enlarge farther on the plan and character of this pleasing performance, without seeming to have borrowed from the sketch of the work given in the Translator's preface; we shall therefore content ourselves with an abstract of what is there said on the merit of this very singular romance; viz.

'The History of Agathon is considered as the Author's masterpiece; and indeed he discovers throughout the whole of this work much original genius, and very extensive reading of modern as well as ancient writers. In the first volume we find a learned and curious account of the sophists of Greece, which seems conformable to what we read of them in the dialogues of Plato and Lucian. There is much good metaphysical reasoning in the conferences between Hippias and Agathon; and though it has been justly imputed to the writers of controversial dialogues, that they are cautious of representing in their full force the arguments they mean to refute, yet Mr. WIELAND has been particularly attentive not to incur this censure. The arguments the sophist Hippias uses in support of his system, appear to be set in their strongest light, so that it may sometimes be a matter of doubt, whether the reply is sufficiently convincing. In general, however, Agathon has the best of the dispute; and if even there should be room to doubt, it may be owing to the Author's accuracy in endeavouring to make the answers consistent with his hero's character, which in his younger days was that of an enthusiast.

'The behaviour of Agathon at Athens in the second volume is remarkably striking; and the description of the manners and disposition of that republic very just and entertaining. The account of the court of Dionysius is extremely pleasing; and the court-intrigues are displayed with a degree of penetration and sagacity, which indicate a thorough knowledge of the human heart. The extracts from Agathon's speech in favour of a monarchical government, are masterpieces of elegance as well as of sound reasoning. These parts of the work are so excellent that they may be read with pleasure, perhaps with advantage; by statesmen and politicians.

'The character of Archytas in the last volume is highly finished; and may be looked upon as one of the most amiable and consistent characters ever drawn.

'But it would be endless to particularize all the beauties of this work. Let it suffice to say, that Mr. WIELAND's stile is nervous and strong, his descriptions poetical and picturesque, though on some occasions they may be too wild. His reasoning, upon the whole, is just, and in many parts we meet with that noble simplicity, which is the characteristic mark of the ancient manner of writing, and the test of true genius.

'Among such a variety of excellencies, we could wish there were blemishes of consequence to be found, especially as those which do occur might have been so easily avoided. We must do the Author the justice to declare, that these faults seem chiefly to have arisen from hurry and want of attention, evident marks of which manifest themselves in this otherwise superior and capital performance.

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'A vein of pointed satire runs through the whole work; and though it is often judiciously applied, and with much wit, particularly against modern writers of novels and romances, yet it seems to be so much the Author's favourite turn, that three or four different strokes of it are frequently complicated and thrown together in the same sentence. This unavoidably creates confusion, and periods of an immoderate length, a defect, which we have taken the liberty to correct as much as possible in the translation.

'Although the story is professedly borrowed from a Greek manuscript, yet there are many allusions in it to modern customs, manners, and writings, which take off in a great measure from the antique cast that ought to have been uniformly preserved through the whole. The Author indeed apologizes for these in the preface; but the necessity of such an apology had better been avoided; for we apprehend that he either wished to save himself the trouble of correcting those passages, or that his turn for satire induced him rather to lessen the dignity of his subject, than to omit any opportunity of indulging this propensity.'

As the Translator's impartiality has led him to take notice of the slight imperfection pointed out in the last paragraph of the foregoing extract, he very honestly proceeds to censure his Author for certain careless expressions, and an indelicacy in some of his allusions, which, as he observes, we should not have expected in so elegant a Writer; but we think there is, in this work, a defect of more importance than any of those which he has noticed. A romance, or a novel, like other fables, usually ends with a moral deduction; and it is proper that this should always be the case, not only because the moral is the main object and end of the piece, but because the farewell impression left on the Reader's mind when he closes the book, is generally that which strikes the deepest, and lasts the longest. Now, although the balance obviously inclines in favour of morality, throughout the whole of Agathon's history, there is no exemplary inference of this kind at the conclusion of the work; for, there, the hero of the tale relapses (after his return to virtue, in the third volume) into his misplaced love for a beautiful and highly accomplished courtezan, who had deluded and fascinated him in the early part of his youth, and of his adventures. This, in the Author, is criminal; but he has also grossly violated the laws of female delicacy and decorum, by introducing this courtezan to the acquaintance and friendship of an amiable and virtuous lady, who certainly could not, consistently, at least, with our modern notions of honour, attach herself to such a person, without relinquishing all pretensions to reputation.

In justice to Mr. W. we must not, however, omit to acquaint our Readers, that he does not, in fact, appear to have intended the close of the fourth volume for the final completion of his design. On the contrary, he there talks of certain 'supplements and additions to the History; which may not be unworthy

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worthy the attention of the public, and which will give us a view of the opinions and conduct of the amiable Agathon, at fifty years old.

ART. VI. *The Farmer's Lawyer; or, Every Country Gentleman his own Counſellor.* Containing all the Laws now in Force that particularly concern the Farmer, the Country Gentleman, the Clergyman, the Maltſter, the Hop-Planter, the Carrier, or any other Perſon whoſe Buſineſs or Amuſements occaſion him to reſide chiefly in the Country, &c. By a Gentleman of Lincoln's Inn. 12mo. 3 s. 6 d. Kearſley, &c. 1774.

AS this Gentleman of Lincoln's Inn ſeems diſpoſed to parcel out our laws into ſmall compendiums for different uſes (which is not an ill ſcheme, if maturely executed, and not converted into haſty jobs) it is to be hoped he will be more careful in any performances of this kind now under contemplation, than he has been in thoſe already publiſhed. His *Compleat* Pariſh Officer * was far from meriting that character; and his *Farmer's Lawyer*, will leave his client as ignorant as he found him with reſpect to many points on which he may have occaſion to conſult him, notwithſtanding his liberal aſſurances of ſupplying *all the laws now in force* relating to—a ſpecification too long to copy from the ample title-page. A farmer's lawyer is a definite term, and if judiciouſly executed might have anſwered the purpoſe both of the farmer and publiſher; but this Gentleman, in one duodecimo volume, aſſures us he has given us any (or every) perſon's lawyer whoſe buſineſs or amuſements occaſion him to reſide in the country! Alas, our laws cannot be ſo compactly epitomiſed, that we ſhould take a random aſſertion of this nature for a truth! But as the *Farmer*, the *Country Gentleman*, the *Clergyman*, the *Maltſter*, the *Hop-planter*, and the *Carrier*, are particularly mentioned, it may alſo be aſked at random, why no notice is taken of laws under the titles Advowſons, Bailiffs and Bailiwicks, Banks, Chaplains, Churches, Commons, Copyholds, Courts Baron and Leet, Fairs and Markets, Fences, Fens, Firſt-Fruits and Tenths, Foreſts, Freeholds, Huſbandry and Huſbandmen, Land-Tax, Leaſes, Militia, Mortgages, Parks, Poor's Rate, Simony, Tenures, Treſpaſs, &c. all which concern one or other of the three former rural ſtations?

Whatever may be thought or ſaid by ſuch writers as the preſent nameleſs Compiler, the expoſing the failures in their engagements affords no pleaſure, apart from the care we endeavour to take not to deceive our Readers, who in this inſtance are no ſmall number, by unfair repreſentations; and no author has a right to claim any tenderneſs of this kind. Let him ſettle the point with his bookſeller who happens to be deceived in the

* Vid. Catalogue for this month.

confidence

confidence he repoſes; and who is neceſſarily led to indemnify himſelf as well as he can. Unhappily the diſcredit of ſuch conduct extends to literature in general, and affects the firſt propoſals of the moſt accurate writer on any ſubject; a diſappointed purchaſer naturally forming concluſions prejudicial to every author who ſolicits attention to his labours.

Even the claſſes contained in this performance, are neither full nor correct. Under *Cyder* we have regulations for making malt, from the laſt act, which the Author afterward, under *Malt*, owns to be "unnaturally blended" with cyder. Under the title *Game*, the penalties for killing game in the night, or on Sunday, are recited from the 10 Geo. III. c. 19. which was repealed by the 13 Geo. III. c. 80. The proviſions relating to black and red game are taken from the 2 Geo. III. c. 19. though that act, ſo far as it related to thoſe ſpecies of game, was repealed by 13 Geo. III. c. 55. Theſe acts 13 Geo. III. c. 55. and c. 80. do indeed by a ſtrange inſtance of careleſſneſs, tending to confound the reader, follow the obſolete matter; and it is to be noted, in general, that recent acts, not already abridged by others, are given at large without abſtract, the formal enacting words beginning the clauſes, excepted: by which eaſy means the book is unneceſſarily ſwelled with little trouble to the Compiler.

The laws relating to *Hay* and *Straw* are quoted from the act 2 W. & M. c. 8. which reference appears to govern the whole; though the greateſt part of what is there ſaid is taken from the 31 Geo. II. c. 40. by which means the reader who may wiſh to conſult the original act more carefully, is miſled in his ſearch, and left without a guide to ſet him right.

Under *Hemp*, one only circumſtance is mentioned, viz. the penalty on watering it in ſtreams or ponds where cattle are watered; although there are ſeveral other laws relating to flax and hemp, neceſſary to be known by perſons concerned in thoſe articles.

Under title *Horſes*, there is no mention of the ſtatute relating to the exportation of them, and the duty to be paid on ſending them abroad; nor of the regulations for horſe-racing, which moſt country gentlemen would wiſh to know, as racing is at this time ſo ſeriouſly purſued by the gentlemen of the turf.

Laws relating to the grinding corn and malt, are indeed given under the article *Miller*; but thoſe ſly knaves are not told the penalty they are ſubject to if they ſell flour for making ſtandard wheaten bread, of a different quality from that preſcribed by the late bread act.

It had not perhaps been worth while to enter into theſe inſtances of careleſs compoſition, were it not ſometimes needful to guard againſt common-place invectives, which are generally ready

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when

when the writers of ſuperficial books are ſummarily diſmiſſed, without evidence being produced to enable the Public to judge of the verdict given againſt them. As to the haſty Compiler of the preſent performance, whatever he may *now* deem of the foregoing hints, they may hereafter, perhaps, be made to anſwer a purpoſe, to which the Reviewers will have no objection.

ART. VII. *The Irenarch; or, Juſtice of the Peace's Manual.* Addreſſed to the Gentlemen in the Commiſſion of the Peace for the County of Leiceſter. By a Gentleman of the Commiſſion. To which is prefixed, a Dedication to Lord Mansfield, by another Hand. 8vo. 2 s. Payne. 1774.

TO begin regularly with this excellent pamphlet, the uncommonly expanded dedication to the Chief Juſtice of the Court of King's Bench claims the firſt notice; though the reader's attention will finally reſt on the tract before which it is placed: the latter being of ſtanding utility, while the former is only of temporary importance; the one reſpecting the welfare of the whole body of the nation, the other only regarding the character of an individual;—an individual indeed of no trifling relation to the Public, conſidering his ſtation and his power. The declared purpoſe of this addreſs is thus expreſſed:

'It was not ſo much meant for a dedication to your Lordſhip, as for a vehicle to convey certain hints to the Public, under the auſpices and ſanction of your Lordſhip's name. Hints will ſuffice for the purpoſe here in view: which is, not to treat things in detail and at large, but only to touch them in a ſummary way; not ſo much to teach men any thing of which they are ignorant, as to remind them of what they know. Under this idea, and upon this plan, let me be borne patiently, while I mention a few of thoſe articles, which are reckoned among our grievances in the law; and which have ſomewhat unſettled your Lordſhip in the affections of the Engliſh.'

This is artfully done by commenting on the ſeveral charges exhibited in Junius's celebrated letter to Lord M. from which charges the Dedicator would ſeem willing to exculpate his Lordſhip; though it is probable the perſonage addreſſed will not hold himſelf under any greater obligation for the matter of the defence, than for the manner of thus refreſhing the memory of the Public with reſpect to theſe accuſations againſt him.

The Writer is undoubtedly a man of abilities, and of extenſive reading; which latter qualification he ſeems no leſs diſpoſed to diſplay throughout, than ſufficiently to value himſelf upon, at the cloſe of his addreſs. Beſide our wiſh not to enter into the perſonality of this dedication, it is too far extended for us to include any ſatisfactory view of it, in a ſhort extract; we ſhall therefore only produce, as a detached ſpecimen, what he ſays on a ſubject of general import, the liberty of the preſs:

'As

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'As to the liberty of the press, Junius calls it "the palladium of all the civil, political, and religious rights of an Englishman," to which I readily assent; and he contends, that "no particular abuses ought, in reason and equity, to produce a general forfeiture, or to abolish the use of it." I shall lose no time in descanting, whether they ought or ought not: persuaded am I sincerely, that, if our present manners hold, they most assuredly *will*: for, as a certain writer has said very truly, "never did an envenomed scurrility against every thing sacred and civil, public and private, rage throughout the kingdom with such a furious and unbridled licence." But take warning, my good countrymen; and deceive not yourselves. When the press ridicules openly and barefacedly the most revered and fundamental doctrines of religion: when the press, in political matters, attacks persons without any regard to things, or perhaps sometimes attacks things for the sake of abusing persons: when the press not only wantonly assaults the first characters in church and state, but even sacrifices the peace and quiet of private families to the sport and entertainment of an ill-natured public:—and is it not notorious, that all this has been, and daily is, done?—then, I say, this noble, reasonable, and manly liberty is degenerated into a base, unwarrantable, cruel licentiousness; and this licentiousness, determine as logically, and contend as loudly, as you please, will, by an unavoidable consequence, flowing from the nature and constitution of things, sooner or later bring about its destruction. Things are so formed, that extremes must ever beget, and prepare the way for, extremes. Abuses of every thing must destroy the use of every thing: and if the people grow *licentious* and ungovernable, it is as natural, perhaps as necessary, for their rulers to increase their restraint, and abridge their *liberty*, as for an horse-breaker to tighten the reins, in proportion as his steed shall shew an impatience to be managed.

'It has been said, that without freedom of thought there can be no such thing as wisdom, nor any such thing as liberty without freedom of speech: and, because the latter is true in a qualified sense, and under certain limitations, the authority of Tacitus has been absurdly and even stupidly obtruded, as a warrant to take off all restraint, and allow ourselves an unbounded license, as well in speaking as in thinking. "Rare and happy times, says he, when a man may think what he will, and speak what he thinks:" *rara temporum felicitas, ubi sentire quæ velis, et quæ sentias dicere, licet:* Rare and happy times indeed! But pray, dear Gentlemen, what times were those, or who has read of any times, when men were not at liberty, to *think as they would?* A man may *think as he pleases* in the worst times, as well as in the best, because Thought, as is commonly said, is at all times free: but can a man at any time, or under any government, even the best, be allowed the liberty of *speaking what he pleases*, of communicating himself up to the standard of his ideas? May every man speak of every man, what, for instance, the spleen of humour, or the caprice of imagination, shall happen to suggest? My Lord, these people know as little of Tacitus, as they do of Society, and what it will bear. "If life remains, says he, I have reserved, for the employment of my old age, the reign of the deified Nerva, with that of the Emperor Trajan; a work more copious, as well

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well as more safe: such is the rare felicity of these times, when you are at full liberty to entertain what sentiments you please, and to declare what sentiments you entertain." *To declare what sentiments you entertain:* yes, but of whom, or what?—not of every man you meet, nor indeed of every thing that happens: Tacitus understood human affairs in a different manner: but—of those particular reigns, in opposition to some former tyrannical reigns; when men, far from speaking out, durst scarcely trust themselves even with their own thoughts.

'It is remarkable, that the freest thinkers as well as the freest speakers have never allowed such a license in theory, whatever themselves may have taken in practice. "Let us seek truth, says Lord Bolingbroke, but seek it *quietly* as well as freely. Let us not imagine, like some who are called Freethinkers, that every man, who can think and judge for himself as he has a right to do, has therefore a *right of speaking*, any more than of acting, according to the *full freedom* of his thoughts. The freedom belongs to him as a rational creature: he lies under restraint as a member of society.—We may communicate our thoughts only so, as it may be done without offending the laws of our country, and disturbing the public peace." And if this be true about things and opinions, shall it not be so *a fortiori*, when applied to persons and characters? Must a philosopher be circumspect and guarded, when treating of abstract propositions, or discussing speculative points, which not one in ten thousand knows any thing of; while every low, malicious, unprincipled wretch shall be permitted to scatter firebrands indiscriminately in society, and vomit out scurrility and abuse, without justice and without measure? Will any man say, that *the laws of our country are not offended*, and *the peace of society disturbed*, more in the latter case, than in the former?—I know it will be asked, where will you draw the line of distinction? how ascertain the point, where Liberty ends, and Licentiousness begins? and I shall in this, as in many other cases, allow the extreme difficulty of reducing human affairs to any degree of precision and exactness; but I believe nevertheless, that, unless some expedient can be hit upon to correct the very atrocious abuse of the press, the destruction of its use will be found unavoidable.

'As to any *formed* design against the liberty of the press, I cannot suffer myself to be at all apprehensive of it: it is of more use and importance to a King of Great Britain, than (if possible) to any of his subjects; and this alone suffices with me to stifle and keep down every rising jealousy. In absolute despotic governments, where the will of the prince is the law of the country, where all things are administered by force and arms, and where the glory of the *Grand Monarque* is the sole end and object of the monarchy, it matters not much for him to know, what the condition of his subjects is, and what they say or think about him: but in a qualified and limited monarchy, like ours, where the King is no more than the first magistrate appointed by the people, where he is as bound to obey the laws as the meanest of his subjects, and where the well-being of these subjects is the sole end of his appointment—surely to such a Prince it must be of the last consequence to know, as minutely as he can, what is doing in every corner of his kingdom; what the

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state and condition of his subjects; whether they enjoy plenty, proportioned to their industry; and whether, in short, the end of his kingly government be in every respect answered? All this, I say, and more, a King of Great Britain must know as he can: but—how must he know it?—

'A King, let his *discernment of spirits* be what it will, let him pry ever so acutely into the heads and hearts of those about him, will never be able to pierce through the manifold disguises, which courtiers always know how to wrap themselves in. By courtiers are not meant those gaudy painted images, which flutter about a palace, and are really nothing more than the moving furniture of it; but those, who are entrusted with the great offices, to whom the administration of affairs is committed, and who, for the most part, manage and direct the reins of government as they please. And as he cannot discover, by any natural sagacity in *himself*, the latent principles of things, any more than the real characters of persons; so he must not expect to receive any *effectual* information from *others*. For, I suppose, it will be no satire upon any particular court, that now is, or ever was, to say, that there never was a Prince, who was told by any of his servants all those truths, which it concerned him to know. At least this is a proposition I take to be so well grounded, that I do not think the severe plain-dealing of a Clarendon, or the honest bluntness of a Sully, sufficient to form an exception to it. The Emperor Diocletian made the difficulty of reigning well, to consist chiefly in the difficulty of arriving at the real knowledge of affairs. "Four or five courtiers, says he, form themselves into a cabal, and unite in their councils to deceive the Emperor. They say, what will please their master: who, being shut up in his palace, is a perfect stranger to the real truth; and is forced to know only, what they are pleased to tell him."

'Now this great hindrance to good government, as Diocletian justly thought it, is almost, if not altogether, removed by the glorious privilege of the British Constitution, of which we are speaking, *the liberty of the press*. By means of this, the lowest subject may find access to the throne; and, by means of this, the King has a key, if I may so call it, to all manner of intelligence: nor is there any thing, of the least importance to government, of which his Majesty can long remain uninformed and ignorant, unless he wilfully and obstinately shuts his eyes. It is not meant, that he should suddenly adopt as real truth and matter of fact, every thing which may be read in the public prints: and many perhaps may think, that amidst so much misrepresentation and error, so much partiality and disguise, so much indiscriminate scurrility and abuse, he can hardly depend upon any thing at all, or take any measures from such a chaos of truth and falsehood. But of this chaos, were it ten times more so, it is indisputably certain, that very much use and very many advantages may be made. The King may be directed to find things, which he would never have thought of looking for: more than glimmerings will ever and anon appear, which will enable him to push his discoveries far, and to trace many things to their source, which would otherwise have lain hid from him. In short, from these public intelligencers, some things will be hinted, others spoken out more freely, and others presented

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ſented in their full glare: and thus, upon the whole, all concerns of moment, relating either to perſons or things, will be ſufficiently unfolded, and laid open before him.

'Wicked and ſelfiſh miniſters know all this ſo well, that we have often heard of great management, in corrupt courts, to ſtop up theſe channels of intelligence to the Prince. They know, that by them a conſtant commerce, correſpondence, and union as it were, are maintained between the Prince and his People. They know, that while theſe are ſo maintained, they vainly attempt to cabal, and to impoſe upon their maſter; and, if notwithſtanding they will not tell him all the truth they ſhould, yet they dare not abuſe him groſsly with miſrepreſentation and lies. Why? becauſe diſcovery is inſtantly at hand; and becauſe diſgrace and ruin will tread upon the heels of it. So that, all things laid together, the advantage to the Sovereign from the liberty of the preſs is my great ſecurity for the continuance and preſervation of it; and, if your Lordſhip has any deſigns againſt it, which I am far from affirming, you can never ſucceed, while the King knows his true intereſt, and purſues the well-being and happineſs of the people, as the ſole end and object of his reigning.'

There is great good ſenſe in theſe remarks. It only remains to be known whether a prince is of ſo inquiring a diſpoſition as to reap the benefit that reading might afford him; for according to this repreſentation, the freedom of the preſs has no ſtronger ſecurity than the contingence of the reigning prince being fond of reading. But the ſtyle of literature, in general, is ſo oppoſite to that of a court, that it may happen, his diſguſt at plain truth may ſecond the wiſhes of his miniſters to ſuppreſs it. As to the abuſe of the preſs, this evil is chiefly owing to a few obſcure, ignorant, deſperate ſcribblers, who labour, in party times, to write themſelves into conſequence by daring inſolence; and who having neither property, character, nor conſcience to hazard, ſtudy only to expoſe themſelves to the ſcourge of law, that they may claim the merit of ſuffering in the cauſe of liberty, and riſe by the compaſſion of the deluded multitude. It never proceeds from gentlemen who write to communicate knowledge, or from reputable bookſellers.

The fields of literature might, however, in a great meaſure, be cleared of ſuch noxious weeds, if none but regular ſtationers, who have ſerved an apprenticeſhip, were allowed to print, or to publiſh printed works; and if the number of ſuch apprentices were under ſome prudent reſtriction. The printing and bookſelling profeſſions are evidently overſtocked in numbers; and as all are to ſtrive to live, want of trade produces want of principle. Hence literature is diſgraced: whereas, if the traders in this ſpecies of commodity were fewer in number, a ſenſe of dignity and reputation would operate; becauſe the trade being better, the temptations of unworthy gain would be weaker. Nor can the objection of erecting a monopoly be fairly

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fairly inſiſted on. It is apprehended, if the compariſon may be pardoned, that ſhoes are as much a neceſſary of life as books; and it does not ſeem clear why reſtrictions may not be impoſed on the fabricators of the one, as well as of the other, to guard againſt evil practices. If the London ſhoemakers incline to be exorbitant, they are checked by Yorkſhire manufacturers; and our more northern neighbours are ſufficiently ready to prevent new editions of old books from becoming too dear*.

That the true intereſts of literature would ſuſtain no injury by ſuch a meaſure, is evident, becauſe however numerous publiſhers may at this time be, good writers always apply to ſuitable bookſellers, and reputable bookſellers to ſuitable writers: to ſtop the low projects of the reſt, would only preſerve literature from proſtitution, without that fatal neceſſity predicted by our Author, of laying the hand of power on that palladium of learning and liberty, the preſs.

From certain ſimilitudes we are ſtrongly inclined to doubt the declaration in the title-page of this pamphlet, that the Irenarch, and the dedication to it, are the works of different hands; but this is a circumſtance not material to the reader. The nature of the office, the duty, and the neceſſary qualifications of a juſtice of the peace, are repreſented in a manner that does credit to the Author, who affirms himſelf to be in the commiſſion, which his thorough knowledge of the duty of it renders probable. The appointment of juſtices, which was firſt aſſumed by the crown on the violent depoſition of Edward II. gave the King, as the Author remarks, great influence over the people; the commiſſion being changeable at pleaſure. The power is very extenſive, and not eaſily defined, ſince beſide the original commiſſion, it has been greatly enlarged by numerous ſtatutes: a circumſtance that renders the qualifications for the office, and the exerciſe of this power, of great conſequence to the quiet and harmony of all neighbourhoods; where a variety of petty litigious applications are continually made to this conſervator of the public peace.

In ſpeaking of the legal qualifications for the office of a juſtice of peace, the Author makes ſome very ſevere remarks on the character of a vulgar country 'ſquire, which we do not produce as an account of a non-deſcript animal, for there are few villages where the inhabitants cannot more or leſs apply it; but in the precarious hope that perchance here and there ſome one may have natural ſenſe enough to think it worth his trouble to prevent ſuch application.

* Thoſe, however, who have diſcovered the *groſs* mutilations in ſome Scotch editions of Engliſh books (merely to ſave paper and printing) will not think literature favoured by the *pro bono publico* reducers of its price.

"But,

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'But, Gentlemen, a man may poſſeſs £. 100 *per annum*, and yet be a weak, inſignificant, and worthleſs fellow. He may be perfectly illiterate, and in a high degree ignorant: and he may always remain ſo, if he happen to be one of thoſe, whoſe life is ſpent in low and frivolous amuſements; who is, for inſtance, continually occupied in poaching for hares, in dragging for fiſh, in driving partridges, in piping for quails, and ſuch-like purſuits. This deſcription, Sirs, muſt not be taken, for indeed it is not meant, as a cenſure levelled at *real* gentlemen for ſports, which, when enjoyed with moderation, are not only uſeful, but even laudable; but at thoſe everlaſting deſtroyers of *the Game*, who, though *denominated* Gentlemen by the courteſy of England, are yet juſtly to be ranked amongſt the loweſt and meaneſt of the people. Theſe, far from poſſeſſing the leaſt portion of that open, liberal manly ſpirit, which belongs to true ſportſmen, are only ſeen lurching and ſkulking about for *prey*; that is, to *ſave ſo much bacon in the kitchen*.'

To this paſſage we find the following note:

'Though the Author has been ſevere upon theſe rural gentry, and it may be juſtly; yet, to do all right to their merit, it muſt be acknowledged, that they are for the moſt part perſons of activity and ſpirits, and therefore ought in reaſon to be provided with an object. If they cannot be placed high in the ſcale of Intellectual Beings, as moſt certainly they cannot, they have however their place; and there are, doubtleſs, ſituations accommodated to their talents. Thus, though they may not be fit to determine upon matters of law and equity, yet they may do good ſervice in the lower departments of ſociety. We reward, it is well known, the killers of moles, the deſtroyers of fulmonts, the catchers of rats, &c. and we conſider them as members of ſociety, really uſeful in a pariſh, for their great care and ſkill in deſtroying the vermin thereof. Even hares, I am perſuaded, might be ranked among vermin, and highly noxious vermin too, were they to be preſerved as religiouſly, as ſome over-rigid gentlemen affect to preſerve them; and it is owing to the active perſonages deſcribed above, that they cannot be ſo preſerved. So far then theſe perſonages are at leaſt of ſome uſe to a neighbourhood, and ſo far we admit them as men of a certain portion of merit; but, as juſtices of the peace, as magiſtrates who are to preſide in courts, and to adjuſt and ſettle the affairs of men, we can by no means admit them. An union of characters ſo very diſſimilar would be quite unnatural: it would be repugnant to all congruity and fitneſs: it would be joining things together, which nature and common ſenſe always meant to keep aſunder.'

Here however the Author has treated the 'ſquires rather too tenderly, in allowing the merit of vermin-killers. The farmer indeed pays due reſpect to the ſolemn owl, he allows her acceſs to his barns and ricks, and gives no diſturbance to her family, becauſe they catch his mice; but the owl is injured in compariſon with thoſe 'ſquires who import young foxes, and lodge them on their eſtates in old holes, to breed; who feed them duly for months, until they learn the way to the neighbouring poultry yards, and all this for the ſake of ſcouring the country to catch them afterward. There cannot ſurely be a greater

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greater burlesque upon justice, than to see such a pernicious common ravager giving stern judgment upon a poor fellow for shooting a hare or a partridge!

The Writer comprizes the necessary qualifications for a justice of the peace, in the following short summary:

'These, Gentlemen, are what I would call the *primary* qualities, necessary to make a *wise* and a *good* magistrate; namely, a quick, clear, and sound understanding; a perfect knowledge of the world; a competent acquaintance with the laws and constitution of his country; a love of justice; and a spirit of moderation. But, Gentlemen, there are still a kind of *secondary* or inferior qualities, without the cultivation of which he will be far from being so perfect, as I at present mean to represent him.—To *decide* according to right *with precision and accuracy*, is the grand point, to which all his endowments, natural and acquired, must be directed; and he, who has attained this, may truly be said to have attained every point: *omne tulit punctum*. But in order to *decide with precision and accuracy*, a man must *hear with affability*, as well as *examine with deliberation*.'

All these points are enlarged upon and treated in so sensible a manner, that this manual may be recommended to magistrates as equally profitable to consult for the general outlines of their duty, with Dr. Burn's legal instructions for the respective particulars.

Moderation in the exercise of magisterial authority is inforced with great judgment and humanity throughout; but a postscript is added, in which this point is pursued, we think, to a censurable degree, with misapplied ingenuity. On the principle that laws are unable to controul and govern manners, but that manners will always controul and govern laws, the Author argues too strongly for temporising, and accommodating the execution of laws to the present bias of manners. The state of manners is best learned from the laws they produce, and in which they are recorded; but though the progressive alteration of customs and modes of acting, may leave some laws without objects, or pervert the effect of others from the original intention, and therefore render them justly obsolete; yet there are permanent rules of right and wrong that never vary, though manners may. Manners in general are not to be estimated by the temporary prevalence of some particular vices; nor are laws to be suspended to humour the taste of the times, but rather applied to check improprieties as much as possible. For this end alone they were calculated; and however manners may dictate an alteration in laws, he must be unfit for a magistrate who pays more regard to the licentious multitude than to the collected and declared voice of the nation. That wealth produces a degeneracy from virtuous manners is too well known; but the alteration steals upon us in new instances not guarded against: we provide new laws to suit the circumstances; and has not

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this been the uniform practice ever since laws were known? Have not our manners improved under this course? If they decline by the corruption of our legislators, magistrates are not to co-operate with this corruption upon principle, however they may be led to it by contagion. Our Author produces four instances of laws which he thinks ineffectual, and which the magistrate cannot pretend to carry into strict execution; those against common swearing, drunkenness, duelling, and the bribery of electors: but will his reasoning on these instances, be admitted to extend to all other laws in general? Or will he argue that because these laws are not, perhaps cannot, be rigidly executed in all instances, that they have therefore *no* influence? He is too clear-sighted not to conceive how the taking this influence away by a repeal would operate. How much truth soever may be contained in the representations in this postscript, no good end can be answered by this apology for the supposed negligence of justices of the peace. Things might as well have been left to their natural course as to furnish indolent or corrupt justices with arguments to palliate negligence or connivance; arguments they could not reach themselves, though they may rouse them to ward off the charge of misbehaviour: they being more likely to aid the perversion, than to correct the administration, of justice. To much better purpose are his remarks on the influence of the manners of the great; as 'the example of those who should execute laws, or see them executed, is stronger than the authority of those who make them:' and 'no law will, or ever can, be executed by inferior magistrates, while the breach of it is openly encouraged by the examples of superior.'

ART. VIII. *The History of Great Britain, from the first Invasion of it by the Romans, under Julius Cæsar.* Written on a new Plan. By Robert Henry, D. D. one of the Ministers of Edinburgh. Volume the Second. 4to. 1 l. 1 s. Printed at Edinburgh, and sold by Cadell, London. 1774.

IN determining concerning the merit of any literary work, it is necessary to consider the particular purpose of the Author, and the general propriety and usefulness of his design. Unless we attend to these circumstances, we may form a partial and erroneous judgment, and be induced to condemn what is, on the whole, entitled to our approbation.

Perhaps there is no part of learning in which we are more likely to be led astray, than in the sentiments we entertain of historical writings. Our admiration of one or two favourite Authors, whose excellence, in point of genius, penetration, and composition, is peculiarly great, may so far seduce us as to make us dislike whatever does not come up to their standard.

But

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But to condemn a work because it hath not attained to a certain pitch of perfection, of which we have formed an idea, is not altogether consistent with the dictates of candour, or with the decisions of true judgment. It is not every one who can rise to the ingenuity, the dignity, and the elegance of a Hume and a Robertson; and yet an history may be extremely valuable although the writer should fall short of these justly celebrated authors, in the respects we have mentioned. The great object of history is TRUTH, and its principal end INSTRUCTION, and both may sometimes be very effectually promoted by a plain, perspicuous, and faithful narration of facts, unembarrassed by subtile conjectures and profound reflections. It is not impossible for superior geniuses, by their love of novelty, and their fondness for refined speculations, to give such a colouring to circumstances and events, as, while it is highly captivating to the imagination, may tend to dazzle and mislead the understanding.

But granting, as it ought to be granted, that there is a certain species of historical composition which deservedly claims the highest rank, and is justly entitled to distinguished applause, it must, at the same time, be allowed, that there are subordinate kinds of it, which have their respective uses and value; and our judgment of their merit should be regulated by a due consideration of their proper nature, tendency, and effect. There are persons who may not be ambitious of emulating the fame of a Thuanus, a Voltaire, a Hume, or a Robertson. There are writers who may be contented with shining in an humbler sphere. They may choose to give only a clear and plain representation of historical truth; leaving it to their readers to combine things together, and to draw their own conclusions. The historians, who aim at no more than this, may be very serviceable to mankind; and they should receive their due praise, without being invidiously brought to a standard which they did not propose to reach, and by which, therefore, they ought not to be tried.

It is not solely, or even peculiarly, with a reference to the Author before us, that we have made these observations. We have embraced the present opportunity of inserting them, because we have had occasion to remark, in the course of our conversation with persons of taste and learning, that a certain fastidiousness of criticism is sometimes indulged, which may be hurtful to the cause of literature, and may discourage the publication of works that, in their respective views, are calculated to be eminently useful. This fastidiousness is the rather to be guarded against, as it is too often found in the most ingenious men, who, from a consciousness of their superior talents and penetration, are ready to disparage what may not entirely come up to their own comprehensive and philosophical ideas.

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Our Readers already know * that the plan formed by Dr. Henry is to separate the different parts of history from each other, and to treat, in distinct chapters, on the civil and military transactions of Great Britain, its religion, constitution, learning, arts, commerce, and manners. In consequence of this plan, the detail of facts is rendered somewhat dry and unentertaining, and that connection, combination, and variety of events are wanted, from which historical composition derives its life, spirit, and dignity. But, at the same time, this method is admirably adapted to the purposes of specific information and instruction. It attracts, likewise, the Reader's peculiar attention to certain articles, the knowledge of which is highly useful; and yet they are too much overlooked in general histories. These articles constitute the chief and most valuable parts of the work before us; and it must often be found a singular advantage to be able to have recourse, at once, to whatever concerns any particular subject, with which we may want to be acquainted.

The period included in the present volume contains the history of Great Britain, from the arrival of the Saxons, A. D. 449, to the landing of William Duke of Normandy, in 1066. We shall pass over Dr. Henry's account of the civil and military transactions of this period, as exhibiting nothing which peculiarly demands our notice; and with regard to the chapter upon religion, we shall only mention one or two circumstances. The tithes of the clergy of England had their origin in the ninth century. Ethelwolf, successor of Egbert, called an assembly of all the great men of his hereditary kingdom of Wessex, at Winchester, in November A. D. 844; and, with their consent, made a solemn grant to the church, of the tenth part of all the lands belonging to the crown, free from all taxes and impositions of every kind, even from the three obligations, of building bridges,—fortifying and defending castles—and marching out on military expeditions. This royal grant was probably imitated by the nobility; and if it did not originally mean the tenth of the produce of the lands, it appears, from subsequent events, that it soon came to be understood in that sense.—In the beginning of the eleventh century, a sermon of Bishop Ælfric's, from which Dr. Henry hath given an extract, shews very plainly that the church of England had not yet embraced the doctrine of transubstantiation. The sermon is so decisive in this respect, that it has been often printed, and hath frequently been urged against the advocates for Popery.

In the chapter which contains the history of the constitution, government, and laws of Great Britain, during the Saxon pe-

* Our account of Dr. Henry's first volume may be found in Rev. vol. xlv. p. 30.

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riod, we meet with the following account of the low ſtate of population:

"Britain was far from being populous in the period we are now conſidering. Of this the moſt ample evidence, as well as the moſt ſatisfactory reaſons, may be given. The Scots and Picts had almoſt quite depopulated a great part of provincial Britain before the arrival of the Saxons. Thoſe dangerous auxiliaries becoming enemies, extirpated, enſlaved, or expelled, all the ancient inhabitants of the beſt part of Britain, in erecting their ſeven kingdoms. After theſe kingdoms were erected, their cruel and inceſſant wars againſt each other prevented their becoming populous. When thoſe ſeven kingdoms were united into one monarchy, new enemies appeared, no leſs deſtructive to population than any of the former, and prevented the happy effects of that union. The fatal rage of building monaſteries, and crouding them with uſeleſs monks and nuns; this rage, I ſay, which ſeized the kings and nobility of England, after the eſtabliſhment of the Engliſh monarchy, contributed not a little to impede the increaſe of people in that period. The very imperfect ſtate of commerce, manufactures, and agriculture, which occaſioned frequent and deſtructive famines, is at once an evidence and a cauſe of a ſcanty population in thoſe times. As a further evidence of this, it may be obſerved, that there were very few cities or towns in Britain in this period, and theſe few were ſmall and thinly peopled. In Scotland, there was not perhaps ſo much as one place that merited the name of a city; and in South Britain, where the Romans had built ſo great a number of towns, we are told by Nennius, there were only twenty-eight remaining in the ſeventh century. There is the cleareſt evidence from Doomſday-book, that not one of theſe cities, even at the end of this period (London and Wincheſter perhaps excepted) contained ten thouſand inhabitants, and the greateſt part of them contained only a few hundreds. York, which is the greateſt city mentioned in that famous record, contained only 1418 houſes, of which there were 540 uninhabited. In Exeter there were only 315 houſes, and in Warwick 223. Upon the whole, it ſeems very probable, that Britain was not much more populous in the times of the heptarchy, than it had been in the ancient Britiſh times before the firſt Roman invaſion; not half ſo populous as in the flouriſhing times of the Roman government; and that from the eſtabliſhment of the Engliſh monarchy to the conqueſt, it did not at any time contain above one million and a half of people. So fatal was the fall of the Roman empire to the populouſneſs of its provinces, and ſo ſlowly was that loſs repaired!"

In deſcribing the *Red-boran* and *Lahmen*, i. e. Law-men, who were aſſeſſors to the ordinary Judges, Dr. Henry endeavours to ſhew that they were not the ſame with Jurors.

"Some learned men, ſays he, have been of opinion, that the red-boran and lahmen of the Anglo-Saxons, were the ſame with the jurors or jurymen of more modern times, who have acted a very important part in the adminiſtration of juſtice in England for ſeveral ages paſt. But this opinion is evidently liable to very ſtrong objections. It is founded on one law of King Alfred's, and two of King Ethelred's, which merit a moment's conſideration. King Alfred's law may be thus tranſlated: "If a king's thane is accuſed of mur-

der, let him purge himself by twelve king's thanes. If an inferior thane is accused, let him purge himself by eleven of his equals, and one king's thane." This law seems rather to relate to compurgators, which will be hereafter described, than to jurors. The first law of Ethelred is to this purpose, "—That there may be a court held in every wapontack, let twelve of the most venerable thanes, with the gerieve, stand forth and swear on the holy things put into their hands, that they will not condemn any innocent, nor acquit any guilty, person." This law directs the manner of constituting the judges in the hundred courts, which were the president and his twelve assessors, forming a permanent body. The second law of Ethelred is this: "Twelve law-men shall administer justice between the Welsh and English, six Englishmen and six Welshmen." This was rather an article of a treaty than a law, and constituted a court to determine controversies between the subjects of different states. In the next volume, we shall have an opportunity of investigating the origin of juries.'

The hint which our Author here gives, of his opinion concerning the origin of juries, by no means agrees with our sentiments on that subject. We think that the very passages he has produced are much against him, and that his attempts to explain them away are feeble and ineffectual. As he intends hereafter to investigate the rise of juries, we shall not enlarge upon the question at present; but shall content ourselves with observing, that the ablest of our antiquaries have asserted the existence of this excellent mode of trial among our Saxon ancestors. Were we to be determined by bare authorities, we should certainly prefer the judgment of those who have spent, perhaps, the best part of their lives in the study of English antiquities, to that of a gentleman whose knowledge is occasionally, and, it may be, hastily acquired, to answer a particular purpose. This last circumstance must necessarily be sometimes the case with Dr. Henry, considering the great variety and extent of his undertaking.

Our Author labours to shew that the crown was hereditary in the Anglo-Saxon kingdoms. He acknowledges, however, that it was not strictly hereditary; and, indeed, he points out so many deviations from the rule of succession, that they almost serve to destroy his general principle. The truth of the matter seems to have been, that Kings were usually chosen out of the reigning family, and that the direct heir succeeded to the throne, if he was grown up to years of maturity, and was a man of abilities and valour. Minors, notwithstanding their right of birth, were generally excluded. Dr. Henry observes, that the hereditary rule of succession is the most natural and obvious one. But the idea of a strict hereditary succession is far from being natural and obvious. It is too refined and metaphysical to take place in the early periods of society. Accordingly we know, from all the history of Europe, that it was a long time before

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before the rules of representation which now prevail came to be firmly established. Our Author takes care to inform us, that 'our present most gracious sovereign George the Third, is descended from Cerdic, the founder of the West-Saxon kingdom.' Does the learned Doctor intend to intimate, by this remark, that his Majesty is the proper representative and heir of Cerdic? If not, the observation is trifling and adulatory. George the Third has a far nobler title to the crown than any claim derived from descent; a title founded on the parliamentary determination of a great and free people. This, we doubt not, Dr. Henry will be as ready to acknowledge as ourselves.

It will be agreeable to the liberal part of our Readers to peruse the subsequent account of the limitations to which our ancient Princes were subject:

'Nothing can be more evident than this important truth,—"That our Anglo-Saxon Kings were not absolute monarchs; but that their powers and prerogatives were limited by the laws and customs of their country." Our Saxon ancestors had been governed by limited monarchs in their native seats on the continent; and there is not the least appearance or probability, that they relinquished their liberties, and submitted to absolute government in their new settlements in this island. It is not to be imagined, that men whose reigning passion was the love of liberty, would willingly resign it; and their new sovereigns, who had been their fellow-soldiers, had certainly no power to compel them to such a resignation. The power of administering justice to their subjects, and of commanding the armies of the state, which have been represented above as the most important duties of our Anglo-Saxon Kings, may be also considered as their chief prerogatives. Those princes who performed these two offices in their own persons, with great abilities and success, had the greatest influence and authority; while those who wanted either capacity or industry for the execution of these offices, were much despised and disregarded.

'None of our Saxon Kings ever so much as pretended to the power of making laws, or imposing taxes, without the advice and consent of their wittenagemots, or assemblies of the great and wise men of their respective kingdoms. This is evident from the preambles to the several systems of Saxon laws which are still extant.

'It seems to have been the prerogative of our Saxon Kings to call the wittenagemots, or great councils,—to appoint the times and places of their meeting,—to preside in them in person,—to propose the subjects of their deliberations,—and to execute their decrees.

'When the kingdom was suddenly invaded by a foreign enemy, or its internal peace disturbed by an insurrection, the King might, by his own authority, put himself at the head of his troops, to repel the invaders, or suppress the insurgents: but when a formal war against a neighbouring state was intended, more deliberation was required; and it could not be undertaken without the advice and consent of the wittenagemot. The Anglo-Saxon Kings had considerable influence in disposing of the conquered lands, and dividing the spoils taken

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taken from the enemy; but they were obliged to use this influence with justice and moderation, and could not keep above a third part of these lands and spoils to themselves, without incurring the indignation of their troops. King Harold, by retaining a greater proportion than this of the Danish and Norwegian spoils, occasioned so great a disgust and desertion in his army, that it proved the chief cause of his ruin. The consent of the wittenagemot was commonly obtained to the conclusion of peace, as well as to the declaration of war; because the prosperity and happiness of the whole kingdom was as much concerned in the one as in the other.

'Among the ancient Germans, the King had no power to inflict any punishment upon his soldiers for desertion, or other offences, this being the province of their priests, who acted by the authority of the god of war, who was supposed to be present in their armies. But after the introduction of Christianity, the exercise of military discipline became one of the royal prerogatives, as it was never claimed by the Christian clergy.

'The Anglo-Saxon Kings had no power of remitting any mulct or fine imposed upon any criminal by a court of justice, because that would have been depriving another person of his right; but they had a power of changing a capital into a pecuniary punishment.

'The Kings of England, in the period we are now considering, were only usufructuaries of the crown-lands, and could not alienate any of these lands, even to the church, without the consent of the wittenagemot.'

Dr. Henry, after having described the wittenagemot, takes notice, that 'though great efforts have been made to prove that the ceorls, or small proprietors of land, were represented in the wittenagemots by their tithing-men, or borsholders, and the inhabitants of trading towns by their aldermen or portreeves, it must be confessed, that of this there is not sufficient historical evidence remaining.' Here again we are obliged to declare, that we differ in opinion from our Author. We are not insensible of the difficulties in which the subject is involved. Nevertheless, we are persuaded that the historical, circumstantial, and legal evidences, taken together, form a strong proof of the Commons having had a share in the Anglo-Saxon legislature. Dr. Henry himself acknowledges, that the ceorls were not excluded from the wittenagemot by any positive law; and it is not likely that they should, in general, voluntarily give up so important and valuable a privilege.

Our Author, speaking of the Welch, observes, that 'their animosity against the Saxons was for some ages so violent, that they would comply with none of their customs, either in civil or religious matters. But when this animosity began to wear off, the great imperfection of their own form of government made them so ready to adopt the political regulations of their ancient enemies, that before the middle of the tenth century, the constitution, magistrates, and courts of Wales, were almost exactly

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exactly the same with those of England. This is so true, that a more minute and particular account of the Anglo-Saxon constitution might be extracted from the Welch laws of Howel Dha, which were collected A. D. 842, than even from the Saxon laws themselves.'

We are surprized that Dr. Henry did not discern some appearance of inconsistency in this representation of things. Laws collected before the middle of the ninth century, cannot prove how far political regulations might be borrowed from the Saxons, which are intimated not to have been completely adopted till toward the middle of the tenth century. The ingenious and learned Mr. Whitaker considers the laws of Howel Dha, as evidences of what was the ancient British constitution; and we agree with him in this respect. There seems to have been a great similarity, among all the northern nations of antiquity, in their original forms and modes of government. We do not, however, mean to deny that the Welch did, in a course of time, take many of their customs from their neighbours the Saxons.

In the description of the different kinds of ordeals, it is pleasant to remark the prudent care which the clergy took of themselves. The corsned, or consecrated bread and cheese, was the ordeal to which they commonly appealed, and the appeal could not either be dangerous or disagreeable to a hungry priest. A piece of barley bread, and a piece of cheese, were laid upon the altar, over which a priest pronounced certain conjurations, and prayed with great fervency, that if the person accused was guilty, God would send his angel Gabriel to stop his throat, that he might not be able to swallow that bread and cheese. These prayers being ended, the culprit approached the altar, took up the bread and cheese, and began to eat it. If he swallowed freely, he was declared innocent; but if it stuck in his throat, and he could not swallow, he was pronounced guilty.

After the strictures we have made upon Dr. Henry, and which, we think, might be extended to other instances, it is but doing justice to him to transcribe what he has said, at the conclusion of his third chapter.

'If the Anglo-Saxon constitution, government, and laws, do not appear so excellent and perfect in all respects, in the above description, as they have been sometimes represented, and as the fond admirers of antiquity have been used to think them, the Author of this work cannot help it; and hath nothing to say in his own defence, but that he hath used his best endeavours to discover the truth, to represent it fairly, and to guard against mistakes. It must, in particular, be evident to every intelligent reader, that many of their penal laws were founded on wrong principles; and many of their modes of trial led to wrong decisions.'

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The fourth chapter, comprehending the history of Learning, is very entertaining, and, if our limits would permit, we could, with pleasure, make several extracts from it, especially with regard to the literary characters of Aldhem, Theodore, Bede, Alcuinus, John Scot, and King Alfred. But we must content ourselves with laying before our Readers Dr. Henry's observations upon the difficulties of acquiring literature, during the Saxon period.

'That we may not entertain too contemptible an opinion of our forefathers, who flourished in the benighted ages which we are now examining, it is necessary to pay due attention to their unhappy circumstances. To say nothing of that contempt for letters which they derived from their ancestors, and of the almost incessant wars in which they were engaged, it was difficult, or rather impossible, for any but the clergy, and a very few of the most wealthy among the laity, to obtain the least smattering of learning; because all the means of acquiring it were far beyond their reach. It is impossible to learn to read and write even our own native tongue, which is now hardly esteemed a part of learning, without books, masters, and materials for writing; but in those ages all these were so extremely scarce and dear, that none but great princes and wealthy prelates could procure them. We have already heard of a large estate given by a King of Northumberland for a single volume; and the history of the middle ages abounds with examples of that kind. How then was it possible for persons of a moderate fortune to procure so much as one book, much less such a number of books as to make their learning to read an accomplishment that would reward their trouble? It was then as difficult to borrow books as to buy them. It is a sufficient proof of this, that a King of France was obliged to deposit a considerable quantity of plate, and to get one of his nobility to join with him in a bond, under a high penalty, to return it, before he could procure the loan of one volume, which may now be purchased for a few shillings. Materials for writing were also very scarce and dear, which made few persons think of learning that art. This was one reason of the scarcity of books; and that great estates were often transferred from one owner to another by a mere verbal agreement, and the delivery of earth and stone, before witnesses, without any written deed. Parchment, in particular, on which all their books were written, was so difficult to be procured, that many of the MSS of the middle ages which are still preserved, appear to have been witten on parchment from which some former writing had been erased. But if books and materials for writing were in those ages so scarce, good masters, who were capable of teaching the sciences to any purpose, were still scarcer, and more difficult to be procured. When there was not one man in England to the south of the Thames who understood Latin, it was not possible to learn that language, without sending for a teacher from some foreign country. In these circumstances, can we be surprized, that learning was so imperfect, and in so few hands? The Temple of Science was then but a homely fabric, with few charms to allure worshippers, and at the same time surrounded with steep and

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and rugged precipices, which discouraged their approach. When Alfred the Great formed the design of rendering learning more general than it had formerly been, he never dreamed of extending it to the common people, which he knew was quite impracticable, but only obliged persons of rank and fortune, by a law, to send their sons to school; and we have good reason to believe, that this was esteemed a very hard law, and that it was not long obeyed.'

The history of the Arts of Great Britain, which is the subject of the fifth chapter, contains much curious and pleasing information. In the account which is given of the great honour that was paid to poetry and the poets, we have some doubt, whether the Author hath sufficiently discriminated the precise character of the Saxons in this respect, from that of the nations around them. If we are not mistaken, the Saxons of England were less enthusiastically fond of poetry and poets than some others of the northern tribes, and particularly the ancient Britons.

In the history of Commerce, Coin, and Shipping, we read, with particular satisfaction, of the surprizing efforts of Alfred the Great for encreasing the trade and naval power of his country, and for making new discoveries. The flourishing condition to which Edgar the Peaceable raised the English fleet is, likewise, an object of agreeable contemplation. Dr. Henry has taken no little pains in deducing the state of coin in Great Britain, from the departure of the Romans to the establishment of the Saxons. In the management of this intricate and perplexing subject, he has received considerable assistance from the labours of the late learned Mr. Clarke, to whom he gratefully acknowledges his obligations.

The seventh and last chapter, which relates to the Manners, Virtues, Vices, remarkable Customs, Language, Dress, Diet, and Diversions of the People of Great Britain, from the Arrival of the Saxons to the Landing of William Duke of Normandy, contains a variety of entertaining circumstances. As it would be impracticable to pursue our Author through his whole narration, we shall only present one farther specimen of his work, in the representation he hath given of the love which the Anglo-Saxons had for liberty.

'After the account that hath been given of the Anglo-Saxon constitution in a former chapter, it is hardly necessary to observe, that the love of political liberty, and of a free and legal form of government, may be justly reckoned among the national virtues of the English in this period. This virtue, together with the great and leading principles of their constitution, they derived from their ancestors, the ancient Germans, who are greatly celebrated by the Greek and Roman writers for their love of liberty, and their brave defence of that inestimable blessing. Those armies of adventurers which arrived from Germany in quest of settlements in this island, in the fifth and sixth centuries,

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centuries, were composed of high-spirited and haughty warriors, who were almost equals, and would admit of no greater degrees of subordination than they chose themselves, and thought necessary to the success of their enterprizes. Their conquests, we may be certain, did not abate their haughtiness, or make them more submissive to their leaders. For their own honour, after their settlement, they allowed those leaders to assume the name of Kings, and gave them a large proportion of the conquered lands to support their dignity; but they still retained in their own hands the power of making laws, imposing taxes, and determining all national questions of importance, in their national assemblies, as their ancestors had done in their native seats on the continent. Of these inestimable privileges they continued to be infinitely jealous, and to defend them with the most undaunted resolution; and it is to this political jealousy and resolution of our remote ancestors, that we are indebted for our present free and legal form of government.'

The martial spirit of the Danes, and the causes and properties of that spirit, together with the fondness of that nation for a violent death, are well described by Dr. Henry. Among other circumstances he hath not forgotten the attention and respect that were shewn to the fair sex; an amiable peculiarity in the character of the northern nations; which has been beautifully displayed, and well accounted for, by Monf. Mallet, in the Introduction to his History of Denmark.

Whatever farther defects might be pointed out in the present performance, it must be acknowledged that, upon the whole, it possesses considerable merit. The Author, indeed, is not distinguished by elevation of genius, by philosophical penetration, or by a capacity of rising to the highest species of historical composition; but he possesses a great share of good sense, and his diligence and labour must have been uncommonly great. He refers always to his authorities. His style, if not elegant, or remarkably nervous, is clear, and for the most part, though not universally, correct. As a collection of facts and materials, Dr. Henry's History of Great Britain cannot but be peculiarly useful. It is a work which every gentleman would wish to place in his library, that he may be able to consult it on proper occasions.

ART. IX. *Sethona*; a Tragedy. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1 s. 6 d. Becket. 1774.

'COLONEL DOW,' (says the Editor's advertisement) 'when he sailed for India, left the following tragedy in the possession of Mr. Garrick. The event has shewn, that the reputation of an absent Author could not have been trusted in safer hands.'—We subscribe to this grateful declaration; and we have no objection to the several acknowledgments which make up the rest of this advertisement. We are only sorry that

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in the next edition, the Reviewers will not be found in the list of benefactors to this poetical bantling, who seems, by the absence of its natural parent, to demand peculiar indulgence. The only circumstance that renders this unnecessary, is the prudent choice of a guardian. There are many cases in which we should prefer a Lord Chancellor, in the management of our affairs, to any unexperienced and injudicious relations. There is hardly any theatrical case in which we should not rather chuse to have our reputation in the hands of Mr. Garrick, than even in our own. It is our full purpose therefore, when we can, either separately or altogether, produce a play, to transport ourselves, to Ireland at least, and to leave it to the generosity and management of Mr. Garrick.

In sober truth, and without a joke, we do not remember any play so striking and interesting in the representation, and yet so cold, so unaffecting in the perusal, as the present tragedy. Few of our Readers, we suppose, can be unacquainted with the story of it, as it has been given at large in the news-papers. The scene is in Egypt; and the principal persons who interest us by their distress, are an aged dethroned King; an amiable and excellent daughter; and a noble-spirited heroic youth, nephew to the old King, and the lawful heir to the throne. Colonel Dow has well conducted the business of the play, and varied the situations of his characters with great art: but when they are got into the most affecting of those situations, he leaves us to Mr. Garrick; who indeed makes the most of our imaginations, and *manages* matters so, that we attribute to the play what is rather due to the scenes. We cannot but think that if the actors were made to *speak the real language of the passions* which they talk about, the several transactions in the Catacombs would be among the most affecting that were ever exhibited on any stage.

The Reader will judge of the Author's talents * by the following quotation:

ACT V.

Enter SETHONA, *distractedly.*

SETHONA. Osiris thunders! yet the tyrant lives,
Whilst Seraphis and Menes are no more!
O that my spirit, like that tranfient beam,
Would take its course upon the veering winds.

AMASIS. Why com'st thou thus, Sethona? Hence, retire!

SETH. *(not observing him.)* It is the melancholy bird of night,
Perch'd on that mould'ring battlement, that screams
Her boding notes of woe. Ye hideous forms,
That dimly rise upon the night, and float

* See also the account of the justly-admired *Zingis*, a tragedy, by the same Author, Review, vol. xl. p. 50.

In

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In the wild tempeſt of the troubled air!
Roll not your mournful voices on the ſtorm.
Away! Your awful geſtures are in vain,
All—all my fears are vanquiſh'd by my woes.

AMA. She muſt not tarry here!

SETH. What groan was that?
In that dark cell I heard the ſound of chains.
This is my way! that taper ſhall direct
My ſteps. Ye awful ſpirits of my race,
I come to join you in your dark repoſe! *(going.)*

AMA. Sethona, ſtop. Let me convey thee hence.
Why doſt thou gaze upon the vaulted roof,
As if ſome god deſcended; or the heav'ns
Were open'd to thy view?

SETH. The cloud is broke!
Behold him mounted on the cherub's wing!
His white beard ſtreams in air! The red drops fall
Upon me! He was old! Hard was the heart,
And ruthleſs was the hand!

AMA. She heeds me not!
Exceſs of grief has almoſt quench'd the light
Of reaſon in her mind.

SETH. Was ever love
Like mine? Pale as the watry cloud his face!
Cold, cold his breaſt, and ſilent is his tongue!
His ruby lips! Sethona, like the bee,
Suck'd honey from the roſe! I knew not then
He was my brother!

AMA. How her frenzy burns.
It runs on Menes.

SETH. When his bright eyes roll'd,
I look'd not at the ſun; and when he ſpoke
My fingers dropt the lyre. This wound was death.
It bleeds! it bleeds! This breaſt was void of guilt.
Why do I weep? To-night I am the bride,
The bride of Amaſis. Theſe wedding robes
Will prove my winding ſheet.

AMA. Remorſe begins
To faſten on my heart. I feel, I feel,
That guilt, like the envenom'd ſcorpion, bears
Its own's death's ſting. Her frenzy ſeems to add
New luſtre to her beauty; and thoſe eyes
Were not ſo piercing, when the milder beams
Of wiſdom temper'd their reſiſtleſs pow'r:
And yet the form alone remains. The light
Is gone, and, like the dim orb of the moon,
She labours in eclipſe.

SETH. Hark! Who art thou?
Give me thy hand.

AMA. What would'ſt thou with my hand?

SETH. Away, away! waſh out theſe purple ſtains!

AMA. It is too late.

SETH.

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SETH. Too late! who murder'd them?
AMA. Ha! how ſhe probes my heart, where moſt inflam'd!
SETH. Why do I tarry here? Let me behold
Their bleeding wounds [*going.*
AMA. *(ſtopping her.)* It muſt not, ſhall not be!
SETH. Tyrant away! My ſorrows cure themſelves,
And vanquiſh'd nature finds repoſe in death.
The fountain of my tears is dry, my eyes
Burn with the raging fever of my brain.
'Tis he! 'tis Menes! Oh, I follow thee!
Roll'd in that ſhadowy mantle, thou ſhalt bear
Sethona from her woes. *(ruſhes out.*

We think this ſcene is one of the moſt intereſting in the play, and we have given it for that reaſon: the Reader who underſtands the language of Nature need not recollect Ophelia in order to judge of its merit.

ART. X. *The Man of Buſineſs*; a Comedy. As it is acted at the Theatre-Royal in Covent-Garden. By George Colman. 8vo. 1 s. 6 d. Becket. 1774.

THE ſtory, and many of the principal circumſtances of this play, have an evident reference to ſome late and well-known events in the mercantile world; and they depend moſtly on the following parts. Firſt, that of *Fable*, an old banker; ſecondly, *Beverley*, his partner, a man negligent of his affairs, given up to his pleaſures, in fine, a modern *man of buſineſs*; thirdly, *Denier*, a young miſer; fourthly, *Golding*, another partner, but reſident abroad in the Indies; and, fifthly, *Lydia*, the daughter of Golding. Beverley embarraſſes his affairs in the ways common to a man of pleaſure. In conducting the ſeveral circumſtances of his folly, the Author copies the manners of the times, and yet avoids every thing trite and unintereſting. As Mr. Colman can afford to be criticiſed, we are the leſs ſcrupulous in remarking whatever we imagine is in any degree unworthy of his talents. The following ſcene between Beverley and Lydia, we think, is not drawn after Nature. Beverley's manner of declaring himſelf is neither delicate nor in character, as Mr. Colman would have us conceive of him. Lydia is generous and good, but ſhe does not ſpeak the language of a woman in ſuch a ſituation.

Manent BEVERLEY *and* LYDIA.

(They remain ſome time ſilent.)

Bev. Excuſe me, Madam, if I venture to expreſs how deeply I am ſenſible of your appearing to be affected by my misfortunes: and yet I cannot but confeſs that I feel your compaſſion almoſt as painfully as a reproach—for I am conſcious I have not deſerved it.

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Lyd. Touched as I am with the reverse of your situation, Mr. Beverley, I will not dissemble to you that I am pleased with the change in your behaviour.

Bev. Still, still, this very approbation serves to reproach me with the impropriety of my late conduct towards you. I feel it. I request your forgiveness of it; and should be happy to pass the rest of my life in endeavouring to atone it.

Lyd. Make no apologies to me, Mr. Beverley; I have no right to expect them, nor has your conduct rendered them necessary: most young gentlemen who pique themselves on their knowledge of the world, act much in the same manner as you behave to me.

Bev. It is too true; but it is not the swarm of coxcombs that renders them less impertinent or troublesome. I ought not to have adopted their contemptuous airs, without being master also of their tame insensibility; yet I had youth to plead in excuse for my vanities; and I flatter myself, that time and reflection—and another motive that distracts me when I think of it—might have rendered me an object less unworthy your compassion. Calamity has torn the veil from my eyes, and I now see but too plainly, not only your excellence, but my own imperfections.

Lyd. Calamity is a severe master, yet amendment can scarce be purchased too dearly: and as your errors have been venial, your distress may be but transient; nay, may, perhaps, at last be the means of your happiness.

Bev. Impossible! Impossible! However I may be restored to affluence, I can never, never taste of happiness. I have thrown away—perhaps wantonly too—I have thrown away the jewel that should have been the pride and blessing of my life.—Oh, Lydia! the feelings of worldly distress are nothing to the agonies of a despairing affection. My situation extorts from me what I have hitherto endeavoured to conceal even from myself. I love you—I feel I long have loved you—though wretch and fool enough to be almost ashamed of a passion in which I ought to have gloried. I am now punished for it—heaven knows, severely punished—perhaps too severely—by losing the very hopes of ever obtaining you.

Lyd. Do not run from one dangerous extreme to another, Mr. Beverley; but guard against despondency, as well as vanity and presumption. I see you are much agitated, much dejected; and what it would, perhaps, have been dangerous and unpardonable to have owned to you but yesterday, to-day I shall not scruple to declare, Hurried away, as you were, by a torrent of fashionable vanities, and the poor ambition of keeping high company, I thought I could discern in your mind and disposition no mean understanding, nor ungenerous principles—too good for the associates you had selected, and too susceptible not to be in danger from such society. It is no wonder, therefore, if I felt any growing partiality for you, that I endeavoured to restrain it.

Bev. To restrain it! Say rather to extinguish it. Oh, I now perceive all my wretchedness.—But to be supplanted by my bosom-friend! by Denier!

Lyd. I am at a loss to comprehend you.

Bev.

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Bev. He confessed to me his passion for you, but this very morning—not an hour ago he declared to me his intention of making you serious proposals.

Lyd. Such proposals would be sure of being rejected—rejected with the utmost indignation.

Bev. What do I hear? May I still hope then? And are you resolved not to listen to his addresses?

Lyd. I am too well acquainted with his character. His manners, indeed, are lively, and his worldly turn enables him to work himself into the friendship of others; especially, those like yourself, Mr. Beverley—of an undesigning, open-hearted character; in order to avail himself of their foibles, promote his interest, and gratify his penury. Rely not too securely on the warmth of his professions. Steady to no point but his interest, you will find him shifting in his conduct according to the revolutions in your fortune. He seemed at first desirous to unite me to you; but now, hearing, I suppose, of the alteration in your circumstances, and the late remittances in my favour, it is perfectly agreeable to his sentiments, to endeavour to supplant you. As yet, however, he has made me no overtures.

Bev. So far then at least he is not unfaithful. But Oh, my Lydia! may I interpret your repugnance to his addresses as an argument in my favour?

Lyd. I have already frankly declared my opinion of your character. It now remains with you to prove the truth of that opinion, and to determine my resolution accordingly. Do but bear up against adversity, so as to shew yourself equal to the possible return of prosperity—a trial, perhaps, ten times more dangerous—and be assured, Mr. Beverley, that with the approbation of my friends, I shall be happy to give every proof of my esteem for so valuable a character.

Bev. My dearest Lydia! *(kissing her hand)* Modest, amiable, Lydia! When you avow esteem, let me presume to construe it affection! Oh Lydia, you have made me fond of my misfortunes. Ease and affluence corrupted me, and had so weakened and enervated my mind, that the rough stroke of adversity would have stunned me beyond the power of recovery, had not your gentle hand raised me to the hope of happiness. Take your pupil, Lydia; and render him—for you only can effect it—oh render him worthy of so dear, so exquisite a monitress!

We have given this dialogue at large, that the Reader may judge whether we have been mistaken or not in our judgment of it. Our usual custom is to exhibit the most advantageous parts of the works of those Writers who, we think, at once deserve and need encouragement. We treat Mr. Colman in a different manner, because we think our duty to the Public should make us watchful over those who are in possession of its favour. Mr. Colman may not want the assistance of a Reviewer's praise, but he may receive benefit from the animadversions of his friends.

If the Reader should think we had no reason to blame the above scene, we can assure him *he* will have no reason to be dissatisfied with any other part of the play.

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ART. XI. *Considerations on certain Political Transactions of the Province of South Carolina:* Containing a View of the Colony Legislatures, (under the Description of that of Carolina in particular.) With Observations, shewing their Resemblance to the British Model. 8vo. 1 s. 6 d. Cadell. 1774.

THIS pamphlet contains a detail of curious and interesting transactions, and therefore merits particular attention. The Writer, with some humour, avows himself to be a downright placeman of near twenty years standing; and as it may be supposed his employment is in the province of which he treats, it is a rare instance of twofold good fortune: first, that he has been suffered to hold a place so long amid the fluctuation of ministries and opposite interests; and, secondly, that his constitution has enabled him to *weather* it for that length of time in so dangerous a climate. If the candour of this declaration should, as he apprehends, prejudice our patriots, and persons out of place, against him, we are confident that the good sense and impartiality which he displays, will recommend him to all men who have understanding enough to know that government must be administered; and that when persons of talents and integrity execute offices under it, they have a claim to respect, as the best friends to the Public.

There is a clear distinction between opposing the bad measures of government, and adopting opposition to government as a settled plan of conduct: the former is true patriotism, but the latter must be dictated by a weak head or a bad heart. Indeed patriotism, in the best sense of the term, if too eagerly prosecuted, will degenerate into the madness of blind faction; for according to the familiar adage of *summum jus, summa injuria*, extreams are always blameable and dangerous. The American stamp-act was perhaps the most inconsiderate measure that government could have attempted to carry into execution, as it came at least a century too late, and as the consequences of it are very unlikely to subside. The present Writer thus considers these consequences:

'It is not my intention to enquire into the policy of imposing stamp-duties on the subjects in America; neither do I presume to determine any thing respecting an act so extremely offensive to the colonies in general; but I beg to offer a small conjecture, That the repeal thereof will prove to be an *epoch* in the annals of British story; for, since that memorable period, the public affairs of these countries have been in a state of almost ruinous distraction; and what was probably meant to inspire gratitude and love, has rather kindled rancour and disgust.—The affection of the Parent State seems to be considered as the effects of aged fondness and impotent attachment: and sorry I am to say, that concessions have daily produced usurpation and resistance; one claim has been followed by another, which, generating more, have multiplied like the encreasing power of numbers, in a course, as it were, of *geometrical progression*.'

South

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South Carolina was not the most backward in the general opposition to this stamp-act; for we are informed that the Assembly did not think the Governor obliged to enforce the execution of that law, as it had not been transmitted to him by the Secretaries of State, or the Lords of Trade: though it seems the printed act had been sent to the Lieutenant-Governor by the Attorney-General. This advantage, weak as it was in a public body to attempt to profit by it, was afforded by the notification of new laws not being positively prescribed. They were anciently proclaimed by the Sheriffs; a formality which, since the invention of printing, their circulation from the press has been *thought* to render needless. But though this may be *deemed* sufficient publication to public bodies, whose duty it is to procure them, yet laws are often passed whose operation is not so extensive, nor their existence so notorious, as the act above-mentioned: and it may seem hard to convict individuals on statutes, which though they are presumed to be acquainted with, this knowledge is dependent on meer contingencies that may not take place under all circumstances, even without supposing wilful ignorance.

The next step taken by the Assembly of South Carolina, which affords matter for animadversion, was to transmit, on their own authority, 1500 l. to the Society for supporting the Bill of Rights, at the London Tavern. On this measure our Author is very severe; and from what he says we shall extract the following passages:

'The true points of debate, then, may be comprehended in a few plain positions, arising from the above detail of facts, viz. That the Commons House of Assembly signalized themselves in favour of a Club called the *Supporters of the Bill of Rights*, held at the London Tavern, by voting, in December 1769, 1500 l. Sterling for their use, and ordering the Public Treasurer to pay the same out of any monies in the Treasury.

'That this order was made by their own *sole authority*, independent of, and without the privity or consent of the other two branches of the legislature.

'That when the first Annual Tax-bill was sent to the Upper House in the month of March 1770, with a schedule annexed containing the following charge, viz. "To Jacob Motte, Esq; advanced by him to the persons named by a resolution of the House, 10,500 l. (being of the value of 1500 l. Sterling)" the Council rejected the said bill, and several subsequent ones have since met with the like fate, for the very same reason.

'That the conduct of his Majesty's Council has not only been twice highly approved by the King himself, but the dispute has been taken up by the Crown; and by an additional instruction to the Governor, such orders have been declared to be unconstitutional; and the like practice has been thereby fully provided against in future.

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'That the Aſſembly, tenacious of their rights as conceived by them, and obſtinate in adhering to the meaſure which had given ſo juſt cauſe of offence, have repeatedly perſiſted in the juſtice and propriety of the original vote and order, notwithſtanding his Majeſty's royal interpoſition in the caſe.

'Thus ſtands this important conteſt between the Crown and the People's Repreſentatives of his Majeſty's colony of South Carolina.—

'It is true, that the Commons are to judge and determine in what caſes they will or ought to give and grant; but ſurely it is implied, that they ſhall not arbitrarily and injuriouſly appropriate the public treaſure, and thereby abuſe the confidence repoſed in them by the people. Surely it will not be contended, that they have a right to impoveriſh the members of the ſtate, when the neceſſities of government require no ſuch exertions. Admit, for a moment, that the Aſſembly are poſſeſſed of a power to apply the money of their conſtituents to any purpoſes generally, and we muſt alſo admit, that they may do ſo to any amount and extent whatever; and then, I think, the *repriſented* are in a ſtate of abſolute vaſſalage and ruinous dependence.

'Is it not an arbitrary act to tax the eſtates of the ſubjects in this colony to ſupport a *private club*, a *tavern club*, a *factious club*, upon any ſpecious pretence or colourable excuſe?—Is it juſt, fit, or reaſonable, that burthens ſhould be laid upon the people, to ſerve a job or gratify a whim?—Can men ſuffer themſelves to be ſo deluded, and amuſed, to their loſs as well as ſhame?—Are chains more tolerable, becauſe impoſed by our own conſent?—Can men tamely ſurrender their reaſon, and the power of judging for themſelves, by a ſingle *act of delegation*?—Was it their ſenſe and meaning, to furniſh their conſtituents with rods for their own backs; and are thoſe whom they choſe to repreſent and protect them, to be their executioners?—Is the colony arrived to full *maturity*?—Has it no wants of any kind?—Does it ſtand in need of no ſupplies for beneficial eſtabliſhments; for the encreaſe and advancement of the products of the ſoil; the extenſion of its commerce, and the promotion of uſeful knowledge? Are the ſeveral counties ſo well ſupplied with churches, chapels, and ſpiritual teachers, and with ſchools for the inſtruction of youth; or, Are the public roads, bridges, cauſeways, and fortifications, in ſuch perfect ſtate and condition; and are the circumſtances of the colony in general ſo extremely eaſy, that the treaſury meet only to *receive*, and not to *pay*? If theſe things are ſo, we may overlook, for once at leaſt, the *idle prodigality* complained of: but if theſe queſtions cannot be favourably anſwered, every man in the community is injured to a certain degree; and every ſum diverted from their ſervice, is an act of real tyranny and inſolent oppreſſion.

'For my own part, I muſt candidly confeſs, that I never reflected in my mind upon this ſubject, but I found two very different paſſions excited in my breaſt, *mirth* and *reſentment*. The comical part of the ſtory is, That a collective body of men, in their *grave* and *ſenatorial ſtations*, ſhould perſuade themſelves that *Magna Charta*, the *Habeas Corpus Act*, and the *Bill of Rights*, ſtood in need of a little propping from a club of men whoſe ſtandard was ſet up at the London Tavern.

That

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That the King, Lords, and Commons of England were either remiss in their duty to the state, or indifferent about it; that all the virtue and public spirit in the nation had *squeezed* itself into the London Tavern; and that nothing could save Britain and America, but a *little ablution* at that sacred spring; are such absurd and laughable circumstances, that no age or nation can furnish a precedent so superlatively ridiculous and weak!'

What will appear to aggravate this inconsiderate grant of public money is, that on a subsequent inquiry into the true state of the treasury of the colony, it was found to be so low, that the Council (or Upper House) thought it necessary to address the Governor to call in 50,000 l. currency, to keep the treasury in a course of circulation; and it gave rise to some violent contests with the House of Assembly, for which we must refer to the detail.

Our Author then proceeds to give a view of the form of colony government. This form corresponding with that in Britain, he condemns the above grant, on the maxim that no act of any one of the three estates, is of legislative authority, without the regular and formal concurrence of the other two. The following observations appear to deserve mature consideration:

'The establishment of provincial Councils in their present form, has, till lately, given satisfaction both to the Crown and People, and the opposition which has been stirred for several years past, is owing to some alterations which time has produced; the most material of which is the encrease of the People's Representatives in General Assembly, whereby the due equipoise is in a great measure lost, and the weight of power centers with the People. *Like causes* will in all countries produce *like effects*; and whenever that nice æquilibrium which the different branches of the constitution are intended to preserve, is lost, by an accession of too much power to either branch, the one will of course swallow up the other. Thus it happened the last century; when the Commons had resolved upon the downfall of Monarchy, they likewise voted the *House of Lords* to be useless and dangerous.

'The colony suffers in no respect by the twofold character of a Council; but if a Privy Council were to be formed promiscuously from the Members of both Houses, this would weaken the weight of the Crown, and add greatly to the scale of the People, which stands in need of no addition. But, in my apprehension, it seems absolutely necessary that the numbers of the Council should be encreased; and for this plain and obvious reason, Because a body of Twenty-four Counsellors, for instance, appointed by the King from the first rank of the People, most distinguished for their wealth, merit, and ability, would be a means of diffusing a considerable influence through every order of persons in the community, which must extend very far and wide, by means of their particular connections; whereas a Council of Twelve, several of whom are always absent, can have little

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weight, nor can their voices be heard amidst the clamour of *prevailing* numbers.

'I think this body, acting legislatively, ought to be made independent, by holding that station during the term of their natural lives, and determinable only on that event, or on their intire departure from the province. But the same person might nevertheless, for proper cause, be displaced from his seat in Council; which regulation would, in a great measure, operate as a *check* to an arbitrary Governor, who would be cautious how he raised a powerful enemy in the Upper House by a rash removal; at the same time that the power of removal would keep the Member within proper bounds. The life-tenure of his legislative capacity would likewise sufficiently secure that *independency* which is so necessary to this station, and so agreeable to the constitution of the Parent-State. I know some folks will raise both scruples and fears; but for my own part, I think without much reason: for if we attend to the workings of human nature, we shall find, that a certain degree of attachment commonly arises to the fountain from whence an independent honour flows. Opposition seldom settles upon the persons who are raised to dignity by favour of the Crown, it having so much the appearance of ingratitude, one of the most detested vices; and it ever acts a *faint* and *languid* part, till a descent or two are past, and the author of the elevation is extinct. From this reasoning it seems tolerably clear to me, that the Legislator being for life, and deriving his consequence from the Crown, will rather incline to *that scale*; and it is not probable that his opposition could in any instance be *rancorous* or *factious*, inasmuch as, though his life-estate is secure, he would not with unnecessarily to excite the resentment of the Crown, or exclude his descendants or connections, perhaps, from succeeding afterwards to such a post of honour and distinction in their native country: in short, this idea seems to admit such a *qualified dependency*, as will attach the person to the side of the Crown in that proportion which the constitution itself allows, and yet so much *real independency*, as will make him superior to acts of meanness, servility, and oppression. Whether these sentiments are well founded, or not, I submit to the impartial judgment of my reader; what I principally mean to infer is, that the happiness of these colonies much depends upon a due *blending* or *mixture* of power and dependence, and in preserving a proper subordination of rank and civil discipline.

'Some few distinctions it might be proper to annex to this situation, as an inducement to men of family and fortune to accept the trust; for, in its present *impotent* state, it is a real burden; and as being overborne by the force of numbers in the Lower House, is rendered obnoxious to the People, and oppressive to the Party.'

The detached passages from this shrewd and dispassionate examination into the internal disputes of the colony of South Carolina, would have appeared to greater advantage, had it been in our power to have enlarged the extracts: those of our Readers, however, who may, from these outlines, be inclined to procure the pamphlet, will have no cause to regret the time spent in perusing it.

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ART.

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ART. XII. *Lyric Poems, devotional and moral.* By Thomas Scott. 8vo. 3 s. 6 d. Buckland. 1773.

WE have frequently commended the poetical and critical productions of this ingenious Writer:—see particularly our accounts of his verſion of the *Table of Cebes*, Review, vol. xi. p. 502; and of his *Tranſlation of Job, with Remarks*, &c. Rev. vol. xlvi. p. 374, &c.

Of the preſent publication, which contains a 'poetical ſyſtem of piety and morals,' we have the following account, in the Author's preface:

'The work opens with natural religion. Thence it proceeds to the miſſion of Jeſus Chriſt, his ſufferings, his exaltation, and the propagation of his doctrine. Next is the call to repentance, the nature and bleſſedneſs of a Chriſtian life, and the entrance into it. Theſe topics are ſucceeded by the various branches of devotion: after which are ranked the moral duties perſonal and ſocial, the happy end of a ſincere Chriſtian, and the coming of Jeſus Chriſt to finiſh his mediatorial kingdom by the general judgment. The whole is cloſed with a deſcription of the illuſtrious times, when, by means of the everlaſting goſpel, *the earth ſhall be full of the knowledge of the Lord as the waters cover the ſea.*

'The novelty of ſuch a plan, in verſe, will, perhaps, be a recommendation of it: if, however, verſe be thought too light and ſuperficial for religious inſtruction, let the royal pſalmiſt ſtand forth and wipe off the reproach.

'That theſe poems might not pall the ear, variety of metre was adopted: and that they might ſatisfy the underſtanding, great care has been employed to deduce the ſentiments from ſcripture, reaſon, or experience. The ſcripture ſentiments are marked with reference letters; and the correſponding texts appear in the bottom margin.'

The following ſhort ſpecimen will reflect no diſgrace on our miſcellany;

PROBITY; *or, Integrity towards Man.*

As the limpid ſtream, which flows
O'er a bed of golden ſand,
All its ſhining treaſure ſhows,
Tempting the beholder's hand;

So the honeſt heart is ſeen,
In the mild expanded eye,
In the open generous mien
Of the man of probity.

In the honeſt heart abide,
Truth with undeluding tongue,
Faith that never warps aſide,
Thoughts which never mean a wrong.

Who, ſuch treaſure to poſſeſs,
Feels not friendſhip's warm deſire?
Who the friendſhip will not bleſs
Glowing with ſo pure a fire?

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In

In that ever trusty breast,
I with confidence repose,
Secret as the house of rest,
All my triumphs, all my woes.

But alas! what happy clime
Is for men of truth renown'd?
Where, in all the walks of Time,
Was the precious blessing found?

False and selfish, ev'ry one
Seeks his brother to deceive;
False the smile, and false the groan,
They are cheated who believe.

God of truth, the lying phrase,
Of dissembling lips, to thee
Hateful is; thou lov'st the ways
Of the man of probity.

We have not selected the foregoing piece, as one of the best, or the worst, in the book. It is taken, we might almost say, at random; and will be found, we apprehend, to be a very honest specimen. The poems are one hundred and four in number; and they all manifest the ardent piety and laudable zeal of the Writer.

With respect to the merit of Mr. Scott's poetry, after the various specimens which we have given of his productions, on this and former occasions, it would be impertinent in criticism to interfere between the Author and his discerning Readers.

ART. XIII. *The Justice and Utility of Penal Laws for the Direction of Conscience, examined*; in Reference to the Dissenters late Application to Parliament: Addressed to a Member of the House of Commons. 8vo. 2s. Dilly. 1774.

A French historian* has recorded a short story of Chilperic King of France, which is very pertinently recited by the Writer of this pamphlet, in the following manner: 'When a certain Jew could not be persuaded to receive the Christian faith, Chilperic ordered him into custody, that since he could not *make him believe* with a willing mind, he might at least *force him to believe against his will.*' Such a fact may serve with the plain and unbiassed mind, instead of an hundred arguments, against every kind of persecution. The palpable absurdity as well as iniquity of the attempt must surely strike every reader. It is, on Dr. Beattie's principle, an appeal to common sense, which, if not perplexed and overawed by prejudice, chicanery, and bigotry, will immediately declare itself in favour of humanity and liberty.

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* *Gregor. Turonensis*, lib. vi. sect. 17.

Our

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Our Readers will suppose that the Author of the work before us is averse to penal laws in matters of conscience. He most certainly is so; except in the case of Papists, some of whose principles have been proved by fact to be destructive of the peace and order of society, and therefore they appear necessarily to require some kind of restraint from the civil magistrate. The book is divided into several sections, in which it is shewn that penal laws for the direction of conscience in matters of religion are inconsistent with the natural and personal rights of men, with the nature of moral obligation, with the common principles of virtuous society, and the mutual rights of its members; that they are contrary to the very end and design of all just government, and to the real interest of every commonwealth; are inconsistent with the design of all punishment whatever, and with the nature and design of the gospel: from all which it is inferred, in the seventh section, that no human laws can ever set aside our obligations to God and our own consciences.

In the introductory address to this treatise we are told, as a reason for its publication, that, among the many modern performances in favour of religious toleration, 'this Writer has seen nothing on a general and equal plan; each author, he says, consults only the advantage and protection of his own particular sect or party, without providing any relief for those who cannot obtain shelter under his own favourite scheme.' If this reflection be just, it is dishonourable to our advocates for religious freedom; if it is unjust, the disgrace retorts on the present Author. His censure may however arise from a mistaken view of the designs and attempts of his fellow-labourers in this cause; and he refers to a particular circumstance in a late application to government, which we shall just mention in the conclusion of this article. How well he pleads in behalf of religious freedom will appear from a few short extracts.

When, in the third section, he endeavours to shew that penal laws are inconsistent with the common principles of virtuous society and the mutual rights of men, among other observations we have the following:

'If there are certain natural and personal rights which I can no more separate from my own existence, than I can annihilate myself, it must be thus also with respect to other men; or else they would not be of the same kind with myself. If I ought not to be denied the free use of reason, nor excluded from the right of private judgment, nor hindered from following the dictates of conscience, because my well-being, the integrity and peace of my mind, are all at stake; why then should others be refused these advantages? Are not these privileges of as much importance to them as to me? Is it not their business to pursue

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their own welfare as well as it can be mine? Can they be happy without the enjoyment of theſe ſacred rights, any more than myſelf? And have they not an equal right with me, to purſue their own happineſs? Is there a ſenator, is there a nobleman, is there a prelate, who would not conſider it as a great hardſhip, to be laid under obligations of violating his own conſcience, of acting contrary to his own judgment, and to what alſo he thought his own intereſt? And muſt not this burthen be as great and as unreaſonable too when it falls on other men? All ranks, in every ſtate, have an equal right to the common privileges of human nature. This is a truth ſo obvious, that no ſober perſon will ever once call it in queſtion. How then can it be reconciled with the principles of ſociety and of mutual juſtice, that numbers ſhould be expoſed to cruel puniſhments, becauſe they will not become diſhoneſt and break through the ſolemn ties of their own reaſon and conſcience? If any one could be found, who ſhould ſeriouſly vindicate ſuch meaſures, and repreſent the continuance of ſuch laws, as juſt and virtuous in any government, I would ſay of him, in the language of a great and wiſe ſenator, "that he is mad, becauſe he juſtifies the deſtruction of laws and of liberty, and eſteems the infamous and deteſtable ſubverſion of theſe bleſſings as a glorious atchievement †." For no man in the proper exerciſe of his reaſon, could ever talk and act in ſuch an unreaſonable manner; nor ought he to be conſidered as a proper ſubject either of law and juſtice, or of civil government, who has no other ideas, but ſuch as would deſtroy all law and juſtice, and ſociety among the human ſpecies.'

In the fourth ſection, ſpeaking of human laws as ſubverſive of juſt government, and the real intereſt of every commonwealth, he thus argues:—'Such meaſures are naturally calculated to diſſolve the ſtrongeſt bonds of ſociety, and to break through all thoſe ſolemn obligations which are ſo eſſential for the preſervation and well-being of every ſtate. For when once men have been forced to diſregard the voice of conſcience, and to do what they believe unjuſt, then the principles of a virtuous conduct are ſet aſide; religion is pierced with a mortal wound; the reins are given to every ſpecies of vice and corruption; the love of the public and the deſire of the common good will be extinguiſhed; nor can it be expected that they ſhould be faithful to others, who are become treacherous to themſelves. And moreover, if the governors of any ſtate will oblige their ſubjects either to become diſhoneſt, or to remain expoſed to heavy pe-

† Tull. de Offic. lib. iii. ſect. 21.

nalties

nalties and be without protection; the ſubjects, in this caſe, will naturally ſuppoſe that integrity and virtue are no recommendation to their ſuperiors, and that they are releaſed from all obligations of a moral kind, if they do but comply with the will of their rulers. I dare not mention the fatal conſequences of ſuch thoughts; they are too obvious. Or if the governors of any ſtate will ſecure the rights of conſcience and the divine liberty of reaſoning and judging only to themſelves and particular friends, while they deny theſe ſacred privileges to the reſt, they do in effect diſſolve the moſt engaging bonds of human nature, and put an end to the common ſociety of mankind; "which being deſtroyed, beneficence, liberality, kindneſs, and juſtice muſt utterly periſh. And ſuch as take away the foundation of theſe virtues, are properly charged with impiety towards the divine nature; becauſe they ſubvert the baſis of that ſociety, which was eſtabliſhed by the Deity himſelf" For theſe reaſons, no wiſe legiſlature will ever invade the rights of conſcience; becauſe when that is done, their office becomes vain; ſuch meaſures of preſervation are the greateſt ruin that can happen to any ſtate. That government, which makes attempts of this kind on the ſubject, may be juſtly compared to a madman, who wiſhes to tear open his own bowels, that he may ſee how he is made within, and examine what it is that keeps the body together, and whether he cannot introduce ſtronger ties for the union and preſervation of every limb, than the Author of Nature has done.'

In the eighth ſection our Author examines, and conſequently condemns, the uſe of penal laws, *in this nation*, enacted merely for the direction of conſcience. He argues in favour of the Nonconformiſts, with moderation, ſtrength, and ſpirit: but when the late bill intended for their relief falls under his review, he is, we think, rather harſh on thoſe gentlemen to whom the management of this bill was more directly committed, or who were otherwiſe concerned in its defence. It is certainly deſirable and reaſonable that the relief propoſed ſhould comprehend the whole body of Diſſenters, and to them all, we doubt not, it was apprehended this relief would extend, on the plan then laid down. If that plan appears to be inſufficient, we heartily wiſh ſome other more acceptable method may be diſcovered; and, if the application is renewed, attended with greater ſucceſs: but we apprehend the Diſſenters ought, from a regard to their own honour and peace, to be cautious how they raiſe objections, or pertinaciouſly excite any oppoſition, from party motives, among themſelves.

MONTHLY

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MONTHLY CATALOGUE,
For MARCH, 1774.

MISCELLANEOUS.

Art. 14. *Rational Self-Love; or, a philosophical and moral Essay on the natural Principles of Happiness and Virtue:* With Reflections on the various Systems of Philosophers, ancient and modern, on this Subject. By L—— N——. 8vo. 2 s. Griffin. 1773.

SELF-LOVE, as our Author has defined it, is 'an *internal* spring of action, which puts all human nature in motion, and, according to the different direction it receives from the free determinations of our will, becomes occasionally the instrument of *good* and *evil*, and of what we truly call *virtue* and *vice*. Of *virtue*, when directed to the attainment of all the *good* which, in such circumstances, may be attained; and of *vice*, when diverted from the prosecution of that greater good, to pursuits of a meaner sort, and *subversive* of that better end. This is the true philosophical idea of *self-love*.' He traces this principle to its origin in that *sensibility*, or capacity of *pain* and *pleasure*, with which human nature is evidently endued; and illustrates the nature and extent of its operation on individuals, on the practice of social virtue, and on all the natural and adventitious relations of life: and he then vindicates this reasoning from the reflections of Shaftesbury and others of the modern *Platonists*.

The Writer's digressions, in displaying the wisdom and goodness of Providence, and manifesting the importance of virtue to both our present and future welfare, with his remarks on the sentiments of modern writers, in respect to the introduction and prevalence of evil, and on the various systems of infidelity that have been adopted either in former or later times,—are pertinent and judicious. This essay may be considered as a kind of *commentary* on those lines of Mr. Pope, which our Author has adopted for his motto, and which are literally the *text* or ground-work of his performance:

> "*Self-love* and *Reason* to one end aspire;
> Pain their aversion, Pleasure their desire:
> But greedy *That* its object would devour;
> *This* taste the honey, and not wound the flower:
> *Pleasure*, or wrong, or rightly understood,
> Our greatest *evil*, or our greatest *good*." *Essay on Man.*

Art. 15. *Introduction to the School of Shakespeare*; held on Wednesday Evenings, in the Apollo, at the Devil Tavern, Temple-bar. To which is added, a Retort Courteous on the Critics, as delivered at the second and third Lectures. 8vo. 1 s. Sold by all the Booksellers, &c.

We cannot better explain the design of Dr. Kenrick's Lectures, or of this introduction to them, than by inserting part of his advertisement:

'Dr. Kenrick having advisedly deferred the printing of his edition of Shakespeare till that of Mr. Steevens' appeared, the expediency of carrying his work into immediate execution is so much abated, by the labours of that Commentator, and the contributions of his correspondents,

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respondents, that its intended publication is, for the present, laid aside. The appearance, however, of a mutilated *play-house* copy, under the auspices of the MANAGERS, from whose affected veneration for Shakespeare better things might have been expected, has not only alarmed the poet's admirers in general, but suggested that some pertinent observations on his writings might be now opportunely communicated to the Public in a more entertaining method. Dr. K. desirous of returning, by the earliest means, the obligations he lies under to his subscribers, has therefore adopted the suggested expedient of delivering some part of his comment, with the correspondent parts of the text, in public Lectures.

'He has entered, indeed, the more readily into this design, as there are a number of passages in dramatic writers, particularly in Shakespeare, which cannot be successfully elucidated without the aid of declamation. As to the title, which he has (too quaintly perhaps) presumed to give this attempt; the Public may remember they were promised, many years ago, the speedy publication of a work, to be entitled A SCHOOL OF SHAKESPEARE; but, as that performance has not yet appeared, and will now probably never make its appearance, the Lecturer thinks no farther apology necessary, for assuming a title so well adapted to his design.'

The *Introduction* is written in the general manner of the Author; spirited and ingenious. The *Retort courteous on the Critics*, may be very properly peppered and salted for those who feed only on newspapers; but we are very sure it will not suit the taste of those to whom Dr. Kenrick would wish principally to recommend himself, either at his lectures, or by his writings.

Art. 16. *The French Tutor; or, the Theory and Practice of the French Language.* By Means of which, and without any, or very little Help, those that desire to read, write, and speak French correctly, may, in a short Time, perfect themselves in the Knowledge thereof. Inriched with a Variety of curious and useful Tables, to assist the Memory, and expedite the Learner's Progress, viz. I. A Table shewing the French Pronunciation, by an Assemblage of Letters, denoting similar Sounds in English. II. A Table exhibiting at one View the different Articles, and their Use. III. A Table of the Genders of Substantives and Adjectives. IV. A Table of the Formation of the Plurals of Sustantives and Adjectives. V. Tables for finding, in a Moment, all the Moods, Tenses, Persons, Participles and Gerunds of all regular Verbs. VI. A Table to know and find all the irregular Verbs. And more plain and easy Rules than any French Grammar hitherto published. To which is added, familiar Phrases and Dialogues reduced to the English Pronunciation, for the Ease and Practice of the Learner. By V. J. Peyton, Author of the Elements of the English Language. 12mo. 4s. Johnson, &c. 1773.

Mr. Peyton's method of teaching the French pronunciation by the combination of letters expressing similar sounds in English, may be of considerable use to the ear of the learner, but it makes the language appear very awkward to the eye: it looks like Cherokee, or Kamtchatkan.

Art.

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Art. 17. *A New Chronological Table* of remarkable Events, Discoveries, and Inventions; also, the Æra, the Country, and Writings of learned Men: the Whole comprehending, in one View, the Analysis or Outlines of general History, from the Creation to the present Time. Folio. 1 s. Knox. 1774.

This Table being printed on a broad side, is fit for framing, in order to hang up in studies and schools. It is also sold bound up with the last edition of Guthrie's Geographical Grammar.

Art. 18. *Maxims for playing the Game of Whist*; with all necessary Calculations, and Laws of the Game. 12mo. 2 s. Payne. 1773.

Very useful for learners of the game, with the help of a good memory; without which no one should attempt to play at whist.

Art. 19. *The Art of Joking*; *or, an Essay on Witticism*; in the Manner of Mr. Pope's Essay on Criticism: With proper Examples to the risible Rules. To which *is* added, the Laws of Laughing, &c. 12mo. 1 s. Devruelle.

In closely following the Essay on Criticism, this 'Comus's 'squire frequently falls into gross improprieties, for want of daring to venture a step without his guide. Thus where Pope says,

"Whoever thinks a faultless piece to see—"

the 'squire of Comus fails not to tell us that

'Whoever thinks a faultless *jest* to hear,
Thinks what ne'er was, nor is, nor shall appear.'

Which is absurd enough, and full in the teeth of his own remark, but two or three pages before, on a jest of King John's, which he praises for its good sense, politeness, humanity, and delicacy; which all combine to make it EXCELLENT.—If all these good properties are really to be found in the royal *bon mot*, wherein does its imperfection consist?

Subjoined to the parody on Mr. Pope's excellent poem, are the *Laws of Laughing*; together with some very sober verses on Joking: to all which (we include the whole performance) one of the Author's own lines may be justly applied:

'The jester is the greatest jest of all.'

Art. 20. *Opinions concerning the University of Oxford, and Subscription to the Thirty-nine Articles.* By a Clergyman. 4to. 1 s. Evans. 1774.

As this clergman writes with a kind of plausibility, and has somewhat agreeable in his style and manner, there may be danger lest his readers should be misled. Those who enter into the subject will perceive that his reasoning is vague and insufficient; he sometimes has recourse to raillery; but though he appears very confident in the strength of his argument, he cannot surely imagine that in point of truth, whatever may be the case as to interest, he is on the right side of the question. He does not, as might be expected in a Christian divine, take any great notice of the scriptures,—the rules of the Church of England, *as by law established*, seem to be with him an higher authority. A love for the Oxford university he apprehends to be a very momentous principle: it may be questioned whether the laws and statutes of that university are not, in his view at least, equally

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rational and important with those of the New Testament. When this polite Oxford gentleman speaks of the *modest request*, as he terms it, of the *Association*, he adds, that 'their scheme is nothing less than a direct attempt to introduce Popery; only they disguise Lord Peter in Jack's coat, thinking by this manœuvre to gain him the favour of the rabble.' The Dissenters from our established church have likewise the honour of a few strictures from this Author's pen: 'for my own part, says he, I must confess that something of turbulence always goes to the making up my idea of a Dissenter.' Our sagacious clergyman forgets that the church of Rome in somewhat of the same manner *make up* their idea of a Protestant reformer.

Though this pamphlet is of no great weight in point of argument, and may, on some accounts, deserve the *retort courteous* of ridicule, it is not wholly destitute of ingenuity.

Art. 21. *The Polite Preceptor; or, improving Moralist:* Consisting of a choice Collection of Relations, Visions, Allegories, and moral Essays, selected from the most eminent English Authors. Compiled at the Request of a noble Lady, and designed for the Use of Schools. 12mo. 3 s. Snagg. 1774.

Collections of this kind are become very common, and may have their uses. The papers here chosen appear, on the whole, very well fitted for the entertainment and improvement of youth. They consist of prose and poetry, and are selected from the Spectator, Guardian, Female Spectator, World, Prater, Oeconomy of Human Life, Cunningham's and Thomson's Works, and several of the magazines.

Art. 22. *A Letter from a Father to his Daughter*, at a Boarding-School. 12mo. 2 s. Robinson. 1774.

It is so easy a matter for old people to give advice to young ones, that we do not wonder to see books of this kind continually multiplying; and if each succeeding treatise were an improvement upon those which preceded it, the public would have no reason to complain of the increase. This, however, is not, in all respects, the case, with regard to the Letter before us. Lord Hallifax, Cambray, the Marquis de la Chetardie, the Marchioness de Lambert, Osborn, Wettenhall Wilks, Mrs. Chapone, and others *, have treated this subject in a manner superior to that of the present writer; particularly with respect to the article of *style*. There are many good, and pious, and prudential maxims and precepts in this little volume, but the Author's language is not sufficiently engaging to recommend his counsels to young readers, and *seduce* them to become his willing disciples. Nor is his style merely defective because it is uninviting; his dic-

* We do not rank in this list Dr. Fordyce's Sermons to Young Women, because his plan is so different from that of the other writers; but, in respect to utility, if we are not mistaken, his performance includes every thing that is material in all the others, unless we except Mrs. Chapone's Letters: our recommendation of which may be seen in the Review for July last, p. 70.—We have not taken the liberty of introducing the famous Con. Phillips into the above mentioned good company; but there are very pretty things in her Letter to Lord Chesterfield, on Female Education.

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tion is, in some places, much debased, partly through the prevalence of northern idioms, and partly through the want of power, or taste, to elevate his expression, suitably to the dignity of his subject. Thus, p. 7. 'A habit of confinement is the best *mean* of curing young people of that rambling, gadding disposition which is so natural to them.' P. 18, 'Reading, no doubt, is a good *mean* of acquiring knowledge; but living examples, &c.' P. 32. 'A virtuous pride, or a due respect for ourselves, is often a happy *mean* of preserving us from doing any thing that is unworthy.'——P. 43. 'Communication with the Deity has been strangely perplexed by some, and misrepresented, or totally denied by others. Though, from all the evidence of which it is capable, the *thing* appears to be abundantly clear, yet, &c.' P. 62. 'They complain, with a very bad grace, if the want of truth, public virtue, and good order among us, who discover, by their own practice, an habitual contempt of the most effectual means of promoting *these*.' This last is a provincial mode of expression from which only the most elegant of the Scotch writers are free: an Englishman would have said, "these virtues," or "these good ends," &c. He would never have suffered the plural *these*, to terminate the period.

But it would be injustice to this Writer were we to take notice only of his defects in point of language. If we attend rather to his sentiments, his work will appear to greater advantage. The following passage will give our Readers a favourable opinion of his understanding:

'It is good, in all cases, to think soberly, but especially in religious matters; because our zeal here is apt to be intemperate. Your sex very often err in this point; and therefore ought never to indulge a zealous concern for institutions merely human; lest they should come, at length, to substitute them in the place of religion itself, and make them of equal importance with it. Hence the rigid attachment of many to forms and usages, and other ordinances of man; not aware that blind zeal begets keenness, hatred, and an uncharitable disposition; which, in a bigotted mind, may encrease into fierceness and cruelty. But how opposite are all these to that mildness and forbearance which ought invariably to possess a female breast!

'In order to encourage a moderate temper, consider that there is no such thing as a perfect church in this world; that, while men are men, an uniformity in opinion is impossible; that there are valuable persons, persons of great understanding and integrity, of every Christian denomination; and that, as to the matter in hand, you yourself may be wrong; for one time or other all of us are wrong in some things. Besides, is it not repugnant to common sense, as well as to good manners, to judge harshly of others, and reprobate whole societies, nay whole states and kingdoms, on account of some trifling differences merely about the adjuncts, as they are called, of religion; seeing, in these, they have as good a title to differ from you, as you have to differ from them; and perhaps an equal chance of being in the right? And pray what is it that makes some people of one persuasion, and some of another? Mere accident, just their having been born and bred in the communion of this or the other church; for very few are of any persuasion from deliberate choice only. For my own

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own part. I think myself very safe where I am; though I could wish to see a reformation in some things; and what church does not stand in need of it? When we indulge ourselves in hot and uncharitable disputes, about doubtful and unessential points, we are no better than children fighting in great wrath for toys and trifles.'

In the prefatory advertisement to this Letter we are assured, that it is really what the title-page declares it to be; that it was written about seven or eight years ago, in separate letters from the Author to one of his daughters at a boarding-school; and that her mother desiring 'to have *those* methodized, and properly arranged for the use of the rest of their children, they were accordingly thrown into their present form. Since that, we are farther informed, several of the Author's friends, particularly some of his female acquaintance, having seen the performance, induced the Author to send it to the press, in the very laudable persuasion that the publication would produce the same good effects upon other readers, as they had, themselves, experienced on perusing the manuscript.

Art. 23. *The Way to the Temple of True Honour and Fame*, by the Paths of Heroic Virtue, exemplified in the Lives of the most eminent Persons, of both Sexes; on the Plan laid down by Sir William Temple, in his Essay of Heroic Virtue. By W. Cooke, A. B. Fellow of New College Oxford, and Chaplain to the Marquis of Tweedale. 12mo. 4 vols. 12s. bound. Devises printed; and sold by Davis in London. 1773.

The lives of the ancient gods, heroes, and legislators, are here given, in chronological succession, from Jupiter, Hercules, Nimrod, &c. down to Marcus Antoninus, and Queen Zenobia. The real history of these illustrious personages is stripped, as much as possible, of the fabulous circumstances in which they have been enveloped and disguised by the poets and priests of antiquity, and their characters and conduct are held up, for our emulation and imitation.

'The knowledge of past transactions,' says the Compiler, 'is not a mere amusement, but a necessary and instructive study.—In general, the real sentiments and designs of those we live among, and converse with, are industriously concealed; but in the accounts of former ages, the facts themselves disclose to us the real views and genuine dispositions of the actors: and the same causes will commonly produce the like effects. By weighing well these truths, a sure resource may be obtained in every dangerous conjuncture; and the road which leads to success and happiness discovered.'

In order to please the generality of readers, the Compiler professes that he has made it his business to mingle profit with delight, and that he has given the least common and most entertaining lives that could be selected from history. 'Should these,' says he, 'meet with a favourable reception from the public, they will pave the way to others, which though of later date, are yet less known. And when the plan on which we profess to proceed is once completed, we should hope, that truth and virtue, disengaged from fourness and austerity, which are not their natural attendants, may once more gain possession of the breasts of the humane and lovely; and shame the vicious taste for lying and corruptive memoirs in general.'

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Art. 24. *Letters*, by John Hughes, Esq; and several other eminent Persons deceased. Published from the Original; by John Duncombe, M. A. one of the six Preachers in Christ Church, Canterbury. Vol. iii. 3s. sewed. Johnson.

We have already * given so ample an account of the two former volumes of this collection of Letters, that a very short article will suffice for the present publication.

The Editor has prefixed to this volume an account of the life and writings of Mr. Hughes. To these memoirs is subjoined *the Theatre*, No. 15. By Sir Richard Steele; in which paper Sir Richard took occasion to write a very warm encomium on his deceased friend, the author of *the Siege of Damascus*; who died the night before the publication of the paper, and but a few hours after that celebrated play was acted, for the first time.

The letters here printed are thirty-one in number; and were written by Mr. Hughes, Mr. Say †, Dr. Bentley, Mr. W. Duncombe, Mr. Needler, Sir Richard Steele, Earl Cowper, Archbishop Herring, Mr. Welsted, Mr. Straight, (a very witty divine) Bishop Benson, Mr. Samuel Richardson, Lord Corke, Mr. Dyer, and Mr. Hirst ‡; whose last letter is dated from the Cape of Good Hope, and contains (we believe) the last account that ever came to Europe, of the unfortunate AURORA, on board of which the ingenious writer perished. To the Letters are added several small pieces by Mr. Hughes, which were omitted in the collection of his works; and a farther account of Mrs. *Bendysh*, grand daughter to Oliver Cromwell. Of this extraordinary woman, many entertaining particulars are here given, beside those which were contained in the appendix to the second volume of this collection, and copied into our Review for January 1773, p. 29.

Art. 25. *An Appeal to the Public, from the Judgment of a certain Manager, with original Letters:* and the Drama of one Act, which was refused Representation. 8vo. 1s. Bew. 1774.

A Mr. T. R. as we learn from this publication, having written a farce of one act, entitled 'The Politician Reformed,' offered it to Mr. Garrick; who civilly expressed his apprehension that it would not succeed in the representation, as the subject had been already most successfully treated by the author of the *Upholsterer*. This refusal irritated the disappointed Author; between whom and the manager two or three letters passed, on this important occasion. These letters are here printed; with some additions, which only serve to evince the arrogance, peevishness, and weakness of the appellant; who thus takes his revenge on Mr. Garrick.—*It remains now to be seen what he will do with the* Public.'

Art. 26. *The Canterbury Patriot:* Or the late Mayor's new Mode of defending Liberty, Property, and the Privilege of the Press: In a Narrative of a Law Suit commenced against Mr. William Francis, for the Recovery of Money obtained at Gaming. By Thomas Roch. 8vo. 1s. Richardson and Urquhart.

Compassion for a man who has had the vexation of a *law suit*, and who appears, from his own account, to have been otherwise unjustly

* See Review for January 1773.

† See Rev. above referred to, p. 27.

‡ Ibid. p. 36.

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harassed and oppressed, prevents us from treating this publication, merely as a *Canterbury Tale*; for we do not see how the Author can expect that the Public in general should enter into the merits of such a piece of private history. We suppose Mr. Roch has been ill treated; but we know not what Mr. F. and his friends, on the other side, may have to offer. This Pamphlet, however, though not generally interesting to the Public, will have a very good effect, should it deter any, or even but one person, from the pernicious and absurd practice of *gaming*, which is now become so prevalent among us.

Art. 27. *The improved French Grammar*, in which, I. the Pronunciation is treated in a clear and concise Manner, the Difficulties which usually strike Terror into the French Scholar, from the Prolixity and Ambiguity of former Methods, are removed, and the easy and expeditious Attainment of this essential Article is insured. II. The Principles are laid down in a plain and intelligible Method, free from that infinite Number of useless Observations, and Exceptions with which other French Grammars abound, and by which the Learner's Progress is impeded. To the whole are added familiar Phrases, Stories, Dialogues, and Letters; with Exercises for the Pronunciation, and on the Parts of Speech. On a new Plan. By John Caffelle, Teacher of the French in London. 1s. Harris. 1773.

For a short book this title-page is very long, and, what is more extraordinary, it is very true.

Art. 28. *A Description of England and Wales.* Containing a particular Account of each County, with its Antiquities, Curiosities, Situation, Extent, Climate, Rivers, Lakes, Mineral Waters, Soils, Plants and Minerals, Agriculture, Civil and Ecclesiastical Divisions, Cities, Towns, Seats, Manufactures, Trade, Sieges, Battles; and the Lives of the illustrious men each County has produced. Embellished with 240 Copper-plates, of Palaces, Castles, Cathedrals; the Ruins of Roman and Saxon Buildings; and of Abbeys, Monasteries, and other Religious Houses. Beside a Variety of Cuts of Urns, Inscriptions, and other Antiquities. 12mo. 10 vols. 1l. 10s. sewed. Newberry and Carnan.

As the Authors, who professedly treat of the antiquities and natural history of particular counties, have commonly swelled their works to such an enormous size and price, as to place them quite out of the reach of all, but opulent, readers; a judicious compendium of whatever tends to give a clear view of the ancient and present state of our own country, must doubtless be an acceptable present to every man who wishes not to be totally ignorant of the remarkable persons and things, which even his own neighbourhood may, probably, have contributed to produce. The Work before us promises to do this; and it appears to be executed with a greater degree of accuracy and precision, than is usually to be met with in compilations of this nature. The copper-plates in general, are also, to say the least of them, as good as they could be expected to be, in a work so contracted in respect to size, and so limited in point of expence to the purchaser.

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Art. 29. *The Circuit of Human Life*; a Vision. In which are *allegorically* described the Virtues and Vices. Taken from the Tablature of Cebes, a Disciple of Socrates. For the Instruction of Youth. 12mo. 1 s. T. Carnan. 1774.

The Tablature of Cebes has been long and justly esteemed as one of the most beautiful and valuable remains of antiquity *.—This imitation of it is by no means destitute of merit, though not free from defects. The form in which this Writer has chosen to recommend wisdom and virtue, is generally acceptable and pleasing, especially to young minds. But human life is so diversified; its windings are so numerous, its opinions, prejudices, propensities and passions so multifarious; that it must be very difficult to prevent confusion, or form an allegory with any considerable degree of regularity and perspicuity. The little publication now before us, is, however, certainly adapted to entertain and improve the youthful heart. Happy that youth who is so influenced and guarded as to direct his early steps in the path that leads to true happiness, and to persevere in it!

LAW.

Art. 30. *Abstract of an Act for Amendment of the Highways*, 13th of George III. chap. lxxviii. With the Schedule of Forms, Table of daily Duty, Composition, and Penalty from 500 l. *per Ann.* to 50 l. Form of Surveyor's Account, and a Summary of respective Duties and other Matters. By a Surry Justice. Folio. 1 s. 6 d. Payne. 1773.

The utility of this Abstract will sufficiently appear from what we have said of a similar publication. See our account of Mr. Scott's *Digest*, Review for December last, p. 498.

Art. 31. *The Modern Parish Officer*; or the Parish Officer's Complete Duty. Brought down to the present Period. Containing all the Statute Laws now in Force, together with the adjudged Cases relating to every Kind of Parish Business, placed in alphabetical Order. A Work essentially necessary for Constables, Churchwardens, Overseers of the Poor, Surveyors of the Highways, Justices of the Peace, Attornies, Headboroughs, Tithingmen, Sidesmen, Vestrymen, Scavengers, &c. who would wish to execute their respective Offices with Safety and Satisfaction. It is also a necessary Companion for every Inhabitant of a Parish, who may not be a Parish Officer; as it will enable him to judge whether the Parish Duties are properly executed by others, and to defend himself against the Ignorance of those who are unacquainted with their Duty, as well as the arbitrary Measures of those who too frequently want to exercise an Authority which they are not warranted to do by Law. By a Gentleman of Lincoln's Inn. 12mo. 3 s. 6d. Kearsley, &c. 1774.

Had this Gentleman of Lincoln's inn, or elsewhere, found it prudent to avow this publication by fixing his name to it, he would in all probability, out of respect to himself, have given it a title less ver-

* See a particular analysis of this fine piece of ancient allegory, in the 11th volume of our Review, p. 502, &c.

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boſe, and more modeſtly expreſſed: he would in plain terms have declared the purpoſe of it, and truſted to the merit of the execution, for its recommendation. When our expectations are raiſed too high, they are ſeldom anſwered; and even when a writer honeſtly fulfils his ample promiſes, Fame owes him no reward, he is a foreſtaller of applauſe, and may be ſatisfied if he is allowed to have anticipated no more than was due to him.

The Compiler of this book aſſures the Public, that he has given us "the pariſh officer's *complete* duty, brought down to the preſent 'period;' and this period is pointed out at the bottom of the title page to be the year 1774: yet if juſtices of the peace wiſh to know their duty in an important article, that of regulating the aſſize and making of bread, they muſt conſult a ſtatute, 13 Geo. 3. c. 62, which is not mentioned in the work! If juſtices of the peace and pariſh officers examine it for the licenſing lying-in hoſpitals, and for their duty reſpecting baſtards born therein, they will be wholly diſappointed; not the leaſt notice being taken of the act 13 Geo. 3. c. 82, the law now in force as to theſe caſes! That theſe ſtatutes were not too recent for this crude publication, may be inferred from the ample notice taken of the laſt highway act, 13 Geo. 3. c. 78, which is ſubſequent to the bread act. This highway act is indeed almoſt given *verbatim*, for which perhaps two private reaſons might be urged, if they were proper for the Compiler to produce: but inſtead of the laſt turnpike act, we are preſented with a full detail of the 7 Geo. 3. c. 40. which is now repealed, and ſuperſeded by the 13 Geo. 3. c. 84. This laſt ſtatute furniſhes matter for a ſhort appendix, but this appendix affords no ſufficient reaſon or apology for overlooking the act 7 Geo. 3. c. 39, under the title *Poor*, nor for the premature haſte in hurrying out ſo imperfect a publication diſguiſed under ſuch oſtentatious profeſſions.

Art. 32. *A Diſcuſſion of Lord Camden's Opinion and Decree in* Allen and the Duke of Newcaſtle. 4to. 2s. Wilkie. 1774.

This Publication relates to a caſe of executorſhip; and if it is of any uſe beyond a juſtification of the parties affected by it, that uſe will be ſeen in diſplaying the tricks of an artful attorney, in tranſactions where he was joint executor, and contrived to be ſole manager. It is profeſſedly publiſhed "to ſhew the motives which induced the Duke of Newcaſtle to appeal from Lord Camden's decree." The *review* of this decree belongs properly to the ſuperior court to which his Grace appeals.

Art. 33. *The Legal Degrees of Marriage ſtated and conſidered*; in a Series of Letters to a Friend. By John Alleyne, Eſq; Barriſter at Law. 8vo. 1s. Harris, &c. 1774.

Mr. Alleyne, the writer of theſe Letters, renews the theme formerly diſcuſſed by Mr. Fry *, who juſtified all the marriages of kindred, excepting thoſe in the immediately aſcending and deſcending line, and between full brothers and ſiſters. He is therefore a very ſanguine advocate for ſome diſtreſſed client who pines for the ſiſter of his deceaſed wife; and in this cauſe warmly undertakes to refute thoſe religious prejudices, which, as he expreſſes it, "cannot ſtand

* See Review, vol. xv. p. 174.

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the *fire* of argument." This fire is indeed kept up with more impetuosity than steady courage; though some of the shot are well aimed, and seem to take effect.

So far as we are to be guided by the Mosaical law, the distinction made by Mr. Fry, and insisted on by the present Writer, between *uncovering the nakedness*, and *spreading a skirt over a woman, and covering the nakedness*, appears quite just, however indelicate, as Mr. Alleyne well remarks, the expressions are: indeed, we should owe an apology to the fair sex, for referring to them in this gross manner, did the advocates on both sides confine their reasoning on this delicate subject, to the actual and intrinsic merits of the case, without calling in the law and practice of a people, few of whose institutions are consistent with, or worthy of regard, under the present improvements of human knowledge. As an evidence of our own respect for decency, we shall suppress some additional hints that might be urged to support this distinction; and content ourselves with observing, after the writers on this subject, that by the help of it, many of the Levitical prohibitions vanish: and that the regular practice of the Jews contradicts the popular construction of them. This consideration leads Mr. Alleyne to make some pertinent observations on the canon law; and with respect to marrying with a sister of a former wife (to justify which is the principal object of these letters) to lay great stress on the act 1 Mary, sess. 2. c. 1, that pronounced the validity of the marriage between Henry VIII. and Catharine of Arragon, the widow of his brother Arthur. But without impeaching the avowed principles on which that act was framed, the authority of it would certainly have been stronger, had its declared object been more extensive, and had it not been calculated solely to sanctify the power under which it passed; a power which there were manifold reasons to wish had never been restored. It is clear it never would have passed, had Elizabeth immediately succeeded Edward VI. Still must it be allowed, as our Author remarks, that "it is a solemn, public, notorious, legislative declaration, of the purity of a marriage solemnized between a man and his own brother's widow." It should seem therefore, according to plain reason, that this legislative declaration would extend to, and support, all marriages in like circumstances. Mr. Alleyne, however, advises an application to parliament, to have the degrees of marriage ascertained by an express law; a measure which would, in every respect, be more agreeable to British protestants, than the authority by which such cases are now decided.

NAVIGATION.

Art. 34. *The Seaman's useful Friend and pleasant Companion.* 8vo. Price *only* 1 s. 6 d. Printed at Chichester, and sold in London by Richardson, &c. 1774.

The Author has anticipated any recommendation which we might be disposed to give him, by being very *free* and *full* in the praise of his own performance. But this self-commendation we attribute to other motives than those of vanity and ostentation. We have already had occasion to remark a peculiarity in his manner of writing, and we then suggested what appeared to us a just account of it. See *Rev.* for Jan. 1773, p. 72. We wish, however, for his own sake, that our Author may not be too liberal in communicating "the

knowledge with which the Almighty has bleſſed him." In this ſmall treatiſe we have, "*beſides other ſerviceable things*," tables of the ſun's declination for four years, from 1773 to 1776 inclusive; a method of finding the declination till the year 1800; rules for working an obſervation either of the ſun or ſtars, "more *plain* and *eaſy* than have yet been given;" a liſt of ſome of the "biggeſt" ſtars, with their right aſcenſion and declination; directions to the ſeaman for finding and knowing any ſtar, for correcting the dead reckoning by an obſervation, for diſcovering the variation by a common wooden diſh compaſs, for touching the compaſs and for making the *Land's-End* or the *Lizard* with ſafety. The whole is written in a very plain manner, and may be of uſe to thoſe navigators that have not acceſs to more complete and more coſtly publications.

MATHEMATICS.

Art. 35. *Science Improved; or, the true Theory of the Univerſe.* Comprehending a rational Syſtem of the moſt uſeful as well as entertaining Parts of *natural* and *experimental* Philoſophy, embelliſhed with Copper-plates on a new-invented moveable Conſtruction, &c. By Thomas Harrington. 4to. 7 s. 6 d. ſewed. Printed for the Author, and ſold by Crowder, &c.

A compilation, in which the leading principles of the celeſtial philoſophy are familiarly explained and applied to the purpoſes of religion and virtue. There is a freedom and eaſe in our Author's manner of writing, which will render this performance agreeable to thoſe juvenile readers, for whoſe information and uſe it is principally intended: and his intention, in this abſtract of philoſophical ſcience, is truly laudable; but we are ſorry to obſerve, that he has paid little regard to order in the diſtribution of his materials, and that ſome of his deſcriptions are obſcure and imperfect.

In a work of this kind, deſigned for the inſtruction and amuſement of youth, it is of great moment to give a clear and accurate account of every ſubject that occurs. As an inſtance of the Writer's obſcurity, we refer to his examination of the paragraph in which he deſcribes the places of the planets, toward the cloſe of ſection 16: "what we have now been ſpeaking of is called the *geocentrick places of the planets*, that is ſeen from, or having the earth for its center. The *heliocentrick places* of the planets, means, was it poſſible for an eye to be placed in the ſun, it would ſee our earth as a planet, and give the places of all the planets as they would appear from this ſituation of the obſerver."——This is a ſpecies of definition, conſtructed by no rules of *logic* or of *grammar*.

Our Author has ſtated the number of miles in a degree of latitude, every where, at 60, without taking any notice of the true meaſurement of meridional degrees. He has likewiſe ſet down the diſtances of the planets from the ſun, together with their diameters and magnitudes, according to former eſtimates, without any of the alterations and amendments determined by the late tranſits.

His account of eclipſes is very unſatisfactory and imperfect: and, as the annexed figure for explaining them by no means anſwers the purpoſe of a real orrery, and tends to miſlead a reader unacquainted with this ſubject, he ſhould have been particularly cautious to prevent miſtakes, and to remove a difficulty that muſt ariſe in the very

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youngeſt mind, with reſpect to the period of their return. Every youth, who attends merely to Mr. Harrington's plate and deſcription, muſt conclude, that eclipſes, both of the ſun and moon, will neceſſarily happen in every month.

We ſubmit theſe remarks to our Author's conſideration; more eſpecially as this volume is ſoon to be ſucceeded by another, in purſuance of the ſame plan.

Art. 36. *A Treatiſe on the Longitude, &c.* By R. Waddington. 4to. 2 s. 6 d. Nourſe. 1773.

This treatiſe may be conſidered as a kind of *ſecond ſupplement* to the Author's *Practical Method for finding the Longitude and Latitude of a Ship at Sea*, publiſhed in 1763. (See Rev. for October in the ſame year, p. 308.) The *firſt ſupplement* was publiſhed in 1764: ſee Rev. Jan. 1764, p. 78. This new treatiſe contains inſtructions and tables for the uſe of the ſextant and octant in celeſtial obſervations; and particularly in thoſe that immediately relate to the *longitude*. Mr. W. is well acquainted, both from theory and experience, with this ſubject; and the preſent pamphlet is a valuable addition to what he has already offered to the public. Toward the concluſion he has given an abſtract of the dimenſions of the ſolar ſyſtem, deduced from the obſervations of the laſt tranſit, together with ſome general definitions.

HERALDRY.

Art. 37. *The complete Engliſh Peerage; or, a genealogical and hiſtorical Account of the Peers and Peereſſes of this Realm.* By the Rev. Frederic Barlow, M. A. 8vo. 2 Vols. 12 s. 6 d. Boards. Eva s. 1773.

Though we are already furniſhed with various hiſtories of the Engliſh peerage, yet the many changes that have lately happened from new creations, and the extinction of old titles, furniſh a plauſible excuſe for a freſh publication of this nature.

Former writers in this walk, inſtead of being *faithful hiſtorians*, have too often (as Mr. B. obſerves) deviated into *mere panegyriſts*. The Authors of the work before us boaſt of their *own* unbiaſſed integrity in the following terms:—'We ſhall not be afraid to pull aſide the ermine, to ſhew the corruption [which] lies hidden behind; and *our reverence for truth will embolden us to diſcloſe the weakneſs of the head, even when encircled by the diadem.*'

This is, indeed, a *bold* declaration: but we find it made good, in a variety of inſtances, in the courſe of the work; in which the characters of many of the preſent nobility, whether favourable or otherwiſe, are drawn with great freedom, and an air of impartiality.

The *arms* are neatly and accurately engraved, and [which is *peculiar* to the preſent work] the *mottos* are all tranſlated and explained. Good engravings are alſo given of his Majeſty, and of all the different orders of peers, in their parliamentary robes.

On the whole, this account of the Engliſh peerage ſeems to deſerve the public approbation, equally with other abridgments of the like nature; and the more ſo, as the ſtate of the ſeveral noble families is brought down to the time of its publication.

POETICAL

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POETICAL.

Art. 38. *Nuptial Elegies.* 4to. 2s. Kearsley. 1774.

These elegies bear strong marks of the domestic virtues; and, if there were any credit due to poetry, we should venture to pronounce their Author a good husband, and a good father. They are four in number. The first has the startling title of *Fruition*, but is by no means immodest; the second, which is by far the best, is entitled *the Disappointment of Passion:* from this are selected the following stanzas:

Ye golden joys that fir'd my raptur'd breast,
When Sylvia's eyes the mutual pleasure caught;
When to her lov'd and loving bosom prest,
We mingled every soul-dissolving thought:

Where are ye fled?—Ah! never to return,
Though my true heart its pristine passion warms;
Though in my veins the same fierce ardours burn,
Nor lessen'd are my Sylvia's powerful charms:

Still in her eyes the pointed lightnings play,
Still on her cheeks the living roses blow;
In sprightly youth's unfaded prime still gay,
And still unmatch'd her bosom's unsoil'd snow;

But cold, alas! to love's engaging arts,
Each glowing spark extinguish'd in her breast,
No more our meeting mutual fires imparts,
Our days are lifeless, and our nights unblest.

Less curs'd the swain whom Hatred's baleful power
Has drove injurious from Affection's seat;
Insulted Love will suffer but his hour,
And, aided by Revenge, at last retreat:

Far happier he, who droops beneath the frown
Of scornful Beauty's well-affected pride,
Hope may befriend, and Time his wishes crown,
To me revenge and hope are both denied:

For love, like youth, its tender moments past,
No force, no art, no accidents restore;
Age and indifference will *for ever* last,
While vainly we their frigid powers deplore.

The two last elegies are entitled *the Triumph of Reason* and *the Winter of Love*, and contain many good stanzas.

Art. 39. *Fables by Mr. John Gay*, with an Italian Translation by Gian Francesco Giorgetti. 8vo. 6s. Davies. 1773.

Signor Giorgetti, an ingenious Venetian, has translated these celebrated fables into Italian verse; and he has executed the work with spirit, perspicuity, and elegance. A precision equal to that of the original, could hardly have been hoped for, had his language allowed it; and, perhaps, his greatest fault is too diffuse a style. Forty-two of the fables are here given with the original on the opposite page; and we know not a more useful book for the Italian *scholar*.

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Art. 40. *Julia*, a poetical Romance. By the Editor of the Eſſay on the Character, Manners, and Genius of Women. 8vo. 4 s. ſewed. Robinſon. 1773.

A verſification of Rouſſeau's celebrated *Nouvelle Heloiſe*.

LETTER IV.

EMILIUS to JULIA.

" The poſt!" with what impatience did I ſtand!
How I rejoic'd to ſee the well known hand!
" My Julia's hand!" the ſeal I trembling b ke,
While from mine eyes a thouſand feelings ſpoke:
The lovely ſymbols to my lips I preſt—
Fancy was fired—thy name can make me bleſt!
The precious lines I greedily ran o'er,
Or rather ſeem'd each letter to devour.

To many readers ſuch poetry as this may be very delightful; and it would be cruel to deprive them of their pleaſure by criticiſm.

Art. 41. *The Juvenaliad*; a Satire. 4to. 1 s. Bell.

An honeſt but, we fear, ineffectual attempt to expoſe general vices imputed to feigned names. The verſification is, in general, tolerable, but ſpoiled by many bad lines.

Art. 42. *The Gracious Warning*; *or, a Monody on the Death of the late pious and learned Joſeph Nicoll Scott*, M. D. With his very remarkable Dream concerning it: To which are added, ſome Lines on the late Rev. Mr. Edward Hitchin, B. D. By G. Wright. 4to. 6 d. Otridge, &c. 1774.

Dr. Scott was an ingenious and learned man; and would not have been vain of ſuch encomiums as are beſtowed upon him in theſe verſes.

Art. 43. *An Elegiac Epiſtle from Lucy Cooper in the Shades, to Sally Harris*, the raviſhed Pomona. 4to. 1 s. Williams. 1774.

Rocheſter revived.

Art. 44. *Faith*; a Poem. 4to. 1 s. 6 d. Beckęt. 1774.

How this profound ſubject came to fall into infantine rhyme, it would be difficult to conceive, had not the Author informed us that part of it was originally interwoven with another poem, and afterwards detached from it. The publication, however, is quite as unconſequential as the meaſure in which it is conveyed. An attempt to overturn the Epicurean doctrine by oppoſing to it that of the Trinity, was certainly a very ſtrange ſuggeſtion——

——————— *nec defenſoribus istis*
Tempus eget——

The verſes, indeed, are in general ſpirited and good; though there is ſometimes a ſad falling off—For inſtance,

Scoffs at thoſe who dare proclaim
A Man God in human frame.

In the latter of theſe lines there is at leaſt an uncouthneſs and redundancy, if it be not abſolute nonſenſe.

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POLITICAL.

Art. 45. *An Alarm for illuſtrious (though careleſs) Electors.* 8vo. 6d. Evans. 1774.

A zealous declamation in favour of liberty and virtue. The Writer is very earneſt with his *illuſtrious* electors to improve their opportunity, at the enſuing general election, of chuſing repreſentatives who are really honeſt and patriotic. His pains and labour, in ringing this alarm bell, appear well-intended, though he ſometimes pulls the rope with more violence than the occaſion ſeems to require.

Art. 46. *The Petition of Mr. Bollan,* Agent for the Council of the Province of Maſſachuſetts Bay, to the King in Council, dated January 26, 1774. Publiſhed with illuſtrations, in order briefly to ſhew to the Impartial and Conſiderate Importance of perfect Harmony between Great Britain and the Colonies, their Merits, the Benefits thence accrued to this Kingdom in Point of Empire, Manufactures, Commerce, Wealth, and Naval Strength; and the Origin and Progreſs of their preſent unhappy Difference; with Intent to promote their cordial and perpetual Union, for their mutual Safety and Welfare, with which their Diſſention is incompatible. 4to. 6d. Almon. 1774.

The title ſufficiently points out the nature and tendency of this publication; and the news-papers have told us what *ſucceſs* the Petition met with.

Art. 47. *The Poliſh Partition illuſtrated*; in ſeven dramatic Dialogues, or Converſation Pieces, between remarkable Perſonages, Publiſhed from the Mouths and Actions of the Interlocutors. By Gotlib Panſmouzer, the Baron's Nephew. 8vo. 1s. 6d. Elmſley.

Extremely ſatirical on the principal interlocutors, who are, the King of Pruſſia, and the two Empreſſes. The dialogues are admirable; and the pamphlet will ſerve as a very proper ſpecimen to the four celebrated *Letters on the preſent State of Poland*: ſee Reviews, vols. xlvii. and xlviii.

NOVELS and MEMOIRS.

Art. 48. *'Twas right to Marry Him*; *or, the Hiſtory of Miſs Petworth.* 12mo. 2 Vols. 6s. Noble. 1774.

In a letter addreſſed to Meſſrs. Noble, and placed at the beginning of this work, the Author declares himſelf ſolicitous of being ranked rather among the dull, than the dangerous novel-writers of the preſent age: and as, in our opinion, there unfortunately appears a neceſſity of referring him to one or the other of theſe claſſes, we readily ſubſcribe to his choice, and pronounce the "Hiſtory of Miſs Petworth" perfectly innocent.

Art. 49. *The Journey to London*; *or, the Hiſtory of the Selby Family.* 12mo. 2 Vols. 6s. Noble. 1774.

This Selby family had lived very happily and comfortably on a ſmall eſtate in the country, for many years, till our Author cruelly thought proper to introduce them to the acquaintance of a Sir Thomas Lumley, whoſe wife happening to be a very fine lady, excited in Mrs. Selby ſo violent a deſire of ſeeing London, and knowing the world, that, contrary to the advice of good Mr. Selby, ſhe inſiſted on ſpending one winter with her three children in town. This London

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don journey, as the poet says, produced "Misfortune on misfortune, grief on grief." The son married a kept-mistress; the youngest daughter was ruined by one of the Lumleys, and died of a broken heart; and the eldest preferred seeing the world, as a common prostitute, to returning with her father into the country. This history, without one incident that is new to recommend it, is not very ill written.—If the Author will accept this as any compliment, we mean it particularly in favour of the second volume.

Art. 50. *The Assignation*; a sentimental Novel, in a Series of Letters. 12mo. 2 Vols. 6s. Noble. 1774.

It is impossible to read over these volumes without remarking the quantity of blank paper which meets the eye at almost every page of this *sentimental* work: a circumstance, however, which we mention not as a *blemish*; but, on the contrary, as the greatest possible excellence attending most writings of this stamp.

Art. 51. *The Fatal Affection*, or the History of Henry and Caroline. 12mo. 2 Vols. 6s. Noble. 177 .

The hero of this tale, the heart subduing Harry Villiers, marries an old woman of sixty-five, because she has thirty thousand pounds; falls in love with a young Lady, a relation of his wife's, because she is very handsome; and would willingly persuade her to go off with him, because he is —a rascal. To make use of the Author's own word, The *Deuce* take such vile *affections* as these.

Art. 52. *La Belle Philosophe*, or the Fair Philosopher. 12mo. 2 Vols. 6s. Lowndes. 1774.

In reading over these two volumes, we probably imbibed so much of the philosophy of the fair heroine of the piece, as to render us less susceptible than ordinary to tender impressions; for we can truly say, we felt not one sensation either of pain or pleasure, during the whole of the time which we passed in conversation with this pretended philosopher in petticoats: who, by the way, is not much of a philosopher neither; for her history is as mere a novel-book, as any of the Miss Jessamys, or Delia Daintys, or Lady Flirts, or Sophy Slamakins, that ever the circulating libraries produced.

Art. 53. *The Fashionable Daughter*. Being a Narrative of true and recent Facts. By an impartial Hand. 12mo. 3s. Domville. 1774.

This story, from the minuteness of the detail, from the earnestness with which the transactions are related, and from the description of the characters introduced, appears to be really according to the professions of the Writer, a relation of '*true facts*.' It does not indeed contain adventures enough for a professed novel; and is to be viewed rather as a narrative than as a literary composition. The outline of the story is short; a young Scots minister rashly entered into a clandestine, but solemn, written, engagement with a young beauty, equivalent to a marriage; but without the public forms, which were postponed to a more seasonable opportunity. Of this contract they availed themselves freely for some time, until the father discovering the connexion, is said to have behaved more absurdly than most fathers, however unfeeling, usually do on such occasions; and the levity of the lady is not the least extraordinary circumstance in the adventure. Without denying the contract, or her letters in consequence

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quence of it, she refuses to fulfil it, and her father supports her in this refusal; though he thereby leaves her exposed to the loss of reputation, which neither of them appear to value. Not content with this, they are said to have practised several artifices no less mean than malicious, to ruin the reputation and fortune of a man who merited better treatment for his readiness to act a proper part, though under no extraordinary temptations from any other motives than those which ought to influence a person of integrity. Thus stimulated to justify his character, we have the affair related at large, by a friend of the disconsolate hero (if not the hero himself) who characterises all the parties in a manner that gives an air of probability to the whole. He certainly, according to this tale, fell into very bad hands in his amorous connexion; but making due allowance for his disappointment, he has sufficient consolation in being released from it, in a manner that leaves all the blame on the faulty side.

The Writer has introduced several poetical quotations, to enliven his descriptions and characters; but he would not have disguised persons and places under such harsh uncouth appellations, if his ear had been tuned to any judgment of harmony. From a puerile conceit, the scene of action is pointed out by the acrostic description of "a flourishing sea port town, which takes its name from the monarch of the wood, joined to the colour of nature's carpet." After infinite study, we make the important discovery that the town of Greenock is a corruption of *Greenoak*.

RELIGIOUS and CONTROVERSIAL.

Art. 54. *A Letter to the Right Rev. Father in God, Shute, Lord Bishop of Landaff*, from a Petitioner. 8vo. 1s. Johnson. 1774.

What sentiments his Lordship of Landaff will entertain of this Letter, or whether he will think it consistent with his prelatical dignity to cast an eye upon the production of a poor dissenting *teacher*, we know not: as for us, we cannot help acknowledging, that this Letter has afforded us a great deal of entertainment. The *Teacher* treats the *Prelate*, indeed, with a degree of freedom which will, no doubt, be deemed, by a certain class of readers, highly indecent, if not extremely insolent; be this, however, as it may, there is a vein of pleasantry and humour that runs through the whole performance, which cannot fail of recommending it to the generality of readers, and there are some strokes of wit which will extort a smile even from sour ecclesiastics, if sour ecclesiastics ever smile.

But the pleasantry of the Letter is not its only recommendation; it breathes a liberal and manly spirit, and shews the Author to be a man of abilities, and a hearty friend to religious liberty. There are some things in it of a very serious nature, which well deserve the attention of his Lordship of Landaff, and that of every bishop on the bench.

Our Author acquaints his readers that he reserves his poetical talents for another occasion, when his Lordship of Landaff will be made the hero of the epic muse.—The thoughts of seeing a BISHOP the hero of an epic poem, give us great pleasure; and we shall be extremely sorry if the Author should not prove as good as his word. For his comfort and encouragement, he may depend upon the

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the fervent and repeated prayers of many a pious and honeſt Chriſtian, to all the Powers who preſide over Poetry, for their gracious aid and protection.—Reaſon and argument have been employed to little purpoſe. Who knows but that wit and ſatire may produce ſome good effect? And ſurely when biſhops, who call themſelves Proteſtants, are, at this time of day, advocates for the continuance of penal laws for the direction of conſcience, they are fair game, and deſerve the keeneſt ſhafts of every ſpecies of wit and ridicule.

Art. 55. *Two Letters* on the late Applications to Parliament by the Proteſtant Diſſenting Miniſters: one, an Addreſs to the Diſſenting Laity on the Subject of thoſe Applications. The other, An Enquiry into the lawfulneſs of the *Declaration* propoſed to be ſubſtituted in the Room of Subſcription to the Articles of the Church of England. By Joſhua Toulmin, A. M. 8vo. 2 s. Johnſon. 1774.

Theſe Letters deſerve to be ranked with the beſt performances that have been publiſhed on the ſubject of the Diſſenters' petition, being written in a candid, liberal, and judicious manner. The ſecond Letter, in particular, appears to be well calculated to remove the ſcruples of thoſe who object, not to the *matter* of the *Declaration*, but to making ſo ſolemn an acknowledgment, at the *requiſition of the magiſtrate*.—Mr. Toulmin ſhews very clearly, in our opinion, that the *Declaration* propoſed is not an acknowledgment of the magiſtrate's right to eſtabliſh any, or what religion he pleaſes; that it is no more than is required in ſome expreſs precepts of the New Teſtament, and countenanced by the pattern of Chriſt and his apoſtles; and that it is certainly recommended by prudence, and enforced by the neceſſity of the caſe.

Art. 56. *Arcana:* or, the Principles of the late Petitioners to Parliament for Relief in the matter of Subſcription. In eight Letters to a Friend. 1. On Candour in Controverſy; 2. On Uniformity in Religion; 3. On the Right of private Judgment; 4. On Civil Magiſtracy; 5. On Innovation; 6. On Orthodoxy; 7. On Perſecution; 8. On Sophiſtry. 8vo. 2s. Dilly, &c. 1774.

The Author, though not an elegant writer, appears to be a very ſenſible man; and there are many ſtriking, curious, pertinent, and entertaining obſervations in his Letters.

Art. 57. *A Letter to the Rev. Mr. Bowman, Vicar of Martham, Norfolk*; occaſioned by a Preſent of his Book, intitled *A Review of the Doctrines of the Reformation**, &c. 8vo. 9d. Norwich printed; and ſold by Robinſon in London. 1773.

The doctrines of Predeſtination, Original Sin, &c. are here ſmartly attacked, by a man of plain good ſenſe, without any pretenſions to learning. Mr. Bell, the writer, appears to have conceived a very mean opinion of thoſe, of whatever denomination, who unite with the Methodiſts (with whom he is particularly diſguſted) in zealouſly contending for thoſe tenets which, by ſome, are diſtinguiſhed by the honourable appellation of FANATICISM.

* See Review, vol. xxxix. for the year 1768, p. 374.

Art.

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Art. 58. *A Letter to a Layman*, on the Subject of the Rev. Mr. Lindſey's *Propoſal* for a reformed Engliſh Church, &c. 8vo. 6 d. Wilkie. 1774.

A vehement declamation againſt the eſtabliſhed church, chiefly on account of her *Tritheiſm*. After endeavouring to prove that every ſincere Unitarian is obliged, in conſcience, to ſeparate from ſuch a church, the Author particularly and earneſtly exhorts his correſpondent to join Mr. Lindſey's propoſed 'reformed church;' in which, as we are here informed, a liturgy will be uſed, containing 'nothing ſhocking to the underſtanding.'

In recommending Mr. L.'s ſcheme, the Author thus warmly expreſſes his zeal for the cauſe of this good man, which he conſiders as the cauſe of true religion itſelf:—'Great and honourable in the ſight of God, and of wiſe and good men, will thoſe be, who ſhall boldly ſtand forth on this occaſion, take this modeſt *Apologiſt* by the hand, encourage and ſupport him in his difficulties, and at the ſame time form themſelves under a Chriſtian miniſtry which they can entirely approve,' &c.—Our Readers may remember that we gave them ſome account of Mr. L.'s motives for quitting his ſtation in the church of England, in our Reviews for the two preceding months.

Art. 59. *Looſe Hints on the Subject of Non-conformity*; addreſſed to the Right Rev. the Biſhops, &c. By a Gentleman, formerly a Member of the Middle Temple. 8vo. 6d. Johnſon. 1773.

The Author grounds this attack of the biſhops, on a '*Whiſper*,' that 'their Lordſhips are ſhortly to rouſe from their lethargy, and are, ere long, to exert their vigilance for the diſcovery and exemplary correction of heretical pravity.

On the ſuppoſition that there is really a deſign formed of thus playing off the artillery of the church; and particularly that it is to be pointed againſt all thoſe of the clergy who omit, or alter, 'any part of the liturgy,'—the Author enters on a kind of eſtimate, by way of *queries*, of the general conduct and *demerits* of the clergy; and as he takes it for granted that conformity to one canon, &c. will not be exacted, without enforcing the *whole*, he makes it more than probable that there will be work enough to employ the ſpiritual engineers. In ſhort, he involves the whole body eccleſiaſtic in an univerſal delinquency; but for the particulars we muſt refer to the pamphlet; which is written with more ſeverity than civility.

Art. 60. *A Scourge to Calumny*, in Two Parts. Inſcribed to Richard Hill, Eſq; By Thomas Olivers. 12mo. 1 s. 6 d. Nicoll. 1774.

Mr. Olivers is a ſtaunch adherent to Mr. Weſley; and, of courſe, is much diſpleaſed with Mr. Hill for his harſh treatment of Mr. W. in his *Farragos*, &c. for which and for Mr. Hill's other pieces, ſee Reviews for the laſt three or four years.

But Mr. Olivers hath another, and more home-felt provocation to enter the liſts againſt the champion of the Calviniſts. The champion of the Calviniſts had, in his *Farrago double Diſtilled*, introduced our Author, in a manner ſomewhat contemptuous; calling him by the diminutive *Tom*, and opprobriouſly referring to his *trade*.

For all theſe offences, Mr. Olivers hath moſt heartily belaboured his antagoniſt; at the ſame time taking occaſion to enter very fully into the vindication of Mr. W. whom he pioufly extols as being verily

and indeed the greateſt goſpel miniſter now living, and the ſaviour of half a million of ſouls:—if we rightly underſtand his words, which are, 'one who has, directly and indirectly, been inſtrumental in turning, perhaps,' [we did not obſerve that ugly *perhaps*] 'not leſs than half a million of ſouls from the evil of their way.'—Although it may be difficult to make out this eſtimate, yet we believe that the celebrated leaders of our Methodiſts, both *Arminian* and *Calviniſt*, have really been inſtrumental to the reformation of many an idle and vicious perſon, among the lower people of this country; and therefore we cannot help thinking that Mr. Hill's zeal for the particular tenets of his party, hath carried him too far in his ſevere impeachments of this indefatigable labourer in the vineyard.

Art. 61. *Chriſtian Zeal:* Or, Three Diſcourſes on the Importance of ſeeking the Things of Chriſt, more than our own. By Job Orton. 12mo. 9d. Shrewſbury printed, and ſold by Buckland, &c. in London. 1774.

This worthy Writer intends, we ſuppoſe to convey the idea he has of himſelf by the motto he has choſen from the Roman poet, *Fungar vice cotis, &c.* which for the ſake of the Engliſh reader, is thus tranſlated in the preface to his diſcourſes:

Not that I dare to active zeal pretend,
But only boaſt to be religion's friend;
To whet men on to act, and like the hone,
Give others edge, tho' I myſelf have none.

He obſerves, that while excellent treatiſes have been publiſhed, of late, in defence of toleration and liberty, and zealous attempts made to increaſe moderation and candour, which he hopes have produced very good effects, there is great room to complain of the want of zeal for the ſupport and advancement of real, practical religion, and for the good of ſouls. With an intent to revive this zeal, he puts into his Reader's hands theſe three Diſcourſes, and hopes for their ſerious attention to the motives and arguments urged in them. They are plain, ſenſible, and perſuaſive. We heartily wiſh they may have the effect propoſed by their pious Writer; who hereby manifeſts his benevolent and public ſpirit, while his ſtate of health diſqualifies him for more active labours.

Art. 62. *The rational Chriſtian's Aſſiſtant to the worthy receiving of the Lord's Supper.* 12mo. 4d. Johnſon. 1773.

This little tract is an abridgment of Biſhop Hoadley's plain account of the nature and end of the ſacrament of the Lord's Supper. Should any apology be thought neceſſary for treating the ſubject in this manner, the Author ſenſibly ſays, 'the only one I can perſuade myſelf to make is, that I have no authority to add to the words of Chriſt and his apoſtles on this ſubject; nor to put any meaning or interpretation on thoſe words, but what is agreeable to the common rules of ſpeaking, in like caſes, and to the declared deſign of the inſtitution itſelf: nay, that it would be, in me, a ſinful preſumption to amuſe Chriſtians with greater and higher expectations than they, who alone can be depended on, as far as I can judge, have given them any reaſon to entertain. If I have arrived at the full meaning of what our Lord and his apoſtles have taught, I have what alone I ought to aim at; and it will be of little importance from how many and how great men I differ.'

In

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In that part of this little pamphlet in which Bishop Hoadley's *account* is applied to the communion office of our church, the present Writer adds some amendments in the office proposed by the late Dr. Samuel Clarke, and transcribed from his interleaved copy of the Common Prayer Book, now lodged in the British Museum.

SERMONS.

I. Preached in the Chapel of the Asylum for Female Orphans, at the anniversary Meeting of the Guardians of that Charity, May 19, 1773. By Beilby Porteus, D. D. Rector of St. Mary, Lambeth, and Chaplain in Ordinary to his Majesty. 4to. 1 s. Payne, &c.

This discourse is well adapted to direct and assist persons in the general exercise of a charitable temper, as well as to that particular occasion on which it was delivered. It is sensible and judicious, and pleads the cause of the Asylum charity with energy and rational persuasion. The worthy Preacher represents the advantages of this benevolent retreat for female childhood and innocence, in such a light, that, on the supposition of its being conducted according to the plan he mentions, we apprehend no person will have cause, in his coolest moments, to repent of having contributed to its support.

II. Before the House of Lords, Jan. 31, 1774, being the Day appointed to be observed as the Day of the Martyrdom of King Charles I. By the Right Rev. Father in God William Lord Bishop of Chester. 4to. 1 s. Payne.

Sensible, moderate, and abounding with useful reflections on the unhappy consequences of despotic attempts to subvert the natural or constitutional rights of a people, *on the one hand*,—and on the mischiefs arising from the spirit of discord, sedition, and fanaticism, *on the other*.

CORRESPONDENCE.

To the EDITOR *of the* MONTHLY REVIEW.

AMONG the articles of Correspondence for "January," there is one signed "Impartial," upon which I beg leave to make some remarks. It is with reluctance, I own, that I offer to take up any part of a work, designed for general information, with the concerns of a few individuals: but as the Monthly Reviews will most probably survive many other publications, and perhaps become the resources for supplying the historic page with accounts of men and things of the present times; no man would chuse to be there recorded as a transgressor without cause, though allowed by his antagonist to possess "a superior and amiable character."

Of Dr. Leeds, the cause of this dispute, I shall only say, the Faculty at Edinburgh will not soon forget him; and the College of Physicians in London, who at least are as good judges as *Impartial*, had not the most favourable opinion of his abilities.

Of Impartial it may be justly said, that in vindicating the arbitrators, he has paid no great compliment to the impartiality of that body of people to whom Dr. Fothergill belongs, when he says, that "they swerved from their common rules of procedure, fearing that "Dr. F. might not easily be induced to make a proper acknowledg-

"ment,

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"ment, should the complaint against him appear to be just, and "considering that his refusal so to do must subject him to a solemn "censure."—The accusation is as unjust to both parties, as it is invidious: the Society knows no man in judgment; and Dr. F. never gave them any room to doubt of a just submission to the rules he subscribes to.——Impartial might have given a truer reason; but it would not have served the turn of misrepresentation.

"An affair," says Impartial, "of which much has been said, but "little known; and which might have passed quietly to oblivion, "had not your Correspondent recalled it into notice."—But should it not have been remembered who published the *Appeal*? If the Appeal had not been published, the *Remarks* had never appeared—and if Impartial could have restrained his pen, this Address would have been unnecessary.

The Public will perhaps be enabled to judge of the propriety with which Impartial assumes his character, when they are informed that the Appeal, which contains a mutilated, invidious, and partial account of the misunderstanding between Drs. F. and L. was published (and, as it is supposed, by this impartial Correspondent) precisely at a time, when he knew there was a prospect of distributing his performance through every part of the nation; and at a time when he knew it was impossible for Dr. Fothergill to make any reply to it, if he had thought one necessary; viz. just at the beginning of their yearly meeting in London, when the duties he owed to the Society were added to those of his profession.

Could any useful purpose be served by it, a full detail of this transaction, supported by indubitable evidence, *might* be laid before the Public; and perhaps *would*, if there were the like evidence of what is but too strongly suspected; viz. that those men have been the foremost in exciting and supporting this vexatious business, who had the least reason of all others to engage in it; but who, acting behind the curtain, could not properly, without such evidence, be brought forward to receive the reward of their zeal in such a publication.

March 24, 1774. AMICUS.

To be CORRECTED.

A mistake of the press, in our last, p. 160.

In the account of Dr. Henry's sermon, instead of 'The importance and usefulness of divine revelation are here judiciously stated, enforced, and shewn, &c.' read—*The importance and usefulness of* DIVINE REVELATION *are here judiciously stated and enforced; and* IT *is shewn to be the most effectual means*, &c.

☞ Our Readers will the more readily excuse such *escapes* as may, particularly, occur in the *last* sheet of each Review, when they are informed that we have not (so near the day of publication) time sufficient for revising the articles in *that* sheet.

*** The continuation of the *Philosophical Transactions*, vol. lxii. has, by unforeseen accidents, been too long delayed; but we trust nothing will prevent our resuming this article in our next number.

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THE MONTHLY REVIEW,

For APRIL, 1774.

ART. I. *Schola Italica Picturæ.*—The Italian School of Painting: consisting of Forty Prints, taken from the Works of all the great Italian Masters; beginning with *Michael Angelo*, and ending with the *Caracci*. Executed under the Inspection of Mr. Hamilton, at Rome; by the most eminent Engravers. Folio. Grand Paper. 4l. 14s. 6d. Published by Mr. Hamilton, 1773; and sold by Mr. Bell, in the Strand, London.

THE prevailing taste of this nation for paintings, and elegant engravings, leaves us no room to doubt the welcome reception of this collection of beautiful prints, among the admirers and promoters of the fine arts; for, as a late writer has observed, Italy is to the moderns, what Egypt was to the ancients: a country abounding not only with many natural curiosities, and the noblest remains of antiquity, but with the richest productions of the polite arts: architecture, sculpture, painting, and music, having there been carried to the highest degree of perfection to which the ingenuity of mankind hath yet attained.

Most of these plates are, indeed, excellent performances; and this publication is a proof that there are, at this time, engravers at Rome, who, to say the least of their merit, are equal to any other artists in Europe. We would here particularly distinguish *Dom. Cunego*, and *Volpato*; whose engravings from some capital paintings of the first masters, are, we are tempted to say, admirable, not only for the management of the tool, but for correctness of drawing.

The great artists whose pencilled beauties are here reflected by the graver, are as follow, viz. Michael Angelo Buonaroti, Leonardo da Vinci, Fra. Bartolomeo, Andrea del Sarto, Rafael d' Urbino, Julio Romano, Polidoro, Parmegiano, Correggio, Barocci, Giorgioni, Titian, Paul Veronese, Tintoret, Bassan, Palma, the Caracci, Domenichino, Guido Reni, Guercino, Albano, Lanfranco, and Michael Angelo Caravaggio.

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The general merit of the paintings produced by the celebrated masters above-mentioned, is so well and so universally known, that it would be superfluous to expatiate on them. In one respect, however, we cannot entirely approve of this selection from their works; for although Mr. Hamilton may, as a painter, have been sufficiently happy in his choice, yet we must observe, that the religion of the country hath, in our opinion, led most of the Roman Catholic painters into some very improper *representations*. While we admire their masterly *execution*, we laugh at their legendary subjects, their martyrdoms, and their marriages of saints: so that where the artist intended to excite devotion in the mind of the spectator, the object exhibited hath often produced a contrary effect.

But it is not merely to Christian subjects that we object; some of those afforded by the Old Testament are, surely, unfit to appear on the canvas, or the plate. Here, for instance, is a piece of Michael Angelo's, on the *fall of man*; and another by the same master, on the *formation of Eve*, in which last is a very fine figure of an old gentleman, who might pass extremely well for a Plato, or a Confucius, and attract our reverence; but when we consider it as a representation of the form and figure of the SUPREME BEING, "whom no eye hath "seen, or can see," we are shocked at the presumption of the painter*; and what was designed to raise our conceptions to the utmost height of sublimity, tends only to excite an idea extremely derogatory to the infinite majesty of the awful subject.

The levities of the Heathen deities, heroes, nymphs, and satyrs, afford an ample and less exceptionable field for the exercise of the painter's imagination. Many of the metamorphoses in Ovid give no reasonable cause of offence either to the religion or the morality of the present times; and of these there are some very beautiful representations in the noble collec-

* There are several other attempts to represent the Almighty in an human form, by their greatest painters; and some of these pieces have been admired for their beauty and grandeur; but by what criterion are such performances judged?

The painters have endeavoured to vindicate their practice of representing Divine Beings under human figures; and have pleaded the authority of the Old Testament in general, and of Daniel's vision in particular, viz. chap. viii. ver. 9. "I beheld till the thrones "were cast down, and the ANCIENT OF DAYS did sit, whose gar-"ment was white as snow, and the hair of his head like the pure "wool: his throne was like the fiery flame, and his wheels as burn-"ing fire." But how idle is it to quote such figurative personifications, and from these examples to paint the Invisible God like an old Patriarch, with a long beard, which, at the best, is but the resemblance of a man in the decline of life!

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tion now before us: but it were rather to be wished that the vicious amours of Jupiter and Apollo, with the drunken freaks of Bacchus, &c. &c. were all made to give way entirely, and for ever, to more innocent and more edifying objects. The stores of Nature, all beauteous, elegant, and grand, are inexhaustible. Let these be studied, as they have laudably been, by many excellent artists, rather than the monstrous fictions of the poets. Let the pen of the historian, however, continue to find employment for the pencil. History will always furnish proper subjects for the emulation, instruction, or delight of mankind; and perhaps it may with truth be said, that one of the greatest atchievements of the human genius, is a capital history-piece, executed with all the powers and the art of a Raphael, a Titian, a Corregio, or a Rubens.

ART. II. *The Inflexible Captive*; a Tragedy. By Miss Hannah More*. 8vo. 1s. 6d. Cadell, &c. 1774.

To Greece no more the tuneful maids belong,
Nor the high honours of immortal song;
To MORE, BROOKS, LENOX, AIKIN, CARTER due,
To GREVILLE, GRIFFITH, WHATELEY, MONTAGU!
Theirs the strong genius, theirs the voice divine;
And favouring Phœbus owns the BRITISH NINE.

ELEVATED with the honour of our fair countrywomen, we had almost forgot the severity of criticism and the infirmities of age, and were hobbling into rhyme; but, leaving to them the palm of verse, and contenting ourselves with waiting on them in their excursions, we shall attend our very ingenious and amiable Author through the well-drawn scenes of her *Inflexible Captive*.

This tragedy is founded on the *Attilio Regolo* of Metastasio; but, being extended to five acts, Miss More was frequently under a necessity of becoming original, and of depending on her own invention.

Prefixed to the play is the following argument:

'Amongst all the great names, which have done honour to antiquity in general, and to the Roman republic in particular, that of *Marcus Attilius Regulus* has, by the general consent of all ages, been considered as one of the most respectable, since he not only sacrificed his labours, his liberty, and his life, for the good of his country, but by a greatness of soul, almost peculiar to himself, contrived to make his very misfortunes contribute to that glorious end.

'After the Romans had met with various successes in the first Punic war, under the command of Regulus, victory at length declared for the opposite party, the Roman army was totally overthrown, and Regulus himself taken prisoner, by *Xantippus*, a Lacedæmonian general in the service of the Carthaginians: the victorious enemy exult-

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* Author of *The Search after Happiness*, recommended in our Review for September, 1773.

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ing in so important a conquest, kept him many years in close imprisonment, and loaded him with the most cruel indignities. They thought it was now in their power to make their own terms with Rome, and determined to send Regulus thither, with their ambassador, to negotiate a peace, or, at least, an exchange of captives, thinking he would gladly persuade his countrymen to discontinue a war, which necessarily prolonged his captivity. They previously exacted from him an oath to return should his embassy prove unsuccessful; at the same time giving him to understand, that he must expect to suffer a cruel death if he failed in it; this they artfully intimated as the strongest motive for him to leave no means unattempted to accomplish their purpose.

'At the unexpected arrival of this venerable hero, the Romans expressed the wildest transports of joy, and would have submitted to almost any conditions to procure his enlargement; but Regulus, so far from availing himself of his influence with the Senate to obtain any personal advantages, employed it to induce them to reject proposals so evidently tending to dishonour their country, declaring his fixed resolution to return to bondage and death rather than violate his oath.

'He at last extorted from them their consent; and departed amidst the tears of his family, the importunities of his friends, the applauses of the Senate, and the tumultuous opposition of the people; and as a great poet of his own nation beautifully observes, "he embarked for Carthage as calm and unconcerned, as if, on finishing the tedious law-suits of his clients, he was retiring to *Venafrian* fields, or the sweet country of *Tarentum* *."

'In the above, and many other important particulars, the Author has paid the strictest regard to historical truth: in some less essential points, where she thought it would rather obstruct than advance her purpose, she has ventured to deviate from it; particularly in fixing the return of Regulus to Rome, posterior to the death of his wife Martia. In this, as well as in the *general* conduct of the story, she has followed the Italian poet Metastasio, in his opera on this subject.'

It is not worth while here to detain our Readers by a display of erudition, in stating the arguments that have been adduced by learned men, at different periods, for and against the punishment and patriotism, and even the existence of such a man as Regulus. If there never was such a person, there would, perhaps, be no great hardiness in pronouncing that there never will be such a one; but it is our opinion that the truth lies here, where it generally lies, in the middle, and that there was some distinguished Roman called Regulus, the events of whose life have been hyperbolically related, and whose patriotic character has been overcharged. In pity, at least, of modern patriotism, and in charity, we should think so.

The *Regulus*, like the rest of Metastasio's works, abounds, almost every where, with those fine moral distinctions so pecu-

* Hor. book iii. ode 5.

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liar to his genius and manner; and to say that these have undergone no disadvantage in the *Inflexible Captive*, would be shewing ourselves very penurious in the fair Author's praise. She has, indeed, in all instances, supported, in many, improved, upon the sense and spirit of the Italian poet; and where she has found it necessary to have recourse to herself, and enlarge the original plan, she has done it with a degree of judgment that could be expected only from every privilege of experience, with a degree of genius which leaves not even Metastasio to look down upon her.

Of that dignity of soul and sentiment which distinguish this tragedy, take the following specimen, from the conversation that passed between Regulus and his son Publius, &c.

ACT III.

Scene a Portico of a Palace without the Gates of Rome, the Abode of the Carthaginian Ambassador.

Enter REGULUS *and* PUBLIUS, *meeting.*

REG. Ah! Publius here, at such a time as this?
Know'st thou th' important question that the Senate
This very hour debate?—thy country's glory,
Thy father's honour, and the public good?
And lingerest here?

PUB. They're not yet met.

REG. Away——
Support my counsel in th' assembled senate,
Confirm their wav'ring virtue by thy courage,
And Regulus shall glory in his boy.

PUB. Ah! spare thy son the most ungrateful task,
What!—supplicate the ruin of my father?

REG. The good of Rome can never hurt her sons.

PUB. In pity to thy children, spare thyself.

REG. Dost thou then think that mine's a *frantic* brav'ry,
That Regulus would *rashly* seek his fate?
Publius! how little dost thou know thy sire!
Misjudging youth! learn, that like *other* men,
I shun the *evil*, and I seek the *good*,
But *that* I find in *guilt*, and *this* in *virtue*.
Were it not guilt, guilt of the blackest dye,
Even to *think* of freedom at th' expence
Of my dear bleeding country? therefore life
And liberty wou'd be my *heaviest evils*;
But to *preserve* that country, to *restore* her,
To heal her wounds though at the price of *life*,
Is *virtue*—therefore *servitude*, and *death*,
Are Regulus's *good*—his *wish*—his *choice*.

PUB. Yet sure our country——

REG. Is a *whole*, my Publius,
Of which we all are *parts*, nor should a citizen
Regard *his* interests as distinct from *her's*;
No hopes, or fears shou'd touch his patriot soul,

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But what affect *her* honour, or *her* ſhame.
Ev'n when in hoſtile fields he *bleeds* to ſave her,
'Tis not *his* blood he loſes, 'tis his *country's*;
He only pays her back a debt he owes.
To *her* he's bound for birth, and education:
Her *laws* ſecure him from *domeſtic* feuds,
And from the *foreign* foe her *arms* protect him.
She lends him honours, dignity, and rank,
His wrongs revenges, and his merit pays;
And like a tender, and indulgent mother,
Loads him with comforts, and wou'd make his ſtate
As bleſs'd as nature, and the gods deſign'd it.
Such gifts, my ſon, have their alloy of *pain*,
And let th' unworthy wretch who will not bear
His portion of the *public burthen*, loſe
Th' *advantages* it yields,—let him retire
From the dear bleſſings of a ſocial life,
Renounce the civiliz'd abodes of man,
And with aſſociate brutes a ſhelter ſeek
In horrid wilds, and dens, and dreary caves,
And with their ſhaggy tenants ſhare the ſpoil;
Or if the ſavage hunters miſs their prey,
From ſcatter'd acorns pick a ſcanty meal,—
Far from the ſweet civilities of life;
There let him live, and vaunt his wretched freedom.

PUB. With reverence and aſtoniſhment I hear thee!
Thy words, my father, have convinc'd my *reaſon*,
But cannot touch my *heart*—nature denies
Obedience ſo repugnant to her feelings.
Alas! can I forget I am a ſon?

REG. A poor excuſe, unworthy of a Roman!
Brutus, Virginius, Manlius—they were fathers.

PUB. 'Tis true, they were; but this heroic greatneſs,
This glorious elevation of the ſoul,
Hath been confin'd to *fathers*.—Rome till now
Boaſts not a *ſon* of ſuch *ſurpaſſing virtue*,
Who, ſpurning all the ties of blood, and nature,
Hath labour'd to procure his father's death.

REG. Then be the *firſt* to *give* the great example—
Go, haſten, be *thyſelf* that *ſon*, my Publius.—

PUB. My father! ah!

REG. Publius, no more, begone—
Attend the ſenate—let me know my fate,
'Twill be more glorious if announc'd by thee.

PUB. Too much, too much, thy rigid virtue claims
From thy unhappy ſon. Oh nature, nature!

REG. Publius! am I a ſtranger, or thy father?
If thou regard'ſt me as an *alien* here,
Learn to prefer to *mine* the good of *Rome*;
If as a *father*—reverence my *commands*.

PUB. Ah! could'ſt thou look into my inmoſt ſoul,
And ſee how warm it burns with love, and duty,

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Thou

Thou would'ſt abate the rigour of thy words.

REG. Could I explore the ſecrets of thy breaſt,
The virtue I won'd wiſh ſhou'd flouriſh there
Were *fortitude*, not weak complaining *love*.

PUB. If thou requir'ſt the *blood* of Publius,
I'll ſhed it all, and grieve to do ſo little;
But when thou doſt injoin the harſher taſk
Of lab'ring to procure my father's death,
Forgive thy ſon—he has not ſo much virtue.

Exit PUBLIUS.

Manet REGULUS.

Th' important hour approaches, and my ſoul
Loſes her wonted calmneſs, leſt the ſenate
Should doubt what anſwer to return to Carthage.
O ye protecting deities of Rome!
Ye guardian gods, look down propitious on her,
Inſpire her ſenate with your ſacred wiſdom,
And call up all that's Roman in their ſouls!

Enter MANLIUS, *ſpeaking*.

See that the lictors wait, and guard the entrance—
Take care that none intrude.

REG. Ah! Manlius here!
What can this mean?

MAN. Where, where is Regulus?
The great, the god-like, the invincible?
Oh let me ſtrain the hero to my breaſt.—

REG. *avoiding him.* Manlius, ſtand off, remember I'm a ſlave!
And thou Rome's Conſul——

MAN. I am ſomething *more:*
I am a man enamour'd of thy *virtues*;
Thy fortitude and courage have ſubdued me.
I *was* thy *rival*—I am *now* thy *friend*,
Allow me that diſtinction, dearer far
Than all the honours Rome can give *without* it.

REG. This is the temper ſtill of *noble* minds,
And theſe the bleſſings of an humble fortune.
Had I not been a *ſlave*, I ne'er had gain'd
The treaſure of thy friendſhip.

MAN. I confeſs,
Thy grandeur caſt a veil before my eyes,
Which thy reverſe of fortune has remov'd.
Oft have I ſeen thee on the day of triumph,
A conqueror of *nations* enter Rome,
Now, thou haſt conquer'd *fortune*, and *thyſelf*.
Thy *laurels* oft have mov'd my ſoul to *envy*,
Thy *chains* awaken my *reſpect*, and *reverence*;
Then Regulus appear'd a *hero* to me,
He *riſes now* a *God*.

REG. Manlius, enough.
Ceaſe thy applauſe, for praiſes ſuch as thine,
Might tempt the moſt ſevere and cautious virtue.
Bleſs'd be the gods, who gild my latter days,

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With the bright glory of the Conſul's friendſhip!

MAN. Forbid it, Jove! ſaid'ſt thou thy *latter* days?
May gracious heav'n to a far diſtant hour
Protract thy valu'd life. Be it *my* care
To crown the hopes of thy admiring country,
By giving back her long-loſt hero to her.
I will exert my power to bring about
Th' exchange of captives Africa propoſes.

REG. Manlius, and is it *thus*, is *this* the way
Thou doſt *begin* to give me proofs of friendſhip?
Ah! if thy *love* be ſo deſtructive to me,
Tell me, alas! what would thy *hatred* be?
Shall I then loſe the *merit* of my ſufferings,
Be thus *defrauded* of the benefit
I vainly hop'd from all my years of *bondage*?
I did not come to ſhew my chains to Rome,
To move my country to a weak compaſſion;
I came to ſave her *honour*, to preſerve her
From tarniſhing her glory, by accepting
Propoſals ſo injurious to her fame.
O Manlius! either give me proofs more worthy
A Roman's friendſhip, or renew thy *hate*.

MAN. Doſt thou not know, that the exchange refus'd,
Inevitable *death* muſt be thy fate?

REG. And has the name of *death* ſuch terror in it
To ſtrike with dread the mighty ſoul of Manlius?
'Tis not *to-day* I learn that I am mortal.
The foe can only take from Regulus
What wearied nature would have ſhortly yielded;
It will be *now* a voluntary *gift*,
'Twould *then* become a neceſſary *tribute*.
Yes, Manlius, tell the world that as I *liv'd*
For Rome alone, when I cou'd live no longer,
'Twas my laſt care how, *dying*, to aſſiſt,
To *ſave* that *country* I had *liv'd* to *ſerve*.

MAN. O worth unparallel'd! thrice happy Rome!
Unequall'd in the heroes thou produceſt!
Haſt thou then ſworn, thou awfully-good man!
Never to bleſs the Conſul with thy friendſhip?

REG. If thou wilt love me, love me like a Roman.
Theſe are the terms on which I take thy friendſhip.
We both muſt make a ſacrifice to Rome,
I of my life, and thou of *Regulus*:
One muſt reſign his being, one his friend.
It is but juſt, that what procures our country
Such real bleſſings, ſuch ſubſtantial good,
Shou'd coſt *thee* ſomething—I ſhall loſe but little.
Go then, my friend! but promiſe, ere thou goeſt
With all the Conſular authority,
Thou wilt ſupport my counſel in the ſenate.
If thou art willing to accept theſe terms
With tranſport I embrace thy proffer'd friendſhip.

MAN.

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MAN. *after a pause.* Yes, I do promise.
REG. Bounteous gods, I thank you!
Ye never gave, in all your round of blessing,
A gift so greatly welcome to my soul,
As Manlius' friendship on the terms of honour!
MAN. Immortal powers! why am not I a slave?
REG. My friend! there's not a moment to be lost;
Ere this perhaps the senate is assembled.
To thee, and to thy virtues I commit
The dignity of Rome—my peace, and honour.
MAN. Illustrious man, farewell!
REG. Farewell, my friend!
MAN. O what a flame thou hast kindled in my soul!
It raises me to something more than man,
Glows in each vein, and trembles on each nerve.
My blood is fir'd with *virtue*, and with *Rome*,
And every pulse beats an alarm to glory.
Who would not spurn the sceptre of a King
As an unworthy bauble, when compar'd
With chains like thine? Thou man of every virtue
Farewell! may all the gods protect, and bless thee!
Exit MANLIUS.

Enter LICINIUS.

REG. Now I begin to live: propitious heaven
Inclines to favour me.——Licinius here?
LIC. With joy, my honour'd friend, I seek thy presence.
REG. And why with joy?
LIC. Because my heart once more
Beats high with flattering hope. In thy great cause
I have been labouring.
REG. Say'st thou in *my* cause?
LIC. In thine, and Rome's. Does it excite thy wonder?
Could'st thou then think so poorly of Licinius,
That base ingratitude cou'd find a place
Within his bosom?—that he cou'd forget
Thy thousand acts of friendship to his youth,
Forget it too at that important moment
When most he might assist thee?—Regulus,
Thou wast my leader, general, father,—all.
Did'st thou not teach me early how to tread
The noble path of virtue and of glory,
Point out the way and shew me how to love it?
—Ev'n from my infant years——
REG. But say, Licinius,
What hast thou done to serve me?
LIC. I have defended
Thy liberty and life!
REG. Ah! speak—explain.—
LIC. Just as the fathers were about to meet,
I hasten'd to the temple—at the entrance
Their passage I retarded, by the force
Of strong intreaty; then address'd myself

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To each ſucceſſively, from each obtain'd
A declaration that their utmoſt power,
Should be exerted for thy life, and freedom.
REG. Great gods! what do I hear? Licinius too?
LIC. Not he alone, no, 'twere indeed unjuſt,
To rob the fair Attilia of her claim
To filial merit.—What I cou'd, I did.
But *ſhe*—thy charming *daughter*—heav'n and earth
What did ſhe not to ſave her father?
REG. Who?
LIC. Attilia. Thy belov'd—thy age's darling!
Was ever father bleſs'd with ſuch a child?
Gods! how her looks took captive all who ſaw her!
How did her ſoothing eloquence ſubdue
The ſtouteſt hearts of Rome! How did ſhe rouſe
Contending paſſions in the breaſts of all!
How ſweetly temper dignity with grief!
With what a ſoft, inimitable grace,
She prais'd, reproach'd, intreated, flatter'd, ſooth'd!
REG. What ſaid the ſenators?
LIC. What could they ſay?
Who could reſiſt the lovely conqueror?
See where ſhe comes. Hope dances in her eyes,
And lights up all her beauties into ſmiles.—

Enter ATTILIA.

ATT. Once more my deareſt father——
REG. Ah, preſume not
To call me by that name. Till now, Attilia,
I did not number *thee* among my foes.
ATT. What do I hear? thy foe? my father's foe?
REG. His worſt of foes—the murd'rer of his glory.
ATT. Ah! is it then a proof of enmity
To wiſh thee all the good the gods can give thee,
To yield my *life*, if needful for thy ſervice?
REG. Thou raſh, imprudent girl! thou little know'ſt
The dignity and weight of *public* cares.
Who made a weak and inexperienc'd *woman*
The arbiter of Regulus's fate?
LIC. For pity's ſake, my Lord!
REG. Peace, peace, young man.
Her ſilence better than thy language pleads.
That bears at leaſt the ſemblance of repentance.
Immortal powers!——a daughter, and a Roman!
ATT. Becauſe I *am* a daughter, I preſum'd.——
LIC. Becauſe I *am* a Roman, I aſpir'd
T' oppoſe th' inhuman rigor of thy fate.
REG. Peace, peace, Licinius. He can ne'er be call'd
A Roman who can live with infamy;
Neither can ſhe be Regulus's daughter
Whoſe coward mind wants fortitude and honour.
Unhappy children! now you make me *feel*
The burthen of my chains: your feeble ſouls
Have made me know I am indeed a ſlave. *Exit* REGULUS.

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We know not whether this tragedy was offered to the managers or not; but to see such plays as this destined to the parlour, and the theatre occupied by *******s and *******s, gives us a strange idea of the taste of the times, with regard to dramatic productions.—But, perhaps, like Johnson's *Irene*, Miss More's performance wants that *stage-trim* and *contrivance*, the art of which is best understood by experienced play-writers; and without which, the probability of its success in the representation, would not, in a skilful manager's estimate, be great enough to raise his expectations very high,—whatever might be the merit of the work, considered as a literary composition.

Art. III. *Observations on the Power of Climate over the Policy, Strength, and Manners, of Nations.* 8vo. 3 s. sewed. Almon. 1774.

As this title is calculated to attract notice, it is peculiarly incumbent on us to represent the nature and contents of the performance.

Beside those writers whose judgments are misled in the choice of topics on which to employ their pens, it often happens that a person undertakes to treat a subject to which he is very unequal; and with regard to the present Observations, whatever the Author might propose to himself when he framed the title-page, it has very little affinity with the work that follows it. We will honestly confess, for our own part, that on reading the advertisement, we anticipated the pleasure of perusing an ingenious philosophical train of reasoning, on a subject that appears capable of affording much amusement to an inquisitive mind: we soon found ourselves, however, bewildered among a rhapsodical croud of political maxims, to which any other title might have suited as well as that which the Writer has thought proper to bestow on his performance.

At his outset, the Author says something, darkly enough, concerning the influence and tendency of climates to produce national superiority; but he adds,—'Yet however great and overbearing these natural causes may appear, Providence hath bestowed powers upon the mind able in every respect to controul them, I mean those of reason; but then an almost divine exertion of it becomes necessary.'

What the Author may intend by this 'almost divine exertion,' is as obscure to us, as the influence of climates appears to be to him according to the limited view in which he sees it. Those who reason on the influence of climate, not only conceive it to affect the bodily organs, but, in consequence of that operation, to communicate a bias to the mental faculties. Climate however is not all; there is a variety of natural circumstances peculiar to every country, the combination of which

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which will either co-operate with, or tend to counteract the influence of climates: and when these are duly taken into the estimate, we may in ordinary cases account for the different policies prevailing in different nations, under the same or nearly the same climates; and compare them with other nations under all the varieties of climate.

That it may appear how soon this Writer loses sight of his professed subject, we shall produce his *second* chapter *verbatim*; it is intitled:

'*Of those who neglected to correct original Defects; and of Trade.*

'Carthage, on the other hand, so long the rival of Rome, was much behind her in that policy which can correct the natural imbecility of states; the wealth which trade bestows will always mislead its possessors, who should therefore never have any concern in the direction of a great nation; too partial to their favourite object, they attribute to riches almost omnipotence itself; such was the case of Tyre; its inhabitants wealthy beyond measure, but confined in their ideas of government as in territory, totally given up to the accumulation of money, they neglected such an acquisition of land as may form a respectable state, for Hieram refused the twenty cities of Galilee which Solomon offered him; they supposed no human force could take a city which contained so many opulent merchants; numbers with valour, however, were found to prevail, and Alexander destroyed it. Carthage, a sucker from Tyre, struck root in a fruitful soil, where by degrees she might have flourished and extended her territorial branches; but relying upon trade and colonies too much, she had no attention to internal strength; like a thin body with strong and athletic limbs, but without either a rest or support; too proud for incorporating with her neighbours she would rule them by her superior wealth, so that instead of faithful fellow-citizens she was in the time of distress surrounded by nations who rejoiced at her ruin, and having no resource in a native soldiery was obliged to put her trust in perfidious mercenaries; such are the fatal consequences of throwing the management of a state into mercantile hands. A profession founded upon self-interest must contract a mind otherwise well enough disposed, but totally compress one which is originally indifferent; it leaves no room for the great idea of a *whole*; the movement of the grand machine is too large an object for that eye which hath been always rivetted to a single wheel; he who hath been labouring all the morning for narrow *self*, cannot leave that *self* behind him at the threshold of the senate-house, nor can his mind bear an occasional sudden dilatation to the great patriot size. Particular men may be cited against this general doctrine, but no case, however distinguished for its singularity, can be imagined which hath not occurred at some one time or other: a mind might have been found most stubbornly unapt to the business it had been turned to, and by its innate vigour, in spite of all professional constraint, might have retained its original liberality; but, if a merchant can be a statesman, sure I am that he is so by nature, and not education. The few merchants who have been distinguished as

statesmen

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ſtateſmen are much ſpoken of becauſe they were but few: the many venal wretches who have crept into parliament without either virtue or capacity have eſcaped our obſervation, becauſe ſuch characters, in their claſs, were neither rare nor unexpected. I well know that I write in the very teeth both of faſhion and prejudice, for I have not long ſince heard of a noble lord, at the head indeed of a board of trade, declare, in the upper houſe, the Britiſh nation to be merely a nation of commerce: that commerce to a moderate degree is very uſeful to a people no perſon will deny; but to make every conſideration of honour and juſtice give way to commercial policy; to put up with national indignities through a conſideration of ſome petty advantages in trade, which indignities are much more durable in their bad effects, than a ſelfiſh unfeeling miniſter of a narrow department can foreſee, is disgraceful to a nation, which has made a reſpectable figure in Europe, and muſt ſink the ſpirits of her people much lower than thoſe of a brave people ought to be. I do not write againſt trade, I ſpeak againſt its exceſs, and if it ſhould be ſaid in reply, that moderation is not attainable, I ſhall candidly acknowledge that I look upon a total abſence of trade as a leſſer evil than that which muſt follow where a ſordid commercial ſpirit is ſuffered entirely to predominate.

'To detail the tranſactions of the Eaſt India Company would be to give a narrative of ſundry monopolies, or of the moſt ſhocking and horrid crimes; amongſt them we ſee the dreadful effects of letting a band of rapacious merchants, or thoſe who aſſumed the mercantile character, armed with the powers of ſovereignty, looſe upon an innocent induſtrious people, who could be charged with no crime by the Britiſh nation except that of being rich, cowardly, and therefore of eaſy conqueſt: we have ſeen them plunder, murder, and ſtarve theſe innocent wretches with impunity. The Peruvians and Mexicans were only deprived of their gold, the produce of their mountains; the Eaſt Indians were robbed of what they had acquired by their labour and induſtry. We have ſeen reprobates go out to India whoſe vices or incapacity made it impoſſible for them to be ſubſiſted at home, and within a ſhort time we have ſeen them return loaded with wealth and with iniquity; by bribery and corruption we have ſeen them deſtroying the morals of the Britiſh conſtituents, and placing not only themſelves in the ſeat of legiſlature, but carrying into the lower houſe a train of menial ſenators under their abſolute direction; and we muſt know, notwithſtanding the art which has been made uſe of to perſuade the world, that the Court was ſincere and in earneſt when L. C. was attacked by the Commons, that unleſs ſome perſons very high in power had been corruptly obtained, this arch delinquent, with many others, even in theſe days of avowed peculation, could never have eſcaped; but what is moſt to be regretted, we now deſpair of ſeeing any delinquent of magnitude ſufficient to form an uſeful example, ever ſuffer for theſe enormities. Theſe things have been cauſed by trade, or under colour of trade, and they are not puniſhed, becauſe men either concerned in like crimes, or who hope it may one day be their own turn to partake in emoluments of the ſame kind, who forgive that they may be

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be forgiven, do constitute too great a part of the sovereign or legislative power. Every profession in a community should be subject to some kind of controul, and if a merchant wants controul, no persons so improper to be the controulers as merchants. A Roman senator, we well know, was not suffered to have a vessel at sea containing more than a certain small measure, enough for the supply of his family. The profits accruing to a merchant ought to be sufficient to satisfy him; let him leave to the ensuing generation the enjoyment of honours, when the fæculencies of trade shall be purged away; for I am, and always shall be of Mr. Harrington's opinion, that no man was ever a legislator, who had not been a gentleman; a gentleman before he was a legislator, not a gentleman because he was a legislator. I know the estimation in which some writers have held the legislation of Mr. Penn, but were it not for the sword of the mother country, from the want of some military ingredients in the government of Pennsylvania, which a gentleman would have infused, its inhabitants, passive and inanimate, would be incapable of defending themselves.'

There is in this chapter a strange mixture of absurdity and good remarks; but to what do they all relate? Not to the influence of climates, but to the bias of traffic; and even this is not seen by the Author in a clear point of view. A legislative body would be very ill selected, if composed wholly either of men of landed estates, or of merchants. Landed men have one grand object constantly to promote,—their territorial power and opulence; of which we have formerly had severe experience in our feudal times: merchants, however this Writer may despise them, are actuated by more extensive and more liberal notions; it was trade that extricated the common people from feudal tyranny, and brought the villain within the letter of *Magna Charta*, as a free man, as well as his lord. There are, nevertheless, extreams in all things, and all extreams are prejudicial; nations may certainly over-trade themselves as well as individuals, and therefore the landed and trading interests should unite in the management of our national affairs, that the excesses of either may be corrected. But what is the magic which this Writer supposes to be contained in the term *Gentleman*? A man who raises himself from a low station by laudable means, gives so far better evidence of his talents, than another who claims rank from the mere circumstance of birth: and to take the merit of the latter upon trust, is no evidence of penetration, whatever respectable name may be drawn in to sanctify the position. In another place, and in an express chapter, our Author has not given us the most exalted description of our nobility and gentry; and the authority of another great writer may be cited on this subject, who says,

> "What can ennoble sots, or slaves, or cowards?
> Alas! not all the blood of all the Howards."

Nor

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Nor are the peculiar principles of a ſectary, ſufficient ground on which to eſtabliſh a general principle. In brief, this chapter neither leads to any ſound principles of legiſlation, nor has it any affinity with the profeſſed ſubject of the tract.

If the nature of climates, is any where incidentally hinted, that a nation lies northerly or ſoutherly is thought to be a ſufficient deſcription. Two countries only are particularly ſpecified and treated of; but not even theſe in the manner which the title promiſes. Theſe are Poland and South Britain. As to Poland, the principal points advanced, are, that the conſtitution of its government is tyrannical and turbulent; and that the people will poſſibly reap advantage from the violent diſmemberment and partition of the country by their powerful neighbours: poſitions which our Readers may either recollect or turn to in the Review, vol. xlvii. p. 375. England is the principal object throughout, ſo that the performance, inſtead of general, is rendered of partial or local application. We are furniſhed with a crude review of our hiſtory, from which, if any concluſions are to be extracted, they are, that our climate is favourable to the growth of every virtue; *how*, we are not informed, but that the fertility of our ſoil, and the ſecurity afforded by our inſular ſituation, tend to deſtroy theſe virtues. We are told, that Cæſar found us a parcel of cowardly barbarians; that the Saxons and Danes degenerated by ſettling here; that the Normans made an eaſy conqueſt of us; that inteſtine wars kept up a military ſpirit for ſome time afterward, but that this ſpirit *never* aroſe from a juſt ſenſe of civil liberty. We are told, that the tyranny of the Tudors proceeded from the puſillanimity of the Engliſh; that the Reformation was a meaſure tamely ſubmitted to by the people; that the Engliſh would never have taken arms againſt Charles I. had it not been for the aſſiſtance of the Scots; and, finally, that James II. by rouſing the jealouſy of the eccleſiaſtics, 'thereby gave the Engliſh the credit of having made one feeble effort more, in favour of liberty.'

The chapter following this depreciating character of our country, is intitled, 'State of national Self-preſervation in Britain;' which, with what we have already produced, will, we preſume, be conſidered as ſufficient ſpecimens of this heterogeneous rhapſody, in which the Writer, inſtead of reaſoning cloſely, draws us hither and thither like an *ignis fatuus*, until we are all loſt as well as himſelf.

'It being clear that the bravery of ſuch a nation as ours is inverſely as the power which the enervating effects of ſoil and ſituation is permitted to exerciſe over its people, it is no leſs certain that the bravery of ſuch a nation may degraduate into rank cowardice: to ſay the Engliſh are fallen ſo low would be unjuſt, and to deny that they are much beneath the ſame key of real courage, at which they formerly

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formerly were, would be truly ridiculous. The luſtre of the laſt war will be urged to the contrary; but there are many reaſons why the entire credit of the war ſhould not be given to Engliſh bravery. Its ſucceſs was, in a great meaſure, owing to the extraordinary expence attending it, by which it was ſo perfectly ſerved in every quarter of the globe; it was owing to the extenſive genius of the man who planned its operations; it was owing to the great numbers of Germans, of Scotch, of Iriſh, and of Americans, who ſerved in our fleets and armies, paid indeed by Engliſh money, but Engliſh money is neither Engliſh ſtrength nor courage: if we add to theſe conſiderations the wretched incapacity of the French miniſtry, under the direction of a weak woman, the war, on their ſide, ſtrangled in its very birth by the want of an immediate conjunction of the houſes of Bourbon, the one diſabled before the other moved, which could then do little more than give additional ſplendor to the triumphs of Britain; theſe things conſidered, from the uncommon luſtre of the war we ſpeak of, a ſuperior courage of the preſent Engliſh, to their courage at former periods, cannot by any means be inferred, nor even an equality.

'Europe ſeems to have a ſtrong tendency into ſtates of a reſpectable ſize, and however ſalutary this may be to the purpoſes of general tranquillity, I ſhall be pardoned if, from the love I bear to my own country, I ſhould wiſh that no powerful prince may be able to poſſeſs himſelf of thoſe ports which lie upon the German ocean; becauſe ſuch a neighbour muſt be dangerous to this part of the iſland, which never was attacked by a northern people without being ſubdued. The Normans had ſuch a contempt for the people of Neuſtria, that they would not be called, but by their old name, and I conſider them as a northern people at the conqueſt; ſince that time, no enemy out of Britain, of a ſituation more northern than ourſelves, hath attempted us; the French and Spaniards were inferior in ſtrength of body and in courage; of their numbers our ſituation prevented them from availing themſelves; the French never gave marks of an enterprizing ſpirit beyond the limits of the Rhine, and the inhabitants of this iſland have a preſcriptive right of ſuperiority over thoſe of Gaul, the only praiſe as I recollect which the ancients have given them; but had we a northern prince for our enemy, maſter of that number of ſhips which muſt naturally attend a well regulated trade to the ports in the German ocean, and of thoſe great rivers which, running through Germany, diſcharge themſelves into that ocean; of men who feel not the terrors of any element, who living poorly at home, may be ſtimulated, like their brave anceſtors, to ſhare in the ſpoils of a richer and more cultivated country than their own; ſhould this prince look with a mixture of indignation and of contempt upon a people, who prized themſelves for an imaginary wealth, a ſhadowy credit, chilled at the moſt diſtant ſound of the blaſt of calamity, an apparition, which, upon the firſt rough touch, is found to be unſubſtantial; if he ſhould ſeize the opportunity of attacking this people, how ſhould England be protected? The all-ſufficiency of the Britiſh fleet preſents itſelf forthwith to the imagination of my indolent and high-fed countrymen, miraculouſly ſurrounding a coaſt of two thouſand miles; upon this they beſtow omnipreſence, and

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every attribute of the Deity; upon this they reſt ſecure in the gratification of every ſenſe, and in the practice of almoſt every vice. I affirm that no expedition has been ever conducted againſt this country with any degree of wiſdom, or even of plauſibility, which did not ſucceed; ſince the conqueſt, that of Philip the Second of Spain was the moſt tremendous in its apparatus, but this expedition could not ſucceed; the alarm of invaſion was ſpread ſo long before the embarkation, that every man in England had time to become a ſoldier; and when the army was embarked, the proceſſion of the Spaniſh fleet along our ſouthern coaſt, in order to take on board the Prince of Parma and his troops then waiting at Dunkirk, was ſo very ſlow, and pompous, that every Engliſh port and creek ſent out its whole force to annoy them, ſo that they were expoſed to the increaſe of enemies every moment, as well as to the dangers of a tempeſtuous ſea; nor is it to be forgotten that the Spaniards, from the influx of American riches, were at this time departed from their rigour of diſcipline, and had much abated of their former valour; let not therefore the impracticability of invading England be drawn from the failure of ſuch random expeditions, if expeditions they can be called, which are embarraſſed by ſuch blundering delays.

'I am well convinced that the chief military ſtrength of this nation ought to be that of our fleet; but fleets have failed, fleets may fail, and will fail again; nothing is more natural than that the wind, which is favourable to the invading fleet, may keep the fleet that ſhould oppoſe it in harbour: when Allectus poſſeſſed himſelf of the province of Britain and was maſter of the ſeas, Conſtantine ſailed over, under the cover of a thick miſt, and landing his troops overcame the uſurper; the Prince of Orange landed his army at Brixham in Torbay, having paſt the Engliſh fleet then lying in the Downs; but nothing proves the inſufficiency of a fleet ſo forcibly, as the tranſportation of Cæſar's army from Brunduſium to Dyrrachium in his purſuit of Pompey, at two embarkations: although the coaſt of Epirus was guarded by a much ſuperior naval force, under the command of Bibulus and Pompey's other lieutenants, an army was landed with the loſs of only two tranſports, ſufficient to decide the greateſt conteſt for empire that time hath yet produced: much will be attributed of Cæſar's ſucceſs to Fortune; Cæſar himſelf hath attributed much to that goddeſs, in the ſecond embarkation under Antony; but good troops, good officers, and the terrifying diſpatch with which that great deſtroyer of Roman liberty animated all his military operations, are to me ſufficient cauſes for his ſucceſs, without any interpoſition of Fortune.

'In theſe circumſtances of Europe, where the ſmall German ſtates, whoſe troops we were uſed to pay, are probably ſoon to be annexed to great monarchies, and no longer to be hired out for ſlaughter; when the French, unequal to Britain in commercial conteſt, are willing to leave us without a rival, and give no interruption to our eagerneſs for remote, unnatural acquiſitions; we ourſelves ſhould bridle that avarice which is waſting our vigour in the burning heats of India, and leaving the center of the empire without defence: whilſt other ſtates are ſtrengthening themſelves at home, England is ſending forth her ſtrength, and bringing home the materials of her

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own destruction; but, as I have observed before, we shall probably have the French and Spaniards no longer for our enemies, who having submitted in the contest of trade, no subject of dispute now remains, unless we should renew our old claims upon the French monarchy; with some northern nation or confederacy, therefore, we are likely to contend for the future, against whom hardiness, strength, courage, and public spirit will be necessary, which afford a more certain protection than either fleets or armies without them. Let us now see in what condition we are to receive such encounters as we have reason to expect; but in discussing this matter, I shall not enter into a state of the national debt, the amount of our revenue, nor enquire what sums can be spared to the support of armies and of fleets, by the mercenary vultures, who have so long preyed upon the vitals of their country, I mean placemen and pensioners of every denomination; but I will ask what stock of national virtue remains wherewith to oppose a brave and an enterprizing people, for we shall be then engaged in wars which it will be impossible to carry on by bills of exchange.'

In the remaining part of the work the Author enters into a kind of declamatory estimate of manners and principles, in which he displays no depth of abilities; his own observation, with the remarks of others, enable him indeed to censure what is bad in a superficial manner, but he seems very deficient, either as a philosopher, which we expected to find him, or as a politician,—a character that he labours hard to support.

If however we meet with very little to the purpose relating to the power of climate, we find, toward the latter end of this tract, some good hints relating to the power of a justice of peace; and we intirely agree with the Writer, that a vigorous discharge of that important office, would operate to the *prevention* of crimes, a duty of much more importance to the public, whatever it may be to the justice, than the punishment of them.

ART. IV. *Letters written by the late Right Honourable Philip Dormer Stanhope, Earl of Chesterfield, to his Son Philip Stanhope, Esq; late Envoy Extraordinary at the Court of Dresden: Together with several other Pieces on various Subjects.* Published by Mrs. Eugenia Stanhope, from the Originals now in her Possession. 4to. 2 Vols. 2l. 2s. Boards. Dodsley. 1774.

FEW characters, among the nobility of this age, and nation, are better known than that of the late ingenious and witty Earl of Chesterfield; who was alike distinguished in the polite, the political, and the learned circles. He was not, perhaps, what some one has styled a "deep genius," but he certainly had a great portion of good sense, and lively parts; he had a perfect knowledge of mankind; he was a complete gentleman, and a delightful companion. In fine, he possessed those rare talents and amiable qualities which could not

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fail of procuring him the admiration and the love of all who had the happiness of enjoying his friendship, or sharing his conversation. To his gaiety of disposition, his engaging manners, his happy tenour of life, and chearful old age, we may not unaptly apply, (with a slight variation of a word or two) his friend Pope's verses on Monsr. Voiture:

> Who, wisely careless, innocently gay,
> Chearful, could play the trifle Life away;
> Till fate scarce felt his gentle breath suppress'd,
> As smiling infants sport themselves to rest.

Of his Lordship's literary talents, the world hath had various specimens, in those fugitive performances, which, though anonymous, have been ascribed to him on sufficient authority; but these talents are more amply displayed in the collection of Letters now before us.

These Letters are very properly introduced to the Reader's attention, by the Lady * to whom the Public is obliged for their publication.

'The death of the late Earl of Chesterfield, says the Fair Editor, is so recent, his family, his character, and his talents so well known, that it would be unnecessary to attempt any account of his Lordship's life. But, as these Letters will probably descend to posterity, it may not be improper to explain the general scope of them, and the reason that induced him to write on the subject of Education.

'It is well known, that the late Earl of Chesterfield had a natural son, whom he loved with the most unbounded affection, and whose education was, for many years, the chief engagement of his life. After furnishing him with the most valuable treasures of ancient and modern learning, to those acquisitions he was desirous of adding that knowledge of men, and things, which he himself had acquired by long and great experience. With this view were written the following Letters; which, the Reader will observe, begin with those dawnings of instruction adapted to the capacity of a boy, and rising gradually by precepts and monitions, calculated to direct and guard the age of incautious youth, finish with the advice and knowledge requisite to form the Man, ambitious to shine as an accomplished Courtier, an Orator in the Senate, or a Minister at foreign Courts.

'In order to effect these purposes, his Lordship, ever anxious to fix in his son a scrupulous adherence to the strictest morality, appears to have thought it the first, and most indispensable object—to lay, in the earliest period of life, a firm foundation in good principles and sound religion. His next point was, to give him a perfect knowledge of the dead languages, and all the different branches of solid learning, by the study of the best ancient Authors; and also such a general idea of the Sciences, as it is a disgrace to a gentleman, not to possess. The article of instruction with which he concludes his System of Education, and which he more particularly enforces throughout the whole work, is the study of that useful and extensive

* This Lady is, we are informed, the widow of the Gentleman to whom Lord Chesterfield's Letters were addressed.

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science, the Knowledge of Mankind: in the course of which, appears the nicest investigation of the human heart, and the springs of human actions. From hence we find him induced to lay so great a stress on what are generally called Accomplishments, as most indispensably requisite to finish the amiable and brilliant part of a compleat character.

'It would be unnecessary to expatiate on the merits of such a work, executed by so great a master. They cannot but be obvious to every person of sense; the more, as nothing of this sort has (I believe) ever been produced in the English language. The candour of the Public, to which these Letters appeal, will determine the amusement and instruction they afford. I flatter myself, they will be read with general satisfaction; as the principal, and by far the greater part of them, were written when the late Earl of Chesterfield was in the full vigour of his mind, and possessed all those qualifications for which he was so justly admired in England, revered in Ireland, and esteemed wherever known.

'Celebrated all over Europe for his superior talents as an epistolary writer, for the brilliancy of his wit, and the solidity of his extensive knowledge, will it be thought too presumptuous to assert, that he exerted all those faculties to their utmost, upon his favourite subject—Education? And that, in order to form the mind of a darling son, he even exhausted those powers which he was so universally allowed to possess?

'I do not doubt but those who were much connected with the Author, during that series of years in which he wrote the following Letters, will be ready to vouch the truth of the above assertion. What I can, and do ascertain is, the authenticity of this publication; which comprises not a single line, that is not the late Earl of Chesterfield's.

'Some, perhaps, may be of opinion, that the first letters in this collection, intended for the instruction of a child, then under seven years of age, were too trifling to merit publication. They are, however, inserted by the advice of several gentlemen of learning, and real judgment; who considered the whole as absolutely necessary, to form a compleat system of education. And, indeed, the Reader will find his Lordship repeatedly telling his son, that his affection for him makes him look upon no instruction, which may be of service to him, as too trifling or too low; I, therefore, did not think myself authorized to suppress what, to so experienced a man, appeared requisite to the completion of his undertaking. And, upon this point, I may appeal more particularly to those, who, being fathers themselves, know how to value instructions, of which their tenderness and anxiety for their children, will undoubtedly make them feel the necessity. The instructions scattered throughout those Letters, are happily calculated,

"To teach the young idea how to shoot,"

To form and enlighten the infant mind, upon its first opening, and prepare it to receive the early impressions of learning, and of morality. Of these, many entire letters, and some parts of others, are lost; which, considering the tender years of Mr. Stanhope, at that time, cannot be a matter of surprize, but will always be one of regret. Wherever a complete sense could be made out, I have ventured to give the fragment.

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'To

'To each of the French letters, throughout the work, an English translation is annexed: in which I have endeavoured to adhere, as much as possible, to the sense of the original: I wish the attempt may have proved successful.

'As to those repetitions, which sometimes occur, that many may esteem inaccuracies, and think they had been better retrenched: they are so varied, and their significancy thrown into such, and so many different lights, that they could not be altered without mutilating the work. In the course of which, the Reader will also observe his Lordship often expressly declaring, that such repetitions are purposely intended, to inculcate his instructions more forcibly. So good a reason urged by the Author for using them, made me think it indispensably requisite not to deviate from the original.

'The letters written from the time that Mr. Stanhope was employed as one of his Majesty's Ministers abroad, although not relative to Education, yet as they continue the series of Lord Chesterfield's Letters to his Son, and discover his sentiments on various interesting subjects, of public as well as private concern, it is presumed they cannot fail of being acceptable to the Public. To these are added some few detached pieces, which the Reader will find at the end of the second volume. The *Originals* of those, as well as of *all* the Letters, are in my possession, in the late Earl of Chesterfield's hand-writing, and sealed with his own seal.'

The foregoing *advertisement* exhibits so compleat a view of the nature, design and tendency of these Letters, that we think it altogether superfluous to add any thing to the account; and we shall, therefore, proceed, without further preface, to gratify the impatience of our Readers, by a few extracts from those parts of the collection which, we imagine, will prove most generally acceptable to the Public.

We shall pass over the greatest part of those letters which were written to Master Stanhope, while he was under the age of *fifteen*; some of which, however, merit great commendation, for the happy manner in which they are adapted to the capacity of a child, without containing any thing childish; in which respect they may be said, in some measure, to resemble the literary correspondence of Count Teffin, with the Prince Royal of Sweden: and we cannot pay them an higher compliment.

As a specimen, however, of the easy manner in which this accomplished nobleman could accommodate his style to the apprehensions of his young correspondent, we shall transcribe his Lordship's precepts and cautions on the subject of *Negligence*. They are taken from a letter written to his son, then in his 15th year, and on his travels abroad: it is dated at Bath, Oct. 9, 1746.

'*A propos* of negligence; I must say something to you upon that subject. You know I have often told you, that my affection for you was not a weak womanish one; and far from blinding me, it makes me but more quick-sighted, as to your faults: those it is not only my right, but

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my duty to tell you of; and it is your duty and your interest to correct them. In the strict scrutiny which I have made into you, I have, (thank God) hitherto not discovered any vice of the heart, or any peculiar weakness of the head: but I have discovered laziness, inattention, and indifference; faults which are only pardonable in old men, who, in the decline of life, when health and spirits fail, have a kind of claim to that sort of tranquillity. But a young man should be ambitious to shine and excel; alert, active, and indefatigable in the means of doing it; and like Cæsar, *Nil actum reputans, si quid superesset agendum.* You seem to want that *vivida vis animi* which spurs and excites most young men to please, to shine, to excel. Without the desire and the pains necessary to be considerable, depend upon it, you never can be so; as without the desire and attention necessary to please, you never can please. *Nullum numen abest, si sit prudentia,* is unquestionably true with regard to every thing except poetry; and I am very sure that any man of common understanding may, by proper culture, care, attention, and labour, make himself whatever he pleases, except a good poet. Your destination is the great and busy world; your immediate object is the affairs, the interests, and the history, the constitutions, the customs, and the manners of the several parts of Europe. In this, any man of common sense may, by common application, be sure to excel. Ancient and modern history are by attention easily attainable; geography and chronology the same; none of them requiring any uncommon share of genius or invention. Speaking and writing clearly, correctly, and with ease and grace, are certainly to be acquired by reading the best Authors with care, and by attention to the best living models. These are the qualifications more particularly necessary for you in your department, which you may be possessed of if you please, and which, I tell you fairly, I shall be very angry at you if you are not; because, as you have the means in your hands, it will be your own fault only.

'If care and application are necessary to the acquiring of those qualifications, without which you can never be considerable nor make a figure in the world; they are not less necessary with regard to the lesser accomplishments which are requisite to make you agreeable and pleasing in society. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention; I therefore carry the necessity of attention down to the lowest things, even to dancing and dress. Custom has made dancing sometimes necessary for a young man; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dress is of the same nature; you must dress; therefore attend to it; not in order to rival or excel a fop in it, but in order to avoid singularity, and consequently ridicule. Take great care always to be dressed like the reasonable people of your own age, in the place where you are; whose dress is never spoken of one way or another, as either too negligent or too much studied.

'What is commonly called an absent man, is commonly either a very weak, or a very affected man; but be he which he will, he is, I am sure, a very disagreeable man in company. He fails in all the common offices of civility; he seems not to know those people to-day, whom yesterday he

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he appeared to live in intimacy with. He takes no part in the general conversation; but on the contrary, breaks into it from time to time, with some start of his own, as if he waked from a dream. This (as I said before) is a sure indication, either of a mind so weak that it is not able to bear above one object at a time; or so affected, that it would be supposed to be wholly engrossed by, and directed to, some very great and important objects. Sir Isaac Newton, Mr. Locke, and (it may be) five or six more, since the creation of the world, may have had a right to absence, from that intense thought which the things they were investigating required. But if a young man, and a man of the world, who has no such avocations to plead, will claim and exercise that right of absence in company, his pretended right should, in my mind, be turned into an involuntary absence, by his perpetual exclusion out of company. However frivolous a company may be, still, while you are among them, do not shew them, by your inattention, that you think them so; but rather take their tone, and conform in some degree to their weakness, instead of manifesting your contempt for them. There is nothing that people bear more impatiently, or forgive less, than contempt; and an injury is much sooner forgotten than an insult. If therefore you would rather please than offend, rather be well than ill spoken of, rather be loved than hated, remember to have that constant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his resentment, or at least his ill-will. For instance; most people (I might say all people) have their weaknesses; they have their aversions, and their likings, to such or such things; so that if you were to laugh at a man for his aversion to a cat, or cheese, (which are common antipathies) or by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the first case, think himself insulted, and in the second, slighted; and would remember both. Whereas your care to procure for him what he likes, and to remove from him what he hates, shews him, that he is at least an object of your attention; flatters his vanity, and makes him possibly more your friend, than a more important service would have done. With regard to women, attentions still below these are necessary, and, by the custom of the world, in some measure due, according to the laws of good breeding.'

The foregoing observations are equally striking, just, and important; for surely no weakness is more pernicious to youth than negligance and inattention! Such faults are not only a bar to all improvement, but they also render those young people who are subject to them quite intolerable to persons of superior years. In short, it would be doing no injustice to these failings, were we to set them down in the catalogue of *vices*.

About a year after the date of the foregoing letter, we find our noble monitor thus cautioning his *young friend* against the seductions of Pleasure:

'Pleasure, says Lord Chesterfield, is the rock which most young people split upon; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; for want of which, pain and shame, instead of

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Pleasure, are the returns of their voyage. Do not think that I mean to snarl at Pleasure, like a Stoic, or to preach against it like a Parson; no, I mean to point it out, and recommend it to you, like an Epicurean: I wish you a great deal; and my only view is to hinder you from mistaking it.

'The character which most young men first aim at is, that of a Man of Pleasure; but they generally take it upon trust; and, instead of consulting their own taste and inclinations, they blindly adopt whatever those, with whom they chiefly converse, are pleased to call by the name of Pleasure; and a *Man of Pleasure*, in the vulgar acceptation of that phrase, means only, a beastly drunkard, an abandoned whore-master, and a profligate swearer and curser. As it may be of use to you, I am not unwilling, though at the same time ashamed, to own, that the vices of my youth proceeded much more from my silly resolution of being, what I heard called a Man of Pleasure, than from my own inclinations. I always naturally hated drinking; and yet I have often drunk, with disgust at the time, attended by great sickness the next day, only because I then considered drinking as a necessary qualification for a fine gentleman, and a Man of Pleasure.

'The same as to gaming. I did not want money, and consequently had no occasion to play for it; but I thought Play another necessary ingredient in the composition of a Man of Pleasure, and accordingly I plunged into it without desire, at first; sacrificed a thousand real pleasures to it; and made myself solidly uneasy by it, for thirty the best years of my life.

'I was even absurd enough, for a little while, to swear, by way of adorning and completing the shining character which I affected; but this folly I soon laid aside, upon finding both the guilt and the indecency of it.

'Thus seduced by fashion, and blindly adopting nominal pleasures, I lost real ones; and my fortune impaired, and my constitution shattered, are, I must confess, the just punishment of my errors.

'Take warning then by them; chuse your pleasures for yourself, and do not let them be imposed upon you. Follow nature, and not fashion: weigh the present enjoyment of your pleasures, against the necessary consequences of them, and then let your own common sense determine your choice.

'Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleasure. I would enjoy the pleasures of the table, and of wine; but stop short of the pains inseparably annexed to an excess in either. I would not, at twenty years, be a preaching missionary of abstemiousness and sobriety; and I should let other people do as they would, without formally and sententiously rebuking them for it; but I would be most firmly resolved, not to destroy my own faculties and constitution, in complaisance to those who have no regard to their own. I would play to give me pleasure, but not to give me pain; that is, I would play for trifles, in mixed companies, to amuse myself, and conform to custom; but I would take care not to venture for sums, which, if I won, I should not be the better for; but, if I lost, should be under a difficulty to pay; and, when paid, would oblige

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oblige me to retrench in several other articles. Not to mention the quarrels which deep play commonly occasions.

'I would pass some of my time in reading, and the rest in the company of people of sense and learning, and chiefly those above me: and I would frequent the mixed companies of men and women of fashion, which though often frivolous, yet they unbend and refresh the mind, not uselessly, because they certainly polish and soften the manners.

'These would be my pleasures and amusements, if I were to live the last thirty years over again; they are rational ones; and moreover I will tell you, they are really the fashionable ones: for the others are not, in truth, the pleasures of what I call people of fashion, but of those who only call themselves so. Does good company care to have a man reeling drunk among them? Or to see another tearing his hair, and blaspheming, for having lost, at play, more than he is able to pay? Or a whore-master with half a nose, and crippled by coarse and infamous debauchery? No; those who practise, and much more those who brag of them, make no part of good company; and are most unwillingly, if ever, admitted into it.

'A real man of fashion and pleasure observes decency; at least, neither borrows nor affects vices; and, if he unfortunately has any, he gratifies them with choice, delicacy, and secrecy.

'I have not mentioned the pleasures of the mind, (which are the solid and permanent ones) because they do not come under the head of what people commonly call pleasures; which they seem to confine to the senses. The pleasure of virtue, of charity, and of learning, is true and lasting pleasure; which I hope you will be well and long acquainted with. Adieu.'

This is not the frigid preaching of a cold unfeeling *theorist*; it is the voice of an experienced guide, warning the unwary traveller of the precipice that lies in his path; it is the language of a true *friend*, who seeks not to deprive us of what we are naturally desirous to obtain, but to prevent our being misled in the pursuit of it, and like Ixion, deceived into the embraces of an empty cloud, instead of the goddess who is the object of our wishes:—and like Ixion, too, not only cheated out of our expected happiness, but *severely punished*, also, for our infatuation.

In a letter dated in 1748, we have the following strictures on what may be called the *abuse of laughter*:

'Having mentioned laughing, I must particularly warn you against it: and I could heartily wish, that you may often be seen to smile, but never heard to laugh, while you live. Frequent and loud laughter is the characteristic of folly and ill manners: it is the manner in which the mob express their silly joy, at silly things; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh; they are above it: they please the mind, and give a chearfulness to the countenance. But it is low buffoonery, or silly accidents, that always excite laughter; and that is what people

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people of sense and breeding should show themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets a whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. Laughter is easily restrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. I am neither of a melancholy, nor a Cynical disposition; and am as willing, and as apt to be pleased as any body; but I am sure that, since I have had the full use of my reason, nobody has ever heard me laugh. Many people, at first from awkwardness and *mauvaise honte*, have got a very disagreeable and silly trick of laughing, whenever they speak: and I know a man of very good parts, Mr. Waller, who cannot say the commonest thing without laughing; which makes those, who do not know him, take him at first for a natural fool. This and many other very disagreeable habits, are owing to *mauvaise honte* at their first setting out in the world.'

Leaving our Readers to their own reflexions on this invective against *laughter* (which, certainly, did not spring from any sullen, sour, or saturnine disposition in the celebrated Writer) we proceed to his Lordship's observations * on the weight of *historical testimony*. These are introduced by a remark or two on the circumstances which are assigned as the principal causes of the Protestant reformation from the errors and abuses of Popery.

After intimating that disappointment and resentment had a much larger share in this great event, than a religious zeal, or an abhorrence of the corruptions of the church of Rome, the noble Letter-writer thus proceeds:

'Luther, an Austin Monk, enraged that his Order, and consequently himself, had not the exclusive privilege of selling indulgences, but that the Dominicans were let into a share of that profitable but infamous trade, turns reformer, and exclaims against the abuses, the corruption, and the idolatry, of the Church of Rome; which were certainly gross enough for him to have seen long before, but which he had at least acquiesced in, till what he called the Rights, that is the profit, of his Order came to be touched. It is true, the Church of Rome furnished him ample matter for complaint and reformation, and he laid hold of it ably. This seems to me the true cause of that great and necessary work: but, whatever the cause was, the effect was good: and the reformation spread itself by its own truth and fitness; was conscientiously received by great numbers in Germany, and other countries; and was soon afterwards mixed up with the politics of Princes: and, as it always happens in religious disputes, became the specious covering of injustice and ambition.

* In Letter 117, dated 1748.

Under

'Under the pretence of crushing Heresy, as it was called, the House of Austria meant to extend and establish its power in the Empire: as, on the other hand, many Protestant Princes, under the pretence of extirpating idolatry, or, at least, of securing toleration, meant only to enlarge their own dominions or privileges. These views respectively, among the Chiefs on both sides, much more than true religious motives, continued what were called the Religious Wars, in Germany, almost uninterruptedly, till the affairs of the two Religions were finally settled by the treaty of Munster.

'Were most historical events traced up to their true causes, I fear we should not find them much more noble, nor disinterested, than Luther's disappointed avarice; and therefore I look with some contempt upon those refining and sagacious Historians, who ascribe all, even the most common events, to some deep political cause; whereas mankind is made up of inconsistencies, and no man acts invariably up to his predominant character. The wisest man sometimes acts weakly, and the weakest sometimes wisely. Our jarring passions, our variable humours, nay our greater or lesser degree of health and spirits, produce such contradictions in our conduct, that, I believe, those are the oftenest mistaken, who ascribe our actions to the most seemingly obvious motives: and I am convinced, that a light supper, a good night's sleep, and a fine morning, have sometimes made a Hero, of the same man, who, by an indigestion, a restless night, and a rainy morning, would have proved a coward. Our best conjectures, therefore, as to the true springs of actions, are but very uncertain; and the actions themselves are all that we must pretend to know from History. That Cæsar was murdered by twenty-three conspirators, I make no doubt; but I very much doubt, that their love of liberty, and of their country, was their sole, or even principal motive; and I dare say that, if the truth were known, we should find that many other motives, at least concurred, even in the great Brutus himself; such as pride, envy, personal pique, and disappointment. Nay, I cannot help carrying my Pyrrhonism still further, and extending it often to historical facts themselves, at least to most of the circumstances with which they are related; and every day's experience confirms me in this historical incredulity. Do we ever hear the most recent fact related exactly in the same way, by the several people who were at the same time eye-witnesses of it? No. One mistakes, another misrepresents; and others warp it a little to their own turn of mind, or private views. A man, who has been concerned in a transaction, will not write it fairly; and a man who has not, cannot. But, notwithstanding all this uncertainty, History is not the less necessary to be known; as the best histories are taken for granted, and are the frequent subjects both of conversation and writing. Though I am convinced that Cæsar's ghost never appeared to Brutus, yet I should be much ashamed to be ignorant of that fact, as related by the Historians of those times. Thus the Pagan theology is universally received as matter for writing and conversation, though believed now by nobody; and we talk of Jupiter, Mars, Apollo, &c. as Gods, though we know, that, if they ever existed at all, it was only as mere mortal men. This historical Pyrrhonism, then, proves nothing against the study and knowledge of History; which,

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which, of all other ſtudies, is the moſt neceſſary, for a man who is to live in the world. It only points out to us, not to be too deciſive and peremptory; and to be cautious how we draw inferences, for our own practice, from remote facts, partially or ignorantly related; of which we can, at beſt, but imperfectly gueſs, and certainly not know the real motives. The teſtimonies of Ancient Hiſtory muſt neceſſarily be weaker than thoſe of Modern, as all teſtimony grows weaker and weaker, as it is more and more remote from us. I would therefore adviſe you to ſtudy Ancient Hiſtory, in general, as other people do; that is, not to be ignorant of any of thoſe facts which are univerſally received, upon the faith of the beſt Hiſtorians; and, whether true or falſe, you have them as other people have them. But Modern Hiſtory, I mean particularly that of the three laſt centuries, is what I would have you apply to with the greateſt attention and exactneſs. There the probability of coming at the truth is much greater, as the teſtimonies are much more recent; beſides, anecdotes, memoirs, and original letters, often come to the aid of Modern Hiſtory.'

So exactly do Lord Cheſterfield's ideas correſpond with our opinion of the uſe and authority of hiſtory, in the general, that we cannot withhold our free and unreſerved ſubſcription to every thing that he has advanced on the ſubject.

We ſhould now proceed to other extracts; but the difficulty of ſelection, where the choice is ſo abundant, leaves us no eaſy taſk to execute. We could fill a whole volume of Reviews with the curious and inſtructive materials which now open upon us, as we turn over theſe valuable pages: the ſubjects riſing in importance as we proceed in the ſeries. Our cuſtomary limits, however, will oblige us, for the preſent, to cloſe the book; but we ſhall, with great pleaſure, reſume the review of it, in our next publication.

ART. V. *A Father's Legacy to his Daughters.* By the late Dr. Gregory, of Edinburgh. 12mo. 2s. ſewed. Cadell. 1774.

IT frequently happens that thoſe compoſitions meet with a great ſhare of the public favour, which were not originally intended for the public eye. Thoſe gifts are not the leaſt agreeable which come unexpected, and to which we have no title. Beſide the pleaſure which we feel in being admitted to a participation of thoſe ſentiments which were inſpired by friendſhip, or the warmth of private affections, we naturally expect, in works of this kind, a more candid diſcuſſion of opinions, than in compoſitions which ſpring from motives of intereſt or applauſe; and we are ſure of an unbiaſſed judgment, where every thought aims only at the real advantage of thoſe to whom the Writer addreſſes himſelf.

The amiable author of this ſmall volume, who, while living, was no leſs reſpected for his talents, than beloved for the qua-

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lities of his heart, intended these advices, as he himself informs us, *as the last proof of his affection to his daughters.* In all his writings*, his principal view was the good of his fellow-creatures, and to the wish of a son to contribute to that general design, and to do honour to the memory of a father, the Public is indebted for a very acceptable present.

The Author has classed his observations under four general heads, Religion—Conduct and Behaviour—Amusements—Friendship, Love, and Marriage; and on each of these subjects, so far as the female sex are interested in them, in the early part of life, he has made many pertinent and judicious remarks, arising naturally from his subjects and situation; and he has communicated them in an easy and unaffected style.

In the first section, after observing the utility of religious principles to a woman, either in a life of suffering and depression, which is too often the lot of the ill-treated sex, or in the opposite extreme of uncontrouled dissipation, he recommends the perusal of such books of religion only, as are addressed to the heart, and wisely cautions against entangling the female mind in the mazes of system, or controverted opinions. He makes a judicious observation, to which we believe few of his male Readers will refuse their assent, 'That even those men who are themselves unbelievers dislike infidelity in a woman.' Pity it is, this truth were not more generally known and admitted.

On the second head, viz. of Conduct and Behaviour, he is warm in the recommendation of that amiable reserve, that retiring delicacy, which, without directly avoiding, seeks not the public eye. He cautions against indulging a talent for wit; and with regard to humour, though the less offensive talent, he sensibly remarks that in a woman it may make her company be courted, but it is often a great enemy to delicacy, and still a greater to dignity of character. He censures an affectation of learning, and even too great a display of good sense, as erring against the first rule of pleasing in conversation, which is, to make every one pleased with himself.

On the head of Amusements, the Author recommends such of the more active kind as are conducive to health, and not at the same time inconsistent with female delicacy. His sentiments with regard to domestic employments, dress, and public amusements, are extremely judicious; and while they are far from favouring the fashionable dissipation of the age, they are equally removed from a rigid and unsocial severity.

* See particularly our accounts of his Comparative View of the State of Man, &c. Rev. vol. xxxv. p. 221. and of his Observations on the Office and Duties of a Physician. Rev. vol. xli. p. 401.

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In the laſt, and not leaſt important ſection, the Author has examined the different duties and decorums, of Love, of Friendſhip, and of Marriage. In friendſhip between females, he adviſes an unlimited confidence, except in the article of Love. This may, perhaps, be condemned by ſome of his readers, as inſinuating a pretty ſevere reflection upon the ſex: The Author's reaſons, however, are certainly ſtrong; the motives of delicacy, and the danger of a ſecret eſcaping, from the imprudence or inattention of a confident. He advances a propoſition ſtill more diſputable: 'If a gentleman's attachment, ſays he, is agreeable to you, I leave you to do as nature, good-ſenſe, and delicacy ſhall direct you. If you love him, let me adviſe you never to diſcover to him the full extent of your love, no, not although you marry him. That ſufficiently ſhews your preference, which is all he is entitled to know.' Our Author's reaſon is, that violent love cannot ſubſiſt for any time together on both ſides, and that a reſerve on one ſide is the only ſecurity againſt ſatiety. But may it not with juſtice be argued againſt this propoſition, that however luxuriant the plant, it cannot long ſubſiſt in an ungrateful ſoil: that a man whoſe ſoul is devoted to one object is not worthily repaid by bare compliances, or by the ſcanty returns of gratitude; and that thoſe who adopt this ſcheme of reſerve in marriage, overlook the moſt refined enjoyment of which human nature is capable, the felicity which reſults from the conſciouſneſs of a mutual affection?

From the above general view of the ſubjects treated in this ſmall, but elegant compoſition, it will occur to our readers, that the Author's opinions on thoſe topics, which are of the higheſt importance in life, are manly and ſenſible, that he intermixes no trite nor vulgar obſervations, and that ſometimes there is even a novelty of ſentiment in matters of the moſt common diſcuſſion. We recommend the attentive, the repeated peruſal of this treatiſe to our young country-women; and though written profeſſedly for the inſtruction of a daughter, it will be found to contain many hints extremely proper for the conſideration of a parent.

ART. VI. *The Right of the Britiſh Legiſlature to tax the American Colonies vindicated; and the Means of aſſerting that Right propoſed.* 8vo. 1 s. Becket. 1774.

THIS Writer profeſſes to prove that the North Americans 'have never loſt the happy ſtate of free ſubjects'; and that the acts of the mother country, regarding them, and of which they now complain, are very conſiſtent with the fundamental principles of our conſtitution, erring only on the ſide of indulgence

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gence toward them:'—points which certainly require ſome ability to demonſtrate, to the entire conviction of our brethren on the other ſide of the Atlantic Ocean.

The arguments on both ſides of this important queſtion on the right of taxation, muſt by this time be nearly exhauſted, and will receive only a particular complexion from the hands through which they paſs.

This Writer is by no means deficient in the management of his pen; and yet if the North Americans are ever brought to confeſs that they have maintained a fallacious plea, we imagine it muſt be by other proofs of the power of the Britiſh parliament over them, than thoſe that are here produced. The firſt argument offered to juſtify this extenſion, is nevertheleſs far from being the weakeſt that hath appeared in the courſe of this controverſy, and eſpecially of thoſe contained in this performance:

'A fundamental principle that has ever been regarded as ſuch by all writers of government is, that in every civilized ſtate, there muſt be, ſome where, a ſupreme all-controling power. In the Britiſh ſtate this ſupreme power is by the conſtitution fixed in the united wills of the king, lords, and repreſentatives of the people in parliament aſſembled. Are the coloniſts ſubject to this ſupreme power? They themſelves acknowledge that they are in every thing, excepting taxation. But the principles of our conſtitution, when fully underſtood, will, I believe, evidently prove, that the Britiſh parliament, compoſed of the three eſtates above mentioned, is ſupreme, not in one branch of legiſlation alone, but in all branches, in taxation as in every thing elſe, without any reſpect to the approbation or diſapprobation of the individuals of the ſociety over whom it preſides, when their general welfare is viſibly the object of its decrees.'

This leads to an examination of the poſition, that in a free nation, ſuch as ours, taxes cannot be impoſed without the conſent of the individuals of the ſociety by whom they are to be paid, or of their actual repreſentatives. Mr. Locke is cenſured for having aſſerted, "that the ſupreme power cannot take from any one, any part of his property but by his own conſent, otherwiſe he has no property at all." On this occaſion the Writer ſays, 'if it be in the very eſſence of a free man to diſpoſe of his property as he pleaſes, there is not in that caſe a ſingle free ſubject in Great Britain. Where is the noble or commoner that dare ſay, he can refuſe paying a tax, when the legiſlature has ordained it? Here however, he overſhoots the mark; for no man in his private capacity, can refuſe obedience to laws made by his repreſentatives: and if the Americans claim no ſuch right, he ſhould not inſinuate abſurdities againſt them, of which they are not guilty.

After advancing this charge of incongruity againſt Mr. Locke, the ſame accuſation is extended to Mr. Pownal.

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'From not examining, says he, the first principle of a social union in a civilized government, it has been common to regard taxation in the British state as *un don gratuit*, or as a free gift given at the pleasure of the individual. Thus governor Pownal tells us, "supplies granted in parliament are of good will, not of duty; the free and voluntary act of the giver, not obligations and services, which the giver cannot of right refuse." And again, "they, that are the members of parliament, do not give and grant from the property of others to ease themselves." Both of these are false propositions, unworthy of the discernment and abilities, which that gentleman has shewn in other parts of the treatise referred to. Whoever will but advert to the first principles, and to the forms of the British constitution for ages past, must, I think, allow, that supplies, granted in parliament, are both of free-will and of duty; and certainly in regard to the last proposition, the burden of supplies is always extended to a greater number of individuals than ever gave their consent to the raising of them, either personally or by their representatives.'

We do not clearly see what is gained by this refined distinction between *duty* and *free will*. It is both the duty and will of all free societies to support themselves in their political capacity; the mode and proportion of this support is, we will suppose, voluntary: hence that support will be contributed under a twofold consideration, of what is needful, and what they can afford; and of these circumstances, the representatives of the people are the acknowledged judges. The fable of the belly and the members is wrong applied by our Author in this case; for, though an individual may perhaps be willing to die, we cannot suppose a nation to adopt the resolution of self destruction: add to this, that no undue exemptions can be maintained in popular assemblies, where the majority always binds the minority. As to every individual not being represented in the British house of commons, it is certainly a defect, considering the present circumstances of the people, but we must make the best of our government as we find it. The truth is, our constitution still retains the frame which it received on the old feudal principles; when it knew nothing of persons who were not either freeholders, or freemen of trading corporations. Trade has indeed made every individual a *free man*, but has not vested every man with an active share in the political government of the country; though he participates in all the advantages an individual can enjoy from that government: he is secured against oppression, by the equal protection which the laws afford him; and he knows that those who enjoy the powers of legislation, cannot tax him, without including themselves. But the Americans who live in *another*, and a *remote* country, which is wholly unrepresented in the British parliament, plead, that if *our* powers of taxation extended over the ocean, they have no such security against the abuse of them.

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Our Author indeed says, 'I do not mean, however, that the supreme power in any state has no limitations; for if it ordains things contrary to the laws of God, or manifestly destructive of the society over which it presides, it ordains what it has no authority to ordain, consequently its statutes are void, and individuals may disobey, not that they have any inherent right over the enacting power; but because, in fact, nothing has been enacted, when an iniquitous statute has been promulgated.'

We must confess we cannot see the line here drawn; especially as there is no fear of an express statute for the worship of the devil, or for the destruction of the first-born of the land to reduce the price of provisions. But laws of a bad tendency may nevertheless be enacted by 'the supreme *all-controlling* power;' and our Author should have informed us *who* are to declare them 'void,' and *how* we may securely 'disobey' them, without incurring the penalties anexed to the crime of rebellion.

After having reprobated the political sentiments of Mr. Locke, and Mr. Pownal, there was little reason to expect our Author should pay greater deference to the opinion of Dr. Franklin, who is thus animadverted on:

'The constituents who send the representatives to the house of commons, may not perhaps exceed 200,000 or 300,000 in number; yet eight millions of subjects in Great Britain are taxed by the representatives of these constituents without their own consent. Thus we find that what B. Franklin states as a false proposition, in order to apologize for the disobedience of the colonists, is precisely the true fundamental principle of the British constitution, "That fellow-subjects in one part of the dominions are sovereigns over fellow-subjects in another part," even within the island of Great Britain, consequently throughout the whole empire. The truth of this proposition being clearly established, overturns at once the whole baseless fabric of representation and taxation, reared by false oratory, but left unsupported by the least prop of a single argument.'

However authoritatively this is decided, it is presumed we have already shewn the security our unrepresented countrymen live under; which is that of sharing in the benefit of the laws of the land, and bearing only the common burden of taxes, proportioned to their property, trade, and expences. Unless the legislature imposed peculiar loads on the unrepresented part of the nation to the exemption of their constituents, we cannot perceive how the above argument is supported. The Americans, (who are an immense body, living under peculiar circumstances, in a remote land, where they have raised distinct communities, who are not represented in our parliament, but have representative assemblies of their own, and who bear their own internal burdens) desire only to live in the state of subjection in which they have hitherto continued, without the imposition of new claims over them: if these new claims produce disagreeable consequences, they are justly chargeable on the innovators.

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By the ſtate which the Author has given of the trade between Great Britain and her colonies, he appears to be a much more competent judge of that ſubject, than of their political connexion. Indeed, to adopt his diſtinction between a political and mercantile balance of trade, and agreeing with him that the flouriſhing ſtate of America ſhews that the former is in her favour, while the latter reſts in Great Britain; it would have been much better if the mother country had remained content with the gain flowing from her powers in reſtricting the American trade, than to have created murmurs and diſcontent, by covetouſly endeavouring to draw *both* balances over here.

The following plan of colony taxation is propoſed:

'Though the coloniſts, I ſay, ought in duty to bear a proportionable ſhare of all national burdens impoſed by the ſupreme legiſlature, yet I would not be underſtood to mean, that they ought to bear an equal ſhare with the ſubjects in England, as that would be in fact diſproportionate. The great opulence towards the center of government, enables the ſubjects who inhabit there to bear ſuch taxes, as would be ruinous to the ſubjects in the remoter provinces; but the ſmaller contributions of theſe laſt are brought near to a par with thoſe of the others by the abſentee proprietors, who reſort to the ſeat of empire, and by the balance of trade, which the center of the ſtate generally receives from the extremities The taxation of the colonies therefore, in regard to the national defence, may be reduced to the four following articles: 1. That the exports and imports in the colonies ſhould be brought as nearly as circumſtances will admit to the ſame rates as thoſe in Great Britain. 2 That no tax ſhould ever be impoſed upon the American colonies by parliament, without one of the ſame kind being impoſed upon Great Britain, in a proportionable degree. 3. That the land tax ſhould be ever at the ſame rate both in the mother country, and in America. 4. That taxes on luxury, or ſumptuary taxes, ought ever to be the ſame in both countries, under which claſs ſtamp duties may very properly be ranged, independent of their great utility in regulating many domeſtic concerns.'

The methods of enforcing ſuch regulations are thus intimated:

'As the people in the colonies are in general rather miſled than ill-intentioned, I believe I have with theſe already uſed the moſt effectual means of aſſerting the right of parliament to taxation, in proving it to be altogether juſt and conſtitutional. But as there are others who will not be convinced, but by arguments of a different nature, I leave it to ſuch to reflect upon the conſequences to them, ſhould the two houſes of parliament, in imitation of the parliament of Queen Elizabeth, humbly repreſent to his Majeſty that the charters of the American colonies are detrimental to the nation, and petition his Majeſty, to recal them and grant others, as the late King William did to the colony of Maſſachuſet's Bay, directly againſt the requeſt of that colony; or how they would be affected ſhould an act of parliament be made in this preſent ſeſſion, enacting *That all the drawbacks and bounties upon commodities exported to, or imported from the colonies, ſhall ceaſe; that every coloniſt ſhall be declared incapable*

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capable of holding any place of profit or truſt in Great Britain or Ireland; that no coloniſt ſhall be allowed the privilege of fiſhing upon the banks of Newfoundland, or any other coaſt of North America, or territory belonging to Great Britain; that the act in favour of the naturalization of foreign proteſtants ſettling in North America ſhall be repealed, and every perſon from Great Britain and Ireland ſettling in the colonies, be declared an alien, and incapable of being again naturalized without an expreſs act of the Britiſh legiſlature. I would propoſe an act of parliament, containing the above mentioned clauſes, but extending to thoſe colonies alone who have refuſed obedience to the act, or acts of parliament, impoſing a tax upon the colonies. And ſuch an act ought to remain in force as a monitory, till the legiſlature of each colony ſhall, in the moſt expreſs manner, acknowledge, THAT THE KING'S MAJESTY, BY AND WITH THE ADVICE AND CONSENT OF THE LORDS SPIRITUAL AND TEMPORAL, AND COMMONS OF GREAT BRITAIN ASSEMBLED IN PARLIAMENT, HAD, HATH, AND OF RIGHT OUGHT TO HAVE FULL POWER AND AUTHORITY TO MAKE LAWS AND STATUTES OF SUFFICIENT FORCE AND VALIDITY TO BIND THE COLONIES AND PEOPLE OF AMERICA, SUBJECTS OF THE CROWN OF GREAT BRITAIN, IN ALL CASES WHATSOEVER. This noble declaration, did the coloniſts but ſee their own intereſts, ought to be regarded by them as a NEW BILL OF RIGHTS in their favour, againſt the pretenſions of prerogative. If, afterwards, his Majeſty ſhould, by and with the advice of his parliament, admit the agent of every colony into the houſe of commons, with a right of deliberating and voting, that is, with every right of a Britiſh repreſentative, no harm, I think could accrue to the commonwealth from ſuch an increaſe of members in that aſſembly; but the legiſlative body itſelf would not have from thence the ſmalleſt degree of conſtitutional authority more than it has at preſent. Should the factious coloniſts ſtill remain perverſely obſtinate and diſobedient, then, indeed, the mother country muſt have recourſe to the ULTIMA RATIO, OR LAST REASON, in maintenance of her juſt and natural rights; and, what would be the conſequence of the conteſt, may be judged of from the following remarks of two perſons not ill acquainted with America. Dr. Franklin tells us in his pamphlet upon the colonies, "That while our ſtrength at ſea continues, the banks of the Ohio (in point of eaſy and expeditious conveyance of troops) are nearer to London than the remote parts of France and Spain to their reſpective capitals, and much nearer than Connaught and Ulſter were in the days of Queen Elizabeth." And governor Pownal in his Adminiſtration of the Colonies obſerves, "That during general Wolfe's expedition againſt Quebec, if the French had had ſenſe enough to have ſent two ſhips of the line, with a frigate or two, and one or two bomb-ketches, they might have burnt Halifax, Boſton, New York, or Philadelphia without interuption" Theſe are victories, however, that a lover of Great Britain and of the colonies would hold in abhorrence; and, I hope in the preſent diſpute, the only victory will be the victory of truth.'

What is it that this *ultima ratio* cannot eſtabliſh for truth?

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ART. VII. *A Candid State of Affairs relative to East India Shipping, for the Year* 1773. Addreſſed to the Proprietors. By Sir Richard Hotham. 4to. 2s. Walter. 1774.

WE have lately had ſeveral diſadvantageous accounts of the miſmanagement of the East India Company's affairs; but accuſations of a groſs nature receive not ſo much weight from a concealed pen, unleſs ſupported by very clear evidence, as when the accuſer ſtands forth, openly and honeſtly, to avow his charges, and ſtamps them with the credit of a reſpectable name.

Sir Richard Hotham once before, in ſtrong terms, arraigned the Company's want of œconomy in employing a ſuperabundancy of ſhips in their ſervice *. HE explained the private motives, and traced the conſequences, of this miſconduct. HE has now reſumed the ſubject; and relying on the credit of ſo well informed a writer, and truſting, as *we* muſt do, to repreſentations which wear ſo great an appearance of truth, we cannot but think this gentleman intitled to the acknowledgments of the whole body of independent proprietors.

The pamphlet opens with the following pertinent remarks on the preſent ſyſtem of management in the Company.

'If the independent proprietors of East India ſtock could be prevailed on to examine into the real ſtate of their ſhipping, there is no doubt but they would diſcover, that very great abuſes have been long practiſed; and, were they once well underſtood, might the more eaſily be corrected. They would ſoon find a great part of the Company's preſent diſtreſs originated with, and has been artfully upheld by, ſome of the leading members of their own body, who were immediately intruſted to conduct their affairs; taking to their aſſiſtance ſuch of their friends, as they found, could moſt effectually execute their ſecret deſigns. They perhaps would diſcover innumerable inſtances, that one corruption and abuſe introduced another; till they are ſo interwoven with each other, and ſo ſtrongly ſupported by the private intereſt of ſuch a number of opulent men, deeply intrenched, and locked as it were arm in arm, that it ſeems to border on folly to offer the cleareſt truths, or ſoundeſt arguments, at a general court, in defence of the real intereſt of this very beneficial Company. A glaring inſtance of this appears in the oppoſition lately made, by a large body of very rich ſhip-builders, rope-makers, huſbands, and commanders, with their numerous connections. All of whom are (as they ſay) injured by the neceſſary reduction of ſhipping. And indeed, if we conſider, that they have enjoyed the ſweets of building and repairing, fitting and refitting old rotten ſhips, becoming ſo chiefly by being unemployed, at an *incredible* expence to the Company and ſhip-owners, for the laſt twenty years, is it to be wondered at, that they ſhould ſo unwillingly part with ſuch valuable gain, having evidently had above double the number of ſhips in this ſer-

* See Review, vol. xlviii. p. 327.

vice

vice than could be properly employed? and if as many more could have been introduced, it would have been ſtill more advantageous to them. For the more ſhips, the greater number of commanders and officers, the more ſplit votes they could create, the more real ones they could make, and of courſe the more of their friends they could force into the direction. Theſe were the ſinews of their great tranſaction, by which very large fortunes have been made. But this once-flouriſhing Company has not been enriched by theſe means. On the contrary, her diſtreſſes have come rapidly on from every quarter, even from her ſuppoſed *beſt* friends neareſt home. She has lately narrowly eſcaped immediate ruin; therefore every decent and reaſonable information ought to be well received, that can contribute to her recovery. There is no doubt, but that this junto will ever prevail in Leadenhall-ſtreet. Their intereſt makes them watchful, and give cloſe attendance, when any thing relative to ſhipping is agitated. The diſintereſted proprietors give themſelves, I am afraid, no trouble to be undeceived. They are too apt to believe the artful, well-told tale of the day: and if it gains credit only for half an hour, while a well-inſtructed majority ſanctifies it by a vote, they gain their ends. But would the proprietors attend, and impartially decide; thoſe that have abilities would be encouraged to ſpeak out. But to what purpoſe would it be for a ſmall number to exert themſelves, when ſo great a majority of intereſted people are ready to put a negative on the beſt-concerted propoſition? To engage the attendance of independent proprietors, the Author of this treatiſe ſubmits many truths, carefully collected, and preſents them to the Public; preſuming that every land-holder in England, that pays to the land-tax at the rate of one thouſand pounds a year, is much more concerned in the proſperity of this Company, than a proprietor who poſſeſſes one thouſand pounds capital ſtock. The one can only loſe his ſtock; but the other, were the revenues, now paid by the Company, to be annihilated, muſt make good thoſe deficiencies, if no other expedient could be found out. The clear revenues, ariſing from the Company's trade, are ſaid to bring in annually to the public treaſury nine hundred thouſand pounds. This is equal to nine fifteenth parts of the land-tax, at three ſhillings, and would require, if on land, near one ſhilling and ten-pence in the pound; ſo that every eleventh year the land-holder's whole capital would be annihilated. In this point of view, it behoves the landed intereſt, and others of any kind of property, to attend in time to this very important truth: for if the proprietors themſelves *will* not, or *cannot* remove the enormous oppoſition to the Company's future proſperity, it ought then to engage the ſerious attention of parliament; not only for the ſake of the Public, but likewiſe for the ſecurity of the injured ſtock-holders both at *home* and *abroad*.'

Referring the operoſe calculations and ſtate of facts employed to ſhew the annual loſs ſuſtained by the Company in the article of ſhipping, (which is eſtimated at 142,000 *l.* nearly 4 ½ *per Cent.* on the whole of their ſtock) to thoſe who are more immediately intereſted in the examination; we ſhall, in

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consideration of the importance of the subject, add part of what the Writer says on the article of private trade.

'Did not the captain's private trade interfere with the Company's and ship-owners' just rights, the following most moderate observation would be improper: but, as the case now is, let us suppose, that a ship of *seven hundred and fifty eight* tons, builders measure, is capable of taking out (allow for the sake of even numbers) one thousand tons, which has formerly carried out only three or four hundred for the *Company*; and sailed at the same draft of water, that she now does, with a thousand tons. It seems fair reasoning to conclude, that this ship had loaded one thousand tons before her sailing, at the same draft of water. It then follows, that if the Company had only three or four hundred tons on board, some other person had the benefit of the rest. But, to be very candid on this occasion. I will allow, that the ship had five hundred for the Company, and five hundred tons of private trade. Under this supposition, I beg leave to take a view of the Company's affairs at the port the ship is consigned to in India, where their servants have hitherto been allowed to trade. These gentlemen perhaps could not immediately purchase the Company's goods; and as the commanders and officers have an equal, if not a superior quantity, possibly of better chosen, and more marketable wares, exclusive of guns, firearms, and other prohibited merchandize, as well as cloth, cordage, lead, iron, &c. who can hesitate to believe, but that the private trade will find the first, and consequently the best market? And will any man of common sense say, that these five hundred tons of private trade first sold (so far as they correspond with the Company's investment) will not damp the sale of their goods; especially as such large investments, as are reported some commanders have taken out, amounting perhaps to twenty thousand pounds and upwards? Allow a part of this sum to have been laid out in *woollen cloths*? Is it to be wondered at then, that *your* cloths remain unsold at Bengal, are deposited in the warehouses, and *become moth-eaten*. Surely this is a natural consequence. How then is this to be prevented but by abolishing all private trade? Would it not be thought extremely absurd, for any man labouring under a violent distemper in his blood to suffer it long to remain, without applying for a remedy: would it not daily spread through every vein, and contaminate his whole mass, till at last the fatal consequence is the loss of life? Has not the original introduction of private trade occasioned a violent disorder in the constitution of the Company? Has it not been rapidly circulating through every part of it for many years, daily impairing its strength and vigour, till it is become weak and languid? Will it not then, if not prevented by a total prohibition, prove fatal to the stock-holders? To carry this plan into execution, give your captains four thousand pounds for each voyage, be it *long* or *short*. This would put an end to the Company's long and unprofitable voyages, especially that most shameful one to Bombay and China, which is generally given by the Chairman to some favourite, as a recompence for *extraordinary services*. If all the voyages were made of equal

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value to the commanders, a ſtop would be put to all improper ſolicitations; and the directors left at liberty to purſue the Company's intereſt *only*. Thus, no voyage, without ſome unforeſeen accident, need be longer than ſixteen months, and it would effectually prevent all *wilful loſs of paſſage* and *ſeaſons*. It would greatly promote the ſpeedy diſpatch of your ſhips abroad, and conſequently ſave an *incredible demurrage*. It would likewiſe diſcourage your commanders from putting into Ireland or elſewhere, outward or homeward bound, unleſs through real diſtreſs, or other neceſſary occaſions. Give your chief or firſt mate twenty, the ſecond fifteen, the third twelve, the fourth ten ſhillings *per* day, to the end of ſixteen months *only*; but if this, and what has been propoſed for the commanders ſhould not be thought ſufficient, allow MORE. An inconceivable advantage will certainly ariſe to the Company, if you preſerve your trade and chartered rights to yourſelves; and thoſe you employ will become rich, honeſt, and reſpectable. I have never heard more than two objections to this plan: the firſt is, make them what allowance you will, they will ſtill purſue the ſame illegal practice. Bad men, indeed, in all ſtations of life, will perſevere in wrong actions. But, ſurely, if you pay them generouſly, and the parties acknowledge themſelves ſatisfied, a law may be made to inflict an exemplary puniſhment on thoſe who tranſgreſs.

'The other is, that the captains and officers having *their all*, or their greateſt property on board, will ſtand by the ſhip, on all dangerous occaſions much longer than if they had no property to be ſwallowed up in the ocean, or taken by an enemy. A ſailor is ſaid to ſet little or no value upon his life; I do allow, that ſailors are brave and intrepid. The ſober and ſenſible part of them have the ſame feelings as other men, when their lives are at ſtake. As the law now ſtands, they loſe all their wages, if the ſhip does not arrive ſafe. But if their wages are increaſed, to what their former advantages brought them in, they will not be injured. I could now wiſh to recommend to the proprietors, to form ſuch a law as may totally prevent that very deſtructive cuſtom of ſelling or buying commands, or births in the ſhips employed in their ſervice. It is fraught with every miſchief, and operates daily againſt every principle of juſtice and common honeſty.'

Here we ſhall diſmiſs a ſubject with which it will not be ſuppoſed that we are very intimately acquainted, *(eſpecially ſince the diſqualification of ſmall proprietors)* only hinting to Sir Richard Hotham, that if he can but contrive to qualify our ſociety to enter on *the direction*, and to review the affairs of this opulent Company, inſtead of confining our talents to the ſupport of a monthly pamphlet,—we hereby engage, on ſo deſirable a tranſlation, to render his farther remonſtrances on this or any other ſpecies of mal-adminiſtration, totally unneceſſary: and we think he cannot have a fairer offer.

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ART. VIII. *Philoſophical Tranſactions.* VOL. LXII. concluded: See Review for January, p. 28.

ARTICLES *relating to* CHEMISTRY.

Article 19. *Obſervations on different Kinds of Air.* By Joſeph Prieſtley, LL. D. F. R. S.

THIS long and valuable Article, which contains many original and important obſervations, both on the atmoſpherical, and on various kinds of factitious, air, has been very juſtly diſtinguiſhed by the Society to which it is addreſſed, by their adjudication of Sir Godfrey Copley's medal to the ingenious Author of it. In his reſearches into this intereſting part of natural philoſophy, Dr. Prieſtley has indeed been peculiarly fortunate: though it is ſcarce juſt to uſe that expreſſion in the preſent inſtance; as few of his diſcoveries have been the product of chance, but evidently the reſult of a happy turn for philoſophical ſpeculation, and of a certain addreſs—a *curioſa felicitas*—in planning, ſelecting, and executing the moſt apt or appropriate experiments. As the Philoſophical Tranſactions do not fall into the hands of many who may be both inclined and qualified to proſecute and extend the Author's diſcoveries, we are glad to hear, not only that the Doctor is preparing a ſeparate edition of this valuable article, which will ſhortly be publiſhed; but that he has likewiſe very conſiderably enlarged it with new and intereſting obſervations. We ſhall therefore defer giving any account of the preſent paper, till we have had the ſatisfaction to peruſe this larger and more complete detail of his philoſophical inquiries.

The two remaining articles of this claſs contain only the analyſis of certain mineral waters. In Article 3, Dr. Donald Monro gives an account of thoſe of Caſtle-Loed and Fairburn, in the county of Roſs; and of a purging water at Petkeathly in Perthſhire. In the 32d Dr. Percival relates the experiments made by him on the waters of Buxton and Matlock, and adds ſome obſervations with reſpect to their uſe.

PAPERS *relating to* MEDICINE.

Article 31. *On the Digeſtion of the Stomach after Death.* By John Hunter, F. R. S. &c.

This article contains ſome new and curious facts, and phyſiological deductions from them, which throw conſiderable light on the proceſs of digeſtion. The ingenious Author obſerves that all animal ſubſtances, while they are endowed with the *living principle*, are protected by it from the action of many other powers, to which they yield when they are diveſted of it. Thus, as long as this principle remains in them, worms, or other inſects, live in the ſtomach, undiſturbed by its di-

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geſtive powers, and even breed and are hatched in that *viſcus*: but on the loſs of that principle, they become ſubject to theſe powers, and are decompounded. 'If it were poſſible,' ſays the Author, 'for a man's hand, for example, to be introduced into the ſtomach of a living animal, and kept there for ſome conſiderable time, it would be found, that the diſſolvent powers of the ſtomach could have no effect upon it; but if the ſame hand were ſeparated from the body, and introduced into the ſame ſtomach, we ſhould then find that the ſtomach would immediately act upon it.'

That the ſubſtance of the ſtomach itſelf is not formed of indigeſtible materials is well known; as the ſtomach of a dead animal is eaſily digeſted in the living ſtomach of another: but the Author has diſcovered that the latter, though it is capable of reſiſting the digeſtive powers which it contains, while it is poſſeſſed of the principle of life, is no ſooner deprived of it, than it becomes immediately capable of being, itſelf, in part digeſted, merely by the remains of that very power, which it juſt before poſſeſſed, of digeſting other inanimate ſubſtances; and which are now exerted upon its own ſubſtance.

In the diſſection of dead bodies, the effects of this *ſelf-digeſtive* power reſiding in the ſtomach have been often obſerved; though the true cauſe of the appearances was unknown. A conſiderable aperture has been found in this organ, at its great extremity, through which its contents have been obſerved to have paſſed into the cavity of the abdomen, ſo as to come into contact with the ſpleen and diaphragm; on both which have appeared evident marks of diſſolution. The edges of this opening have exhibited ſigns of their having undergone the action of ſome ſolvent, ſo as to reſemble the ſtate of a fleſhy ſubſtance which had been half digeſted in the ſtomach of a living animal. There are very few dead bodies, the Author obſerves, in which ſome traces at leaſt of theſe appearances may not be obſerved.

It was natural to conclude that theſe ſeemingly morbid appearances had been produced during the life of the ſubject; and as natural, ſometimes, to conſider them as the probable cauſes of his death: but the Author never found that they had any connection with the ſymptoms of the preceding diſeaſe; and was afterwards led to the true cauſe, on finding theſe appearances moſt frequent in thoſe who had died a violent death. In one caſe, for inſtance, here related, a man in perfect health, after having eat a hearty ſupper, was killed outright by a ſingle blow of a poker on his head. On opening the abdomen, the ſtomach was found diſſolved at its great end, and perforated; ſo that a conſiderable part of its contents had paſſed into the general cavity of the belly.

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In consequence of a variety of observations and experiments made by the Author on the subject, he was led to conclude that it was 'from the process of digestion going on after death, that the stomach, being dead, was no longer capable of resisting the powers of that menstruum, which itself had formed for the digestion of its contents.' With this idea, he 'set about making experiments to produce these appearances at pleasure, which would have taught us how long the animal ought to live after feeding, and how long it should remain after death before it is opened; and above all, to find out the method of producing the greatest digestive power in the living stomach.' But this pursuit led him, he observes, into an unbounded field.

The general result deduced by the Author from his various experiments and observations made on different animals, particularly fish, is, that the process of digestion is not effected by means of 'a mechanical power, nor contractions of the stomach *, nor by heat; but that something is secreted in the coats of the stomach, which is thrown into its cavity, and there animalises the food, or assimilates it to the nature of the blood. He adds, that in all the animals, whether carnivorous or not, upon which he has made observations, he has constantly found an acid, but not a strong one, contained in the juices of their stomach, when that *viscus* has been in a natural state.

Article 34. *On the medicinal Effects of a poisonous Plant exhibited instead of the Water-parsnip.* By Richard Pulteney, M. D. F. R. S.

This article contains the case of a gentleman, who had, during a course of several years, been afflicted with an inveterate disorder of the scorbutic class, that shewed itself in blotches which came out on different parts, and were succeeded by a copious separation of scales, as is usual in leprous cases. After having been reduced to the most deplorable state, in consequence of the disorder's gaining ground, notwithstanding the ex-

* This position, we apprehend, the Author does not mean to extend to animals universally. From Reaumur's experiments it seems to follow that in birds which feed on grain, and which have a gizzard, digestion is principally performed by a mechanical power, or by trituration. This force in the stomach of a turkey, measured by its effects in flattening certain tin tubes, which he obliged the bird to swallow, was found by him to be equal to 437 pounds. At the same time different sorts of grains, raw, boiled, and hulled, inclosed in these tubes, which were open at their extremities, were not at all affected. Nevertheless he acknowledges an acid liquor to exist in their stomachs, which promotes a fermentation and assimilation of their food. See *Mem. de l'Acad. Roy. de Sciences à Paris pour l'Année* 1752.

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hibition of the most powerful remedies, he was at length cured by taking the juice of a certain poisonous plant which had been given him, through mistake, in the room of that of the Water-parsnip. The Author, on having been informed of this case, procured a specimen of the plant, which had effected this extraordinary cure, and found it to be the *Oenanthe crocata*, or Hemlock drop-wort; a vegetable which holds a distinguished place among the poisonous plants indigenous in this island; and concerning the deleterious effects of which the Reader will find some observations communicated to the Public by Dr. Watson, in the 44th and 50th volumes of the Philosophical Transactions.

ZOOLOGY.

Article 20. *An Essay on the periodical appearing and disappearing of certain Birds, at different Times of the Year.* By the Hon. Daines Barrington, Vice-Pres. R. S.

In this essay the Author discusses a very curious problem in natural history, which he solves in opposition to the prevailing opinion among the most celebrated ornithologists, who now in general concur in accounting for the periodical disappearance of certain intire species of birds, by supposing that they migrate from hence into distant countries: and yet, according to Mr. Barrington, the principal foundation of this opinion is, that in Europe we see certain species of birds in particular seasons, and lose sight of them afterwards. From hence it has been hastily inferred that they cross the ocean, and visit other countries.

Mr. Barrington denies that any well attested instances can be produced of this supposed migration, which, if there were any such periodical flight, could not possibly have escaped the frequent observation of seamen. It has indeed been asserted that birds of passage become invisible in their flight, because they rise too high into the air to be perceived, and because they choose the night for their passage. The Author however expresses his doubts 'whether any bird was ever seen to rise to a greater height than perhaps twice that of St. Paul's cross;' and he further endeavours to shew that the extent of some of these supposed migrations (from the northern parts of Europe, for instance, to the line) is too great to be accounted for, by having recourse to the argument founded on a nocturnal passage.

The Author next recites, in a chronological order, all the instances that he has been able to collect, of birds having been actually seen by mariners when they were crossing a large extent of sea; and he endeavours to shew that no stress can be laid on the few casual observations of this kind, that have been produced in support of the doctrine of a regular and periodical migration.

Mr. Barrington afterwards proceeds to invalidate M. Adanson's celebrated observation with respect to the migration of

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the swallow, in particular, and which has been considered by many as perfectly decisive of the present question. He endeavours to shew that the four swallows which that naturalist caught, on their settling upon his ship, on the 6th of October, at about the distance of 50 leagues from the coast of Senegal, and which he supposes to have been then proceeding from Europe, to pass the winter in Africa, could not be true European swallows; or, if they were, could not have been on their return from Europe to Africa. His objections are founded principally on some proofs which he produces of M. Adanson's want of accuracy on this subject, which has led him, in the present instance, to mistake two African species of the swallow tribe, described and engraved by Brisson, for European swallows, to which they bear a general resemblance: or granting even that they were European swallows, he contends that they were flitting from the Cape de Verd Islands to the coast of Africa; 'to which short flight however they were unequal, and accordingly fell into the sailors' hands.'

After many observations and reflections on the subject, the Author endeavours to support the opinion that swallows, and perhaps some other supposed birds of passage, remain with us during the winter in a torpid state; observing that, notwithstanding the great care which they take to conceal themselves, it is certain that they have been frequently found, during the period of their supposed absence, lying hid in caverns, or hollow trees, and even under water. Beside other instances, well known to those who have attended to this subject, the Author gives us the testimony of Mr. Stephens A. S. S, who assured him that he had himself picked up a cluster of three or four swallows (or martins) out of a pond of his father's at Shrivenham in Berkshire, in the month of February; that they were caked together in the mud; and that on carrying them into the kitchen, they soon flew about the room, in the presence of his father, mother, and others. The same fact was afterwards confirmed to the Author by Dr. Pye, who was then Mr. Stephens's school-fellow at Shrivenham, and by another gentleman who now lives in that village.

It may naturally be asked, why swallows, in particular, are not frequently thus found in their torpid state. In answer to this question the Author observes, that 'the same instinct which prompts the bird thus to conceal itself, instructs it to choose such a place of security, that common accidents will not discover it;'—that 'ponds are seldom cleaned in the winter, as it is such cold work for the labourers;'—that facts of this sort are little attended to; and that the common labourers who have the best chance of finding torpid birds, make no mention of the discovery to others; as they consider it as a thing of course,

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and consequently not interesting to any one. He adds, that swallows may be constantly taken in the month of October, and even so late as November, during the dark nights, while they sit on the willows in the Thames; 'and that one may almost instantaneously fill a large sack with them, because at this time they will not stir from the twigs, when you lay your hands upon them.' This, says, the Author, 'looks very much like their beginning to be torpid, before they hide themselves under the water.'

On a matter which has so much divided the most celebrated naturalists, it might become us perhaps to be silent. We shall, however, just mention one observation on this litigated point, which has been suggested to us by an ingenious friend, and which, with certain concessions, appears to us to be perfectly decisive of this question, in favour of the doctrine of migration. We offer it with some degree of timidity; but as the public, we conceive, do not consider us in the light of professed ornithologists, we shall lose no credit in proposing it.

The swallow, it is supposed, like other birds, moults once a year at least: but during the whole time this bird is seen with us, it appears in full feather. The process of moulting therefore must be performed somewhere: but as it is absurd to suppose that this great change can be effected in these birds, while they are lying asleep or torpid in caverns and hollow trees, or immersed in clusters, in the mud at the bottom of ponds or rivers, they must moult in some distant country, to which they retire when they disappear in these parts.—Such is the substance of our friend's argument; and granting him his two *data*, we see not any objection that can be made to his conclusion.

In Article 2, Mr. Barrington investigates the specific characters which distinguish the rabbit from the hare; and suggests two criteria less exceptionable than those that have been hitherto offered to mark this distinction.—In the Article preceding it, is given a short technical description of a curious and uncommon species of bird, which Dr. James Badenach lately met with at Malacca: and in the 28th and 29th Articles Mr. J. R. Forster has given us an account, drawn up by him from the papers of one of the officers of the Hudson's Bay Company, of several uncommon quadrupeds and birds; a large collection of which has lately been presented to the Royal Society from the factory at Hudson's Bay.

Botany.

This class contains only two papers, in the first of which, Article 16, Mr. Holwel gives an account of a new species of oak, first discovered and propagated about seven years ago by Mr. Wm. Lucombe of St. Thomas, near Exeter; and since that time, by many gentlemen in the adjoining counties. The progenitor of this

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this new race was produced from an acorn, taken, together with many others, from an oak of the iron or wainscot species, and sown with them. It soon distinguished itself from the rest, by keeping its leaves throughout the winter. Many thousands were grafted from it, which the Author had the pleasure of seeing somewhat above a year ago, 'in high flourishing beauty and verdure, notwithstanding the severity of the winter.' But the peculiar and estimable part of the character of this tree, is the amazing rapidity of its growth. The parent tree, seven years old, measured 21 feet in height, and full 20 inches in the girt. The first that Mr. Lucombe grafted, which is 6 years old, has even outshot its parent two feet in height. The single shoot made by this species of oak annually is in general from four to five feet; so that, the Author calculates, these trees will, in the space of 30 or 40 years, outgrow in height and girt the common oak at a hundred. Its wood likewise is thought, by the best judges, to exceed all other oak in strength and hardness.

The 23d article contains a proposal made by Mr. Christopher Gullet of preserving different vegetables, particularly cabbages, wheat, fruit trees, and turneps, from the ravages of caterpillars, flies, &c. by drawing an elder bush over them, the effluvia of which appear, from some experiments here related, to be extremely offensive to these and other noxious insects.

PAPERS *relating to* NATURAL HISTORY *and* GEOGRAPHY.

In the 10th and 11th articles Captain Charles Newland communicates some useful nautical observations made by him during a voyage on the Red Sea, accompanied with a new chart of that sea, and two large draughts of the roads of Mocha and Judda. In the 15th article a particular account is given, by Mr. John Walker, of the late extraordinary irruption of Solway Moss, illustrated with a drawing: and the 25th contains a table of the observations made by Captain Cook, in his voyage round the world, on the flowing of the tides in different parts of the South Sea.

ANTIQUITIES.

Article 8. *An Account of a subærated Denarius, &c.* By the Rev. John Swinton, B. D. F. R. S.

Though we have repeatedly for some time past attempted, as far as we decently might, to divert the reverend Author of this article from his minute and unintersting investigations of obliterated and mutilated legends, that occur in certain remains of Punic and Etrurian antiquity; he presents himself once more on the same ground, and appears as intensely occupied as ever in the same unimportant inquiries.——Your true antiquarian *hobbyhorse*, we find, is a grave and stately animal, and not easily to be put out of his accustomed pace, by the *crossings and*

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stilings

jostlings of a frisky critical poney. We sometimes however have the vanity to imagine that we may have been instrumental, of late, in checking the frequency of his airings; and rejoice that we have at present the result of only one of them to relate. The matter ends in determining that the letters P. COSINI, very ill preserved, may yet be read on one side of a certain subærated denarius in Mr. S.'s possession; and M. PLAETORI, on the reverse; and that the exergue, in Etruscan characters, may stand for 'FIR, or rather FUR, ANTIE, i. e. FORS, FORTUNA, or SORS, ANTII, or ANTIAT.' The import of this exergue, thus satisfactorily cleared up, Mr. S. learnedly discusses;—but, alas! 'who P. *Cosinius*, whose *Name* seems to have been handed down to us by this denarius, was, or what was the particular mode of his connection with M. *Plaetorius*, I cannot at present,' says the Author, 'for want of sufficient light from ancient history, and authentic Roman monuments, take upon me to decide.'

Leaving P. *Cosinius*, whom nobody knows, we meet, in article 33, with an account given by Dr. Charles Collignon, of the discovery of a body which, from certain circumstances, is supposed to have been the remains of Thomas Beaufort, Duke of Exeter, uncle to King Henry V. and which was lately found on digging into the ruins of the Abbey at St. Edmundsbury in Suffolk. Though wrapped only in a cere cloth, surrounded with a sheet of lead, all the parts, except the viscera of the abdomen, which had been taken out, were found in an uncommon state of preservation. Though the muscles in general had lost their red colour, the *psoas magnus* exhibited evident marks of red muscular fibres. The *dura mater* was intire, as were even the coats of the eye, which had not wholly lost their glistening appearance. It is difficult to determine how far the singular preservation of this body from putrefaction was owing to art, or to the operation of natural causes.

ELECTRICITY and METEORS.

In the 17th article an account is given, drawn up by Mr. Henly, of a storm of lightning which struck the chapel, or tabernacle, in Tottenham-court-road; together with a detail of its effects on the building, and on the person of a man who was killed by it. This relation, as well as the many others of the same kind that have been formerly published, fully evinces the utility of metallic conductors.—In the following article some observations are communicated by Thomas Ronayne, Esq; on *Atmospherical Electricity*, from which it appears that the air, particularly in Ireland, is in the winter season almost constantly in a state of positive electricity, especially during frost, and when the weather is foggy.

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The 26th article contains a description of an excellent electrometer, of a very simple and easy construction, invented by Mr. Henly, and strongly recommended by Dr. Priestley, in a letter addressed by him to Dr. Franklin, on account of its superior usefulness and accuracy, to every other instrument of this kind yet proposed. A slender rod, or index, made of box-wood, with a cork ball at its extremity, turns on the center of a vertical graduated semicircle, fixed to an upright stem of box, placed on the prime conductor; and by the angle which it makes with the said stem, on being repelled from it by the electricity of a jar or battery, it indicates with the greatest exactness the progress and height of any charge.

To this description, which is accompanied with a plate, some curious experiments are added, communicated by Mr. Henly, who has produced some of the great effects of Dr. Priestley's batteries, by means only of a single jar, merely by laying great weights on the bodies under which the explosion is made to pass. By this expedient he has frequently, with this moderate charge, raised a weight of six pounds Troy, and has shattered strong pieces of plate-glass into thousands of the smallest fragments, and sometimes to an impalpable powder. When the glass has been strong enough to resist in some measure the violence of the shock, it has been marked by the explosion with the most lively and beautiful colours, which are sometimes disposed in prismatic order. In some specimens three or four distinct returns of the same colour may be observed. On examining the glass, the colours are plainly seen to have been produced by its surface being shattered into thin *lamellæ*, varying regularly in thickness, in proportion to their distance from the path of the explosion.

The 5th and 27th articles contain only meteorological observations made at Lyndon and Ludgvan, by Mr. Thomas Barker, and the late Dr. Borlase.

Miscellaneous Articles.

In article 7, Mr. J. R. Forster gives an account of the roots with which the Indians in the neighbourhood of Hudson's Bay dye porcupine quills of a bright and durable red and yellow colour; and of his attempts to employ some of these roots, that have lately been sent over hither, in the dying of woollen stuffs, in which he has succeeded so far as to produce a bright and lasting yellow.——In a similar manner the Spaniards at Mexico have lately learnt of their Indian neighbours the art of dying the deepest, least corrosive, and most lasting black that ever was known, and which they extract from a plant called *Cafalotte*. The Reader will find a short description, and a drawing of the fruit, of this vegetable, in the late Abbé Chappe's *Voyage en Californie*,

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California, (page 57) noticed in the Appendix to our 48th volume, p. 560.

In the 12th article Capt. Newland relates the expedients he employed to procure fresh water at sea, to the amount of 8 or 10 gallons in 12 hours, with no other apparatus than an iron pot; an empty cask for a refrigeratory; some sheet lead beat into a pipe, for a worm; a small jar, for a receiver; a few wood ashes, or soap, and billet wood for fuel. In the next article he attributes the luminous appearance of the sea-water at night to animalcules and the spawn of small fish.

The 35th and last article of this volume contains the detail of some experiments on two dipping needles, made according to a plan of the Rev. Mr. Mitchel, and executed for the Board of Longitude by Mr. Nairne. From the nearly uniform result of these trials, these instruments appear to have been planned and constructed with the greatest accuracy, and as free from friction as is possible or necessary. The needle for instance is so tenderly suspended that, its N. end being raised to a horizontal position, and then let go, it would vibrate between 8 and 9 minutes before it settled. We find the dip of the needle to have been at a medium about 72 degrees and 10 or 20 minutes. A drawing of the instrument accompanies this paper.

ART. IX. *The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century.* To which are prefixed Two Dissertations: I. On the Origin of Romantic Fiction in Europe. II. On the Introduction of Learning into England. Volume the First. By Thomas Warton, B. D. Fellow of Trinity College, Oxford, and of the Society of Antiquaries. 4to. 1 l. 1 s. Boards. Dodsley. 1774.

OF all the species of intellectual entertainment, there seems to be none more engaging than that which exhibits the progress of the arts and sciences. To mark the gradual formation of taste, the slow but successful pursuit of truth, character, and nature; to observe the efforts of the human mind, making its way through ages, from the depth of Gothic barbarity, till it exults in the full expansion of classical and philosophical splendour;—this is one of the noblest and most interesting objects of human curiosity and investigation. In no sphere can these researches be attended with a higher or more sentimental pleasure than in that of English poetry; in tracing the history of which we find a degree of sensibility almost bordering on enthusiasm. In what this pleasure originates, it may not, perhaps, be easy to describe; as it is not unlike many of those instinctive sensations, which, while we enjoy, we need hardly regret our ignorance of their cause. We cannot, however, fall into our Author's opi-

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nion, where * he aſcribes them to that 'triumph of ſuperiority with which we look back on the ſavage condition of our anceſtors,' or to 'conſcious pride, ariſing in a great meaſure from a tacit compariſon of the infinite diſproportion between the feeble efforts of remote ages, and our preſent improvements in knowledge.'

To reſt the cauſe of our pleaſure in this, would be to throw a needleſs diſcredit on the motives by which we are actuated. To an ingenuous and diſcerning mind there will appear little if any reaſon for the triumph of ſuperiority. If thoſe who now excel in the arts had brought them from their firſt rudiments to the perfection in which they ſtand, they would, indeed, have an obvious foundation for 'conſcious pride;' but when they conſider the long and almoſt imperceptible gradations by which thoſe arts advanced to their perfection, how little the laſt improver gained upon his predeceſſor, and how little they may have added to that perfection themſelves, the idea of triumph vaniſhes immediately.

The pleaſure we find, then, in tracing the infancy of the arts we love, we may aſcribe to ſomething that ſhall do more honour to our moral nature. We may aſcribe it to *that* principle of love itſelf. Who ever felt its influence, but found a tender intereſt in the hiſtory of its object? Who, but found even the ſports of infancy, and the minuteſt anecdotes of that object important? Thoſe who have been no ſtrangers to the tender paſſion will ſubſcribe to the truth of this obſervation; and we well know that the moral and intellectual are perfectly analogous to the natural affections.

Leaving the matter under this by no means refined or far-fetched idea, we will, in the firſt place, recommend to our Readers the Author's account of his very agreeable undertaking.

'I have choſe to exhibit the hiſtory of our poetry in a chronological ſeries: not diſtributing my matter into detached articles, of periodical diviſions, or of general heads. Yet I have not always adhered ſo ſcrupulouſly to the regularity of annals, but that I have often deviated into incidental digreſſions; and have ſometimes ſtopped in the courſe of my career, for the ſake of recapitulation, for the purpoſe of collecting ſcattered notices into a ſingle and uniform point of view, for the more exact inſpection of a topic which required a ſeparate conſideration, or for a comparative ſurvey of the poetry of other nations.

'A few years ago, Mr. MASON, with that liberality which ever accompanies true genius, gave me an authentic copy of Mr. POPE's ſcheme of a Hiſtory of Engliſh Poetry, in which our poets were claſſed under their ſuppoſed reſpective ſchools. The late lamented

* In his Preface.

Mr.

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Mr. GRAY had also projected a work of this kind, and translated some Runic odes for its illustration, now published; but soon relinquishing the prosecution of a design, which would have detained him from his own noble inventions, he most obligingly condescended to favour me with the substance of his plan, which I found to be that of Mr. POPE, considerably enlarged, extended, and improved.

'It is vanity in me to have mentioned these communications. But I am apprehensive my vanity will justly be thought much greater, when it shall appear, that in giving the history of English poetry, I have rejected the ideas of men who are its most distinguished ornaments. To confess the real truth, upon examination and experiment, I soon discovered their mode of treating my subject, plausible as it is, and brilliant in theory, to be attended with difficulties and inconveniences, and productive of embarrassment both to the reader and the writer. Like other ingenious systems, it sacrificed much useful intelligence to the observance of arrangement; and in the place of that satisfaction which results from a clearness and a fulness of information, seemed only to substitute the merit of disposition, and the praise of contrivance. The constraint imposed by a mechanical attention to this distribution, appeared to me to destroy that free exertion of research with which such a history ought to be executed, and not easily reconcilable with that complication, variety, and extent of materials, which it ought to comprehend.

'The method I have pursued, on one account at least, seems preferable to all others. My performance, in its present form, exhibits without transposition the gradual improvements of our poetry, at the same time that it uniformly represents the progression of our language.

'Some perhaps will be of opinion, that these annals ought to have commenced with a view of the Saxon poetry. But besides that a legitimate illustration of that jejune and intricate subject would have almost doubled my labour, that the Saxon language is familiar only to a few learned antiquaries, that our Saxon poems are for the most part little more than religious rhapsodies, and that scarce any compositions remain marked with the native images of that people in their Pagan state, every reader that reflects but for a moment on our political establishment must perceive, that the Saxon poetry has no connection with the nature and purpose of my present undertaking. Before the Norman accession, which succeeded to the Saxon government, we were an unformed and an unsettled race. That mighty revolution obliterated almost all relation to the former inhabitants of this island; and produced that signal change in our policy, constitution, and public manners, the effects of which have reached modern times. The beginning of these annals seems therefore to be most properly dated from that era, when our national character began to dawn.

'It was recommended to me, by a person eminent in the republic of letters, totally to exclude from these volumes any mention of the English drama. I am very sensible that a just history of our stage is alone sufficient to form an entire and extensive work; and this argument, which is by no means precluded by the attempt here offered to the Public, still remains separately to be discussed, at large, and in form. But as it was professedly my intention to comprise every

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ſpecies of Engliſh poetry, this, among the reſt, of courſe claimed a place in theſe annals, and neceſſarily fell into my general deſign. At the ſame time, as in this ſituation it could only become a ſubordinate object, it was impoſſible I ſhould examine it with that critical preciſion and particularity, which ſo large, ſo curious, and ſo important an article of our poetical literature demands and deſerves. To have conſidered it in its full extent, would have produced the unwieldy excreſcence of a diſproportionate epiſode: not to have conſidered it at all, had been an omiſſion, which *muſt detract* from the integrity of my intended plan. I flatter myſelf however, that from evidences hitherto unexplored, I have recovered hints which may facilitate the labours of thoſe, who ſhall hereafter be inclined to inveſtigate the ancient ſtate of dramatic exhibition in this country, with due comprehenſion and accuracy.

'It will probably be remarked, that the citations in the firſt volume are numerous, and ſometimes very prolix. But it ſhould be remembered, that moſt of theſe are extracted from ancient manuſcript poems never before printed, and hitherto but little known. Nor was it eaſy to illuſtrate the darker and more diſtant periods of our poetry, without producing ample ſpecimens. In the mean time, I hope to merit the thanks of the antiquarian, for enriching the ſtock of our early literature by theſe new acceſſions: and I truſt I ſhall gratify the reader of taſte, in having ſo frequently reſcued from oblivion the rude inventions and irregular beauties of the heroic tale, or the romantic legend.

'The deſign of the DISSERTATIONS is to prepare the reader, by conſidering apart, in a connected and comprehenſive detail, ſome material points of a general and preliminary nature, and which could not either with equal propriety or convenience be introduced, at leaſt not ſo formally diſcuſſed, in the body of the book; to eſtabliſh certain fundamental principles to which frequent appeals might occaſionally be made, and to clear the way for various obſervations ariſing in the courſe of my future enquiries.'

The firſt diſſertation, on the origin of Romantic Fiction in Europe, contains abundance of antique learning and ingenious conjecture. It has been a received opinion, that this kind of Arabian fabling was introduced into the Weſt by means of the Cruſades; but it is Mr. Warton's object to ſhew that its reception in Europe runs higher than the era of the Cruſades, and he ſuppoſes that it was introduced into Spain by the Arabs, or Saracens, who came thither from the northern coaſt of Africa, about the beginning of the eighth century. Now, there is, we apprehend, no doubt but theſe Saracens would bring with them their peculiar fables, and that by their long authority and reſidence in Spain, thoſe fables would unavoidably be communicated and diſſeminated through Europe. But, certainly, the introduction of romantic fiction into this quarter of the world does not originate with them. The innumerable hords that migrated from the North-eaſt, and overflowed the Weſt, were not without their romantic fictions, of a different ſpecies, indeed,

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deed, from the Arabic fabling, but the latter came quickly to incorporate with them; and the romance of the Arab served only as a splendid caparison to the chivalry of the Goth.

Our learned Author has favoured us in this dissertation with some very ingenious observations on the Gothic poetry, a subject which has lately so much attracted the attention of those whose enquiries have led to the arts of antiquity ‖.

'Among other arts which Odin's Goths planted in Scandinavia, their skill in poetry, to which they were addicted in a peculiar manner, and which they cultivated with a wonderful enthusiasm, seems to be most worthy our regard, and especially in our present inquiry.

'As the principal heroes of their expedition into the north were honourably distinguished from the Europeans, or original Scandinavians, under the name of Asæ, or Asiatics, so the verses, or language, of this people, were denominated Asamal, or Asiatic speech*. Their poetry contained not only the praises of their heroes, but their popular traditions and their religious rites; and was filled with those fictions which the most exaggerated Pagan superstition would naturally implant in the wild imaginations of an Asiatic people. And from this principle alone, I mean of their Asiatic origin, some critics would at once account for a certain capricious spirit of extravagance, and those bold eccentric conceptions, which so strongly distinguish the old northern poetry †. Nor is this fantastic imagery, the only mark of Asiaticism which appears in the Runic odes. They have a certain sublime and figurative cast of diction, which is indeed one of their predominant characteristics ‡. I am very sensible that all rude nations are naturally apt to cloath their sentiments in this style. A propensity to this mode of expression is necessarily occasioned by the poverty of their language, which obliges them frequently to substitute similitudes and circumlocutions: it arises in great measure from feelings undisguised and unrestrained by custom or art, and from the genuine efforts of nature working more at large in uncultivated minds. In the infancy of society, the passions and the imagination are alike uncontrouled. But another cause

‖ Monf. Mallet, Dr. Percy, &c.

'* Linguam Danicam antiquam, cujus in rythmis usus fuit, veteres appellarunt Asamal, id est Asiaticam, vel Asarum Sermonem; quod eum ex Asia Odinus secum in Daniam, Norwegiam, Sueciam, aliasque regiones septentrionales, invexerit." Steph. Stephan. Præfat. ad Saxon. Grammat. Hist.'

'† A most ingenious critic observes, that "what we have been long accustomed to call the ORIENTAL VEIN of poetry, because some of the EARLIEST poetical productions have come to us from the east, is probably no more ORIENTAL than OCCIDENTAL." Blair's Crit. Diss. on Ossian. vol. ii. p. 317. But all the LATER oriental writers through all ages have been particularly distinguished for this VEIN. Hence it is here characteristical of a country not of an age. I will allow, on this writer's very just and penetrating principles, that an early northern ode shall be as sublime as an eastern one. Yet the sublimity of the latter shall have a different character; it will be more inflated and gigantic.'

'‡ Thus, a Rainbow is called, *the bridge of the gods*. Poetry, *the mead of Odin*. The earth, *the vessel that floats on ages*. A ship, *the horse of the waves*. Ice, *the vast bridge*. Herbs, *the fleece of the earth*. A Battle, *a bath of blood*, *the hail of Odin*, *the flock of bucklers*. A Tongue, *the sword of words*. Night, *the veil of cares*. Rocks, *the bones of the earth*. Arrows, *the hailstones of helmets*, &c. &c.'

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seems to have concurred in producing the effect here mentioned. When obvious terms and phrases evidently occurred, the Runic poets are fond of departing from the common and established diction. They appear to use circumlocution and comparisons not as a matter of necessity, but of choice and skill: nor are these metaphorical colourings so much the result of want of words, as of warmth of fancy *.

'Their warmth of fancy, however, if supposed to have proceeded from the principles above suggested, in a few generations after this migration into Scandinavia, must have lost much of its natural heat and genuine force. Yet ideas and sentiments, especially of this sort, once imbibed, are long remembered and retained, in savage life. Their religion, among other causes, might have contributed to keep this spirit alive; and to preserve their original stock of images, and native mode of expression, unchanged and unabated by climate or country. In the mean time we may suppose, that the new situation of these people in Scandinavia, might have added a darker shade and a more savage complexion to their former fictions and superstitions; and that the formidable objects of nature to which they became familiarised in those northern solitudes, the piny precipices, the frozen mountains, and the gloomy forests, acted on their imaginations, and gave a tincture of horror to their imagery.

'A skill in poetry seems in some measure to have been a national science among the Scandinavians, and to have been familiar to almost every order and degree. Their kings and warriors partook of this epidemic enthusiasm, and on frequent occasions are represented as breaking forth into spontaneous songs and verses †. But the exercise

* In a strict geographical sense, the original country of these Asiatic Goths might not be so situated as physically to have produced these effects. Yet it is to be observed, that intercourse and vicinity are in this case sometimes equivalent to climate. The Persian traditions and superstitions were current even in the northern parts of Tartary. Georgia, however, may be fairly considered as a part of Persia. It is equal in fertility to any of the eastern Turkish provinces in Asia. It affords the richest wines, and other luxuries of life, in the greatest abundance. The most beautiful virgins for the seraglio are fetched from this province. In the mean time, thus much at least may be said of a warm climate, exclusive of its supposed immediate physical influence on the human mind and temperament. It exhibits all the productions of nature in their highest perfection and beauty; while the excessive heat of the sun, and the fewer incitements to labour and industry, dispose the inhabitants to indolence, and to living much abroad in scenes of nature. These circumstances are favourable to the operations of fancy.'

† Harold Hardraade, king of Norway, composed sixteen songs of his expedition into Africa. Asbiorn Pruda, a Danish champion, described his past life in nine strophes, while his enemy Bruce, a giant, was tearing out his bowels. "i. *Tell my mother Suanhita in Denmark, that she will not this summer comb the hair of her son. I had promised her to return, but now my side shall feel the edge of the sword.* ii It was far otherwise, *when we sat at home in mirth, cheering ourselves with the drink of ale; and coming from Hördeland passed the gulf in our ships; when we quaffed mead, and conversed of liberty. Now I alone am fallen into the narrow prisons of the giants.* iii. It was far otherwise, &c." Every stanza is introduced with the same choral burden. Bartholin. Antiquit. Danic. l. i. cap 10. p. 158. edit. 1689. The noble epicedium of Regner Lodbrog is more commonly known. The champion Orvarodd, after his expeditions into various countries, sung, on his death-bed, the most memorable events of his life in metre. Hallmund, being mortally wounded, commanded his daughter to listen to a poem which he was about to deliver, containing histories of his

ercise of the poetical talent was properly confined to a stated profession: and with their poetry the Goths imported into Europe a species of poets or singers, whom they called SCALDS or POLISHERS of LANGUAGE. This order of men, as we shall see more distinctly below, was held in the highest honour and veneration: they received the most liberal rewards for their verses, attended the festivals of heroic chiefs, accompanied them in battle, and celebrated their victories ‡.

'These Scandinavian bards appear to have been esteemed and entertained in other countries besides their own, and by that means to have probably communicated their fictions to various parts of Europe. I will give my reasons for this supposition.

'In the early ages of Europe, before many regular governments took place, revolutions, emigrations, and invasions, were frequent and almost universal. Nations were alternately destroyed or formed; and the want of political security exposed the inhabitants of every country to a state of eternal fluctuation. That Britain was originally peopled from Gaul, a nation of the Celts, is allowed: but that many colonies from the northern parts of Europe were afterwards successively planted in Britain and the neighbouring islands, is an hypothesis equally rational, and not altogether destitute of historical evidence. Nor was any nation more likely than the Scandinavian Goths, I mean in their early periods, to make descents on Britain. They possessed the spirit of adventure in an eminent degree. They were habituated to dangerous enterprizes. They were acquainted with distant coasts, exercised in navigation, and fond of making expeditions, in hopes of conquest, and in search of new acquisitions. As to Scotland and Ireland, there is the highest probability, that the

his victories, and to engrave it on tablets of wood. Bartholin. ibid. p. 162. Saxo Grammaticus gives us a regular ode, uttered by the son of a king of Norway, who by mistake had been buried alive, and was discovered and awakened by a party of soldiers digging for treasure. Sax. Grammat. L. 5. p. 50. There are instances recorded of their speaking in metre on the most common occurrences.'

'‡ The Sogdians were a people who lived eastward of the Caspian Sea, not far from the country of Odin's Goths. Quintus Curtius relates, that when some of that people were condemned to death by Alexander on account of a revolt, they rejoiced greatly, and testified their joy by SINGING VERSES and dancing. When the king enquired the reason of their joy, they answered, "that being soon to be RESTORED TO THEIR ANCESTORS by so great a conqueror, they could not help celebrating so honourable a death, which was the WISH of all brave men, in their own ACCUSTOMED SONGS." Lib. vii. c. 8. I am obliged to Doctor Percy for pointing out this passage. From the correspondence of manners and principles it holds forth between the Scandinavians and the Sogdians, it contains a striking proof of Odin's migration from the east to the north: first, in the spontaneous exercise of the poetical talent; and secondly, in the opinion, that a glorious or warlike death, which admitted them to the company of their friends and parents in another world, was to be embraced with the most eager alacrity, and the highest sensations of pleasure. This is the doctrine of the Edda. In the same spirit, RIDENS MORIAR is the triumphant close of Regner Lodbrog's dying ode. [See Keysler, ubi infr. p. 127.] I cannot help adding here another stroke from this ode, which seems also to be founded on eastern manners. He speaks with great rapture of drinking, "ex concavis crateribus craniorum." The inhabitants of the island of Ceylon to this day carouse at their feasts, from cups or bowls made of the sculls of their deceased ancestors. Ives's VOYAGE TO INDIA, ch. 5. p. 62. Lond. 1773. 4to. This practice these islanders undoubtedly received from the neighbouring continent. Compare Keysler, Antiquitat. Sel. Septentrional. p. 362. seq.'

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Scutes, who conquered both those countries, and possessed them under the names of Albin Scutes and Irin Scutes, were a people of Norway. The Caledonians are expressly called by many judicious antiquaries a Scandinavian colony. The names of places and persons, over all that part of Scotland which the Picts inhabited, are of Scandinavian extraction. A simple catalogue of them only, would immediately convince us, that they are not of Celtic, or British, origin. Flaherty reports it as a received opinion, and a general doctrine, that the Picts migrated into Britain and Ireland from Scandinavia ‖. I forbear to accumulate a pedantic parade of authorities on this occasion: nor can it be expected that I should enter in a formal and exact examination of this obscure and complicated subject in its full extent, which is here only introduced incidentally. I will only add, that Scotland and Ireland, as being situated more to the north, and probably less difficult of access than Britain, might have been objects on which our northern adventurers were invited to try some of their earliest excursions: and that the Orkney-islands remained long under the jurisdiction of the Norwegian potentates.'

We shall here beg leave to step back a moment to introduce a short digression concerning the ancient connection between Wales and Cornwall, &c.

'And here I digress a moment to remark, that in the circumstance just mentioned about Wales, of its connection with Armorica, we perceive the solution of a difficulty which at first sight appears extremely problematical: I mean, not only that Wales should have been so constantly made the theatre of the old British chivalry, but that so many of the favourite fictions which occur in the early French romances, should also be literally found in the tales and chronicles of the elder Welsh bards *. It was owing to the perpetual communication kept up between the Welsh, and the people of Armorica who abounded in these fictions, and who naturally took occasion to interweave them into the history of their friends and allies. Nor are we now at a loss to give the reason why Cornwall, in the same French romances, is made the scene and the subject of so many romantic adventures †. In the meantime we may observe, what indeed has

'‖ It is conjectured by Wormius, that *Ireland* is derived from the Runic Yr, a bow, for the use of which the Irish were once famous. Lit. Run. c. xvii. p. 101. The Asiatics near the lake Maeotis, from which Odin led his colony in Europe, were celebrated archers. Hence Hercules in Theocritus, Idyll. xiii. 56.

——*Μαιωτιδες* λαοσσοον ευναετα τοξα.

Compare Salmas. de Hellen. p. 369. And Flahert. Hyg. Part. iii. cap. xviii. p. 188. edit. 1685. Stillingfleet's Orig. Brit. Præf. p. xxviii.'

'* The story of LE COURT MANTEL, or the BOY AND THE MANTLE, told by an old French troubadour cited by M. de Sainte Palaye, is recorded in many manuscript Welsh chronicles, as I learn from original letters of Lhuyd in the Ashmolean Museum. See Mem. Anc. Chev. i. 119. And Obs. Spenser, i. § ii. p. 54, 55. And from the same authority I am informed, that the fiction of the giant's coat composed of the beards of the Kings whom he had conquered, is related in the legends of the bards of both countries. See Obs. Spens. ut supr. p. 24. seq. But instances are innumerable.

'† Hence in the Armorican tales just quoted, mention is made of Totnes and Exeter, anciently included in Cornwall. In Chaucer's ROMAUNT OF THE ROSE we have "Hornpipis of Cornewaile," among a great variety of musical instruments, v. 1250. This is literally from the French original, v. 1393.'

been

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been already implied, that a strict intercourse was upheld between Cornwall and Wales. Their languages, customs, and alliances, as I have hinted, were the same; and they were separated only by a strait of inconsiderable breadth. Cornwall is frequently stiled West-Wales by the British writers. At the invasion of the Saxons, both countries became indiscriminately the receptacle of the fugitive Britons. We find the Welsh and Cornish, as one people, often uniting themselves as in a national cause against the Saxons. They were frequently subject to the same prince ‡, who sometimes resided in Wales, and sometimes in Cornwall; and the kings or dukes of Cornwall were perpetually sung by the Welsh bards. Llygard Gwr, a Welsh bard, in his sublime and spirited ode to Llwellyn, son of Grunfludd, the last prince of Wales of the British line, has a wish, "May the prints of the hoofs of my prince's steed be seen as far as CORNWALL ||. Traditions about king Arthur, to mention no more instances, are as popular in Cornwall as in Wales; and most of the romantic castles, rocks, rivers, and caves, of both nations, are alike at this day distinguished by some noble atchievement, at least by the name, of that celebrated champion.'

Of this capital work, so replete with entertainment and erudition, we shall continue to present our Readers with further accounts.

'‡ Who was sometimes chosen from Wales and Cornwall, and sometimes from ARMORICA. Boulaie, ubi supr. p. 403. See also p. 375, 377, 393. And Concil. Spelman. tom. i. p. 212. edit. 1639. fol. Stillingfleet's Orig. Brit. ch. 5. p. 344. seq. edit. 1698. fol. From CORNUWALLIA, used by the Latin monkish historians, came the present name Cornwall. Boulaie, ibid. p. 325.'

'|| Evans, p. 43.'

ART. X. *Observations on the Discourses delivered at the Royal Academy, addressed to the President.* 4to. 1s. Almon. 1774.

THIS Writer, after some attempts at ridicule, to which he shews himself altogether unequal, seriously charges the learned President with bestowing an unreasonable applause on the *chiaro oscuro*, or, as he calls it, the *twilight* manner of the Bolognese school, ultimately to recommend his own. This, he says, must be to the prejudice of the sublime art; and if his complaint be justly founded it deserves attention; but it must be remembered that controversies of this kind, like other polemical engagements, have been carried on by the followers of rival schools with a degree of acrimony that generally lost sight of truth. The Author of this pamphlet seems to be as warm an advocate for the Venetian, as the President could possibly be for the Bolognese masters. We must, however, do him the justice to acknowledge that in the following extract there are some just, and some very supportable observations.

'The Roman, Bolognese, and Venetian schools, have each had their separate pursuits, and each may be said to have excelled in them; and as I am confident that the Venetians

would

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would have drawn better, had they been able, so am I that the Romans and Bolognese would have coloured better from the same motives.

'Raphael, Michael Angelo, Titian, and the Carraccis, the heads of the four great schools of painting, have acquired their reputation, each by their respective excellencies, all of them different from each other. Let us examine into the merits of these great masters, and we shall find they have none of them arrived at the summit of perfection, which tho' indeed unattainable, yet is laudable to attempt, we shall then see that each in his separate walk has contributed greatly towards it; and tho' unsuccessful, they have, like Phæton, greatly fallen.

'I am not ideot enough to believe, that painting derives no lustre or advantage from the most consummate harmony of colours, or that it is incompatible with the great end of the art; and I think that Titian, when he was reproved by Michael Angelo, for not designing better, might have retorted upon this great man, for not colouring better; he might even have gone further, and advised him to have introduced *gentlemen into his pictures*, instead of *porters*. The ideas of Michael Angelo, were of the sublimest kind, and he has sometimes expressed them well; but surely that man is reprehensible, who gives us *a Hercules*, when we should have *an Apollo*. I am not insensible to the merits of this great master, I allow him all; I have studied with care and attention his most capital work (and indeed the only one by which we can judge of him as a painter) I mean *the Capella Sistina*, in the *Vatican*, and consider it as a work abounding with numberless excellencies; but at the same time that I admire his conceptions, I cannot help thinking that the artist was as desirous of shewing his superior skill in the mechanism and contorsions of the human body, as Titian and Paul Veronese have been in shewing their knowledge in the *flutter* and *extravagance* of their harmonious colouring.

'Raphael, whose merits as a painter I place above censure, had judgment and penetration enough to temper the severity and extravagance of his rival, and turn them to the greatest advantage; but the world has produced few geniuses of this cast; it is the bee only that can gather honey from every flower; this great master saw the necessity of fine colouring; that he understood and practised it, we have the evidence of his works; and whoever will examine the *transfiguration*, and some other of his pictures, will find proofs of his abilities in this branch of the art, that would do honour even to the pencil of Titian.

'The genius of Michael Angelo I consider of such a kind, as to be studied with the utmost care, and that nothing but the deepest reflection can turn him to any advantage. Sir J——a would have done well, I think, in recommending him to the young

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young ſtudent, to have pointed out to him in what manner he ought to be ſtudied; for as there is no man whoſe ideas and conceptions are more elevated and ſublime, ſo there is no man more proper to raiſe thoſe ſentiments, in the mind of the young artiſt, that lead to the nobleſt ends of painting; but the difficulty is in properly diſtinguiſhing where theſe beauties lie. They are to be choſen with a partial eye, otherwiſe extravagance may be miſtaken for beauty, and caricatura for character and expreſſion.

'The Carraccis, and particularly Annibal, ſeem beſt to have underſtood and dived into the principles of this great man, as may be ſeen by their works, and the *Farneſe Gallery* alone ſufficiently ſhews what uſe he has made of him. He has there ſtudied him, not as a ſervile copyiſt, but like a great maſter, by rouſing that fire, which has produced one of the nobleſt works the art of painting can boaſt of. This is the light in which I ſee Michael Angelo, and in him, I muſt confeſs, I am more ſtruck with the mind that conceived, than the hand that executed; the former is often ſublime, when the latter is caricatura.

'I ſhall conclude with conſidering how far the Venetians have deſerved the cenſure that has been thrown upon them; and how far their excellencies are incompatible with the great ends of painting. It is but reaſonable to aſk what Sir J——a has ſeen of, and where he has ſtudied this ſchool? Has he gone to the fountain head? Has he grounded his ideas of their imperfections, from their moſt capital works? Has he ſtudied with attention and candour, the *Martyrdom of Pietro Martyre, in the convent of St. Giovanni and Paolo?* The *Aſſumption of the Virgin at the high altar, in the Church of the Frari at Venice?* The *ſame ſubject in the Cathedral of Verona, by Titian?* The *Europa, and many of the cielings in the Doge's Palace, and ſeveral altar pieces in the Churches at Venice, by Paul Veroneſe?* The *organ doors of the Madonna del Orto, and the Freſcos of the Tofetti Palace, in the ſame city, by Tintoret?* If he has, let him acquit his judgment; let him with candour confeſs, and it can be no diſgrace to him, that theſe are works, that will ſtand in competition with any thing that the ſchools of Rome and Bologna ever produced; and let him then acknowledge, that fine colouring, is not incompatible with the nobleſt paths of painting.

'My idea of the duty of a painter is (however I may be deceived) to repreſent his ſcenes, and particularly what relates to colouring, as perfect and as near to nature as poſſible; nor will I adopt the ſentiments of any man that ſhall declare, that a November fog (which I conceive to be the ſame thing in nature, as the *twilight* ſyſtem is in painting) can throw an additional luſtre upon any ſcene; and let me aſk (ſuppoſing ourſelves

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ſelves ſpectators of thoſe tranſactions) would the *Tranſfiguration*, or the *Communion of St. Jerome*, have been beheld with a greater degree of beauty thro' ſuch a *medium*? Or that thoſe enchanting ſcenes, which have been ſo happily attempted and executed by *Claude Lorraine*, would have been properer ſubjects for the pencil, had that Sun, to which they owe their force and glory been obſcured by *miſt* and *vapour*.'

There appears to be an impropriety in the title-page of this pamphlet. Theſe obſervations can hardly be ſaid to be addreſſed to the Preſident, who is all along ſpoken of in the third perſon.

ART. XI. *Louisa*: A Tale. By Charles Jenner, M. A. To which is added, An Elegy to the Memory of Lord Lyttelton. 4to. 2s. Cadell. 1774.

THIS poem is every where marked with that ſimplicity and tenderneſs which have generally diſtinguiſhed the productions of Mr. Jenner. We think the following deſcription of the habitations and characters of Meliſſa and Louiſa, muſt pleaſe by their poetical merit.

Meliſſa bleſs'd with equal charms,
In equal bloom of youth,
Ambition led to aged arms
To vow unequal truth.

Four tedious years ſhe wore thoſe chains
Whoſe weight ſhe never told,
Then reap'd the price of all her pains,
His lands and treaſur'd gold.

Conſpicuous on a mountain's ſide
Her ſumptuous manſion ſtood,
With many a valley ſkirting wide,
And many a ſpreading wood.

Proportion'd ſweet, with hill and dale,
With chequer'd light and ſhade,
And *Thames* along the winding vale
His ſilver arms diſplay'd.

The landſcape oft the trav'ller view'd,
And ſaw thro' ev'ry part,
Nature in her moſt graceful mood
Led on by Taſte and Art.

Beneath the Mountain's ſhaggy ſide
Beſpread with antique wood,
In modeſt ſtate and decent pride
Louiſa's dwelling ſtood.

Never did traveller that way
With purpos'd ſtep advance,
But if he happen'd there to ſtray,
He bleſs'd his lucky chance:

For

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For Nature wander'd through the meads
To her own native bow'rs,
Clad in her ſimple ruſſet weeds,
And deck'd with ſpring-time flow'rs:

And Comfort ſhew'd a turfy ſeat
His footſteps to detain,
While ſomething ſimple, proper, neat,
Still lur'd him back again.

Midſt gay Meliſſa's ſplendid tow'rs
He wond'ring paſs'd the day;
And leſs he prais'd Louiſa's bow'rs,
But could not haſte away.

By ſome it may have fancied been,
Who love ſuch truths to find,
That in each manſion might be ſeen
An emblem of each mind.

Meliſſa, born to be admir'd,
Might give a nation laws;
Her ſenſe, her beauty, all conſpir'd
To draw a world's applauſe:

Whilſt mild Louiſa's gentle mind
To no vain pomp aſpir'd,
For calm domeſtic joys deſign'd,
More lov'd tho' leſs admir'd.

Meliſſa's wit, Meliſſa's face,
No tongue could praiſe too high;
No heart but felt Louiſa's grace,
And prais'd her with a ſigh.

Calypſo thus her charms diſplay'd,
To gain an empty bliſs;
The hero all due homage paid,
But ſigh'd for Eucharis.

When we have been juſt and candid to the merits of a writer, our duty requires that we ſhould take notice of his faults. The tale before us is not altogether well conceived; and it is particularly deficient in thoſe circumſtances which ſhould have warranted the untimely death of Louiſa.

The Elegy to the memory of Lord Lyttelton is very ſhort, but it has conſiderable merit.

Art. XII. Encyclopædia Britannica; *or, a Dictionary of Arts and Sciences, compiled upon a new Plan, &c.* Illuſtrated with One Hundred and Sixty Copper-Plates. By a Society of Gentlemen in Scotland. 4to. 3 Vols. 3 l. 3 s. Dilly. 1773.

THE acknowledged utility of compilations of this kind has induced us to beſtow upon it a degree of attention, to which, from its own merits, we have found it very little intitled.

The

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The numerous improvements that have been made in the different arts and ſciences, and the univerſal avidity which prevails for the purchaſe of univerſal knowledge, at a compendious and cheap rate, have naturally given riſe to many publications of this kind ſince the days of Chambers. But while every one ſeems to acknowledge the advantages offered by the general plans of theſe reſpective works, no one appears to be ſatisfied with the execution; but all complain more or leſs of the diſappointments they meet with on occaſionally conſulting them.

Of theſe complaints the compilers of the preſent work ſeem to have availed themſelves. They accordingly found their ſuperior pretenſions to public favour, and aſſume no ſmall ſhare of merit, on their having formed their work on a *new* plan, very different from any of thoſe that have been adopted by their predeceſſors; who, as they allege, inſtead of giving a clear and methodical detail of each branch of human knowledge, have been ſo fond of derangement and demolition, that they have needleſsly, and even induſtriouſly, divided its different members, and diſperſed them at random throughout the whole alphabet; leaving to the reader the fatiguing taſk of ſearching after theſe ſcattered fragments, and of putting them together. So fond, it ſeems, do ſome of theſe compilers appear to be of this method, that they make uſe of it even with regard to ſuch ſubjects as naturally and obviouſly admit of being treated fully under one word. Our Authors give us a notable inſtance, without ſaying where it occurs, of an article thus treated in a former dictionary; where the reader, wanting to know the hiſtory of the BEE, its œconomy, various operations, &c. looks out for that word, and is told that it is "An inſect of which there are a great many ſpecies, &c. See APIS." 'Upon turning to APIS,' he reads, "APIS, in zoology, a genus of four-winged inſects, having their tails furniſhed with a ſting," &c. See BEE, SWARM, HIVE, HONEY, WAX, &c." 'Well, you turn to the next word referred to, "SWARM *of Bees*. See HIVE." 'Upon conſulting HIVE, you are told it is "a convenient receptacle for bees. See BEE." 'Then mention is made of two or three ſorts of them, of which no other account is given, but that ſome are made with willow, others with ſtraw; ſome of wood, others of glaſs; and that their uſual form is conical. And ſo, with much the ſame ſatisfaction, you are carried through *Hiving*, *Honey*, *Honey-comb*, *Wax*, &c. and after being referred back from the laſt article to *Honey-comb*, *Honey*, *Hive*, *Bee*, *Apis*, you perhaps throw down the book in the heat of diſappointment.'——

The preſent lexicographers have followed a very different plan, and in their preface ſtrongly inſinuate that they have compriſed

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priſed nearly the whole preſent ſtock of human attainments in art and ſcience, or at leaſt all the eſſential parts, in a certain number of diſtinct treatiſes or ſyſtems. Here, they aſſure us, the reader will find each ſubject 'diſcuſſed in a *complete* and methodical manner, *without being diſtracted with references*;' while the many technical or other terms that require explanation are conciſely explained, as they occur in the courſe of the alphabet. In fact, the preſent work conſiſts of about forty of the aforeſaid treatiſes or ſyſtems, as they are called, on the different arts and ſciences; while the remainder of it is little more than a mere nomenclature,—or, as the Germans call their common dictionaries or vocabularies, a Wörten-buch, or *Word-book*, containing a meagre explanation of each term, or perhaps the term alone, either accompanied with a general and wide-extended reference, directing the reader to journey over ſome one of the aforeſaid forty treatiſes at large; or ſometimes kindly referring him, by a ſhorter cut, to the particular page of the treatiſe in which he is to find *complete* information.

Though we very readily acknowledge the impropriety and abſurdity of the method above exemplified, of ſplitting a ſimple and diſtinct article into numerous parts, and of giving the reader a *vertigo*, by repeatedly whirling him round the alphabet in purſuit of them; it does not follow that "*the reverſe of wrong, is right*;" or that the abuſe of the Encyclopedic plan, by certain individuals, and in certain inſtances, will juſtify the total rejection of it, and the giving up the conveniences indiſputably attending it, in works of this kind, when they are executed with judgment. The faults of one extreme are not amended, but only changed, by running into another. Surely there is a middle courſe which theſe improvers might have purſued with advantage; which at the ſame time that it would furniſh the reader with direct, ſpeedy, and perhaps ſatisfactory information, with reſpect to the immediate object of his inquiry, might, by a ſet of references arranged in proper order, direct him where he might find any further information that he might ſtand in need of, with regard to matters collaterally related to the object of his purſuit.

A dictionary of arts and ſciences thus conſtructed, of articles relating to different and diſcordant ſubjects, arranged only in the artificial order in which that of the alphabet happens to diſpoſe of them, may, we acknowledge, be conſidered as a mere *Wilderneſs* of ſcience: yet ſurely it is a wilderneſs through which avenues may be ſo judiciouſly cut, that the reader may eaſily find his way to the knowledge that he is in queſt of. But cutting well directed avenues, that lead to rich and cultivated ſpots, is a nice and laborious work, which requires genius, knowledge, and application; nor is the ſcheme

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either

either new or ſtriking, for it was long ago very laudably executed by Chambers: whereas reprinting old and new treatiſes *verbatim* is a matter of eaſy execution, and this plan has accordingly been preferred by our tranſcribing Compilers, or their uſeful aſſiſtants and aſſociates in the printing-office; the whole corps modeſtly reſting their claim to ſuperior excellence, ſolely on the meritorious *Novelty* of their plan.

They complain of the *diſtraction* produced by the numerous references of their predeceſſors; but their purchaſers, we apprehend, will have much greater reaſon to lament the infrequency of them, and the want of preciſion in the few references neceſſarily employed in the preſent work. In former dictionaries, we are referred to articles that are eaſily to be found, on account of their alphabetical mode of arrangement; but in the preſent compilation, though our editors frequently refer us to the particular page of the treatiſe where information is to be acquired; yet they frequently likewiſe, by a general reference to the treatiſe at large, leave the reader to the full exerciſe of all his zeal and patience, in hunting after his article, ſometimes through a courſe of a hundred pages, without furniſhing him with a ſingle hint to guide him in the purſuit. In many trials we have been obliged, through mere laſſitude, to give up the chaſe. We ſhall produce a few inſtances, out of a conſiderable number that have occurred to us, to juſtify the obſervation; only premiſing that we have not taken any extraordinary pains in detecting, or exerted any particular choice in ſelecting, the following ſpecimens, which ſhew the inconveniences reſulting from the plan of the preſent compilers, as they have executed it. We give them rather as illuſtrations, than as proofs, of what we advance.

"*Tendo* ACHILLIS. See ANATOMY. Part 2."] Now the ſyſtem or treatiſe intitled *Anatomy* ſpreads over no leſs than 165 pages in 4to, cloſe printed. The Reader however, in the preſent inſtance, needs only leiſurely to conſult the text of about 34 pages, of which part 2 conſiſts; and if he has a keen eye, and ſome previous knowledge of the ſubject, he may poſſibly find the *tendo Achillis* in the *ſuite* of the *Gaſtrocnemii* and *Solæus* muſcles:—A piece of information which the Anatomiſt or the Surgeon do not want, and which the common Reader will be deterred from acquiring here at ſo dear a rate.

"ARTICULARIS *Morbus*. See GOUT, and MEDICINE."] Turning to the article, *Gout*, we read, 'GOUT, in *Medicine*, ſee MEDICINE.' This ſurely looks ſomewhat like *diſtracting the Reader with references:* but this is a ſlight inconvenience compared with the labour of diſcovering in what corner of the grand treatiſe, intitled *Medicine*, conſiſting of 120 pages, the *Gout* is to be found; as the Reader meets with no aſſiſtance from

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from any observable order in the construction of the treatise itself; or from any running title at the head of the page, or even a chapter of contents, to facilitate the search. At length his diligence is rewarded by a discovery of this dear-bought article, servilely transcribed, in a mutilated state, from *Brookes's Practice of Physic*; without his being able however to discover any advantages that it derives from it's *systematical* situation, embodied in the center of a large treatise, where it is nearly as completely *insulated*, as if it had stood between the articles, *Gourd*, and *Grace*, according to the common alphabetical arrangement.

Thus again, at the word, FAINTING, we are directed to proceed to LIPOTHYMIA, and at LIPOTHYMIA, are pushed onwards to MEDICINE, where we find ourselves once more engulphed in the midst of the aforesaid medical hotchpotch: but whether *Lipothymia* is really to be found there, our most laboured researches have not enabled us to determine.

Pursuing our desultory enquiry, through one or two articles more, we look for PRISM (in optics) which is not to be found: but at MAGIC LANTERN, we read, "MAGIC LANTHERN, in *Optics*, see OPTICS;" that is, turn over the intire treatise so intitled: and at "Æther, in Chemistry," we are bid to "see CHEMISTRY;" that is, a treatise of 114 pages.—An excellent afternoon's amusement, for those who find themselves inclined to dispose of their afternoon in this manner!

By this frequent omission of references from the smaller articles in this dictionary, to the larger treatises where their explanation is to be found, our Compilers have not done justice even to their own plan. But were their references ever so exact, and their systematical treatises ever so excellent and well digested, it is in the highest degree absurd to suppose that a set of complete treatises on the various branches of human knowledge, accompanied with all the technical or other terms placed in alphabetical order, and serving as an index to them, could possibly be condensed into the narrow compass of three volumes in quarto. They mistake likewise the proper use of works of this kind, which can never answer the purpose of *teaching* the arts and sciences; but can only serve, or at least are principally adapted, to refresh the memories of those who are already well grounded in fundamentals, or to give immediate and superficial information to those who require no more.

But waving any further observations on these heads, our Editors have been equally injudicious in portioning out the space allotted to their different systems or treatises. To give only a few instances of mismanagement in this department—*Medicine*, as we have already observed, fills 110 pages; *Anatomy* expands over no less than 165; and the article, *Midwifery*, still

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more prepoſterouſly, occupies and defiles no leſs than 40. Now how well diſpoſed ſoever the generality of Readers may be to dabble in phyſic, and to reliſh the copious draughts here faithfully transfuſed, and preſented to them, (only in a different vehicle as to form and type) from *Brookes's general Practice*;—for whoſe uſe, we would aſk, is every hole and corner of the human body thus minutely explored, and every muſcle belonging to it traced up to it's origin and followed to it's inſertion? or finally, what purchaſer of a dictionary of arts and ſciences, in ſhort, who, but a man midwife, can wiſh to learn the various manœuvres of the *tire-tete*, or to diſtinguiſh the proper occaſions and ſeaſons when to lay down the *Forceps* and take up the *Crotchet*:—But *he* will certainly prefer *Smellie*'s own edition of his book, to that in the *Encyclopedia Britannica*.

On the other hand, NATURAL HISTORY, an object of general curioſity and inquiry, occupies but *two* Pages, which are employed only in giving a liſt of the ſix claſſes into which Linnæus has divided the Animal kingdom. The Authors indeed refer us for farther ſatisfaction, to MINERALOGY, ZOOLOGY, BOTANY: but no ſuch treatiſe, article, or even word, as *Mineralogy* is to be found here. At the word *Zoology*, we only read, 'ZOOLOGY, the Science of Animals. See NATURAL HISTORY;' that is, ſee the treatiſe of two pages aforeſaid. Turning to BOTANY indeed, we meet with ſomewhat reſembling a treatiſe, which however conſiſts only of 26 pages; containing a chapter on the uſes of Botany; another in which the Linnæan Syſtem of Claſſification is deſcribed; and a third, in which the theory of the ſexual commerce of Vegetables is diſcuſſed, and attacked with ſome degree of vivacity; but whether by any of our Compilers, we know not. We meet indeed with ſo much ſervile tranſcribing of whole volumes *verbatim*, in their ſyſtems or treatiſes, as they call them—ſkipping only over now a paragraph, and then a page, or a chapter,—that we cannot help doubting whether the few articles we here meet with, that might do them ſome credit, are originals, or mere tranſcripts like the reſt.—But to return:

In the *detached* part of the work, particular articles of Natural Hiſtory are indeed to be found, as they occur in the alphabetical arrangement; but, except in a very few inſtances, they conſiſt of little more than the name of the plant or animal, and the characters aſcertaining its rank in the Linnæan claſſification; followed, in the animal ſyſtem particularly, with a dry catalogue of its ſpecies or varieties, as unintereſting as a genealogical table; while the qualities, habitudes, ſingularities, or other intereſting circumſtances peculiar to the ſubject, are not noticed. A Linnæan or profeſſed Naturaliſt does not want,

nor

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not can be content with, the ſcanty information he finds here; and to a common Reader their deſcriptions muſt appear downright gibberiſh.

Taking the firſt ſpecimen that preſents itſelf, ANGUIS, or the ſnake, for example; inſtead of informing and amuſing the Reader with the general hiſtory, habits, &c. of this ſpecies of animal, they preſent him only with a liſt of ſixteen ſpecies, diſtinguiſhed by as many hard names, and tell him that ſuch an one has 186 *ſcuta* on the belly, and 23 on the tail, but that another has 180 *ſcuta* on the belly, and 18 on the tail: and yet this dry and diſmal catalogue of 16 ſnakes, and of their reſpective *ſcuta* on their bellies and tails, takes up more room than our judicious Compilers have thought fit to allot to ſo intereſting and important an article as that of *Magnetiſm*; a ſubject which the reader, after due ſearch, may at length find *completely* diſcuſſed in a ſolitary paragraph of about 20 lines, occurring in a very unexpected place, the treatiſe on *Mechanics*: to which he is referred at large, under the word MAGNET *.

Turning over a page or two, we meet with APHIS, and expect that, at leaſt, this extraordinary genus of inſects, whoſe ſingular mode of propagation has, for a long time paſt, confounded all our fine-ſpun ſyſtems of generation †, would have afforded matter for a curious article, intereſting to the generality of Readers; but a Reader, in the firſt place, who is not a profeſſed Naturaliſt, will not know, nor do our Lexicographers inform him, that *Aphis* is the Linnæan generical name of the tribe of inſects, of whoſe ſingular mode of generation he has formerly read accounts in Bonnet and other Naturaliſts, under the titles of *Pucerons*, Vine-fretters, or Plant-lice;—or if he does, will he meet with much ſatisfaction from the account here given in eight lines, the whole ſubſtance of which is, that the *Aphis* belongs to the order of *Inſecta hemiptera*, that the *roſtrum* is inflected, the *antennæ* longer than the thorax, and the feet of the ambulatory kind:—notices which muſt undoubtedly redound much to his edification and amuſement. It is needleſs to multiply inſtances; but making one trial more we conſult the article *Polype*, and find the whole hiſtory of this curious family of

* Among other inſtances of a ſimilarly happy arrangement, we may mention *Thermometer*, which is treated under PNEUMATICS. Looking for *Pyrometer*, no ſuch article occurs: under the article, *fire*, we find nothing ſaid of it; but in our ſearch after *Magnetiſm*, we unexpectedly pop upon it, thruſt into a corner of the treatiſe of MECHANICS.

† See our 43th volume. February 1773. page 116.

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inſects compriſed in three lines; but then we have the ſatisfaction of learning that it belongs to the *Genus* of the *Hydra*.

In a new Dictionary of Arts and Sciences, a Reader will naturally expect to meet with ſome information with regard to the many intereſting diſcoveries or improvements in Philoſophy or Art, that diſtinguiſh our own times. With reſpect however to matters of this kind, our negligent or uninformed Compilers generally obſerve the moſt profound ſilence. We ſhall cloſe this article with giving a few inſtances, out of many that have occurred to us, of their ignorance or negligence in this particular.

In the firſt place, no ſuch article as *Fixed Air* is to be met with in this Dictionary; though a ſubject certainly entitled to ſome conſideration in the philoſophical or chemical departments of a work of this kind, on account of the conſiderable light thrown on ſeveral of the moſt intereſting parts of natural philoſophy, by aſcertaining the exiſtence of this fluid, as a conſtituent part of many bodies, and by the diſcovery of its various properties and relations. Overlooking and excuſing their omiſſion of the more recent diſcoveries of philoſophers on this ſubject, we ſhall obſerve that not only thoſe of Dr. Brownrigge, communicated to the publick in 1765, and of Dr. Black, publiſhed in 1756, are here paſſed over unnoticed; but likewiſe the numerous and intereſting experimental inveſtigations of this aerial ſubſtance, publiſhed by Dr. Hales above forty years ago, as well as the obſervations of Boyle, made in the laſt century.

Fixed Air not being to be found either in its proper place, or under PNEUMATICS, we turn to the articles *Lime*, and *Magneſia*, or rather to the treatiſe of CHEMISTRY, to which our Compilers refer us, at theſe two articles. Here they evidently appear not to have obtained the leaſt glimpſe of this element, nor of the important reſults derived from the complete and copious detection of it in theſe two ſubſtances, though effected by their own countryman, Dr. Black, near twenty years ago. We next conſult the article MINERAL *Waters*, where we find them ſpeaking of thoſe of Pyrmont, as conſtituted of a 'ſubtile aqueous fluid, a *volatile iron*, and a predominating alcali;' and ſhewing themſelves as completely ignorant of this aerial and capital ingredient, to which theſe and other waters of this kind owe their grateful pungency and principal virtues, as if Dr. Brownrigge and others had never diſcovered or written a ſyllable on the ſubject. In ſhort, after all our ſearches, we have not been able to find the leaſt hint or ſymptom, indicating that theſe Compilers and Digeſtors of the ſcience of the preſent age, were conſcious that ſuch a principle as *fixed air* exiſted in any one corner of the univerſe.

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Under

Under PNEUMATICS (page 490) our Compilers have thought proper to ſpeak of *Lightning* and *Thunder*, and repeat the old ſtory of ſulphureous and nitrous bodies, riſing into the atmoſphere, fermenting with each other, and taking fire ſpontaneouſly; and yet ſome one of our conſiſtent aſſociated bookmakers had before given us, under the article ELECTRICITY, a different and juſt account of the cauſe of theſe meteors, while he was tranſcribing from Dr. Prieſtley's hiſtory of that ſcience.

To proceed only one ſtep further in this unedifying and tireſome inveſtigation:—The *refracting Teleſcope* is here curſorily deſcribed in the compaſs of leſs than a page, juſt in the ſtate in which it was delivered down to us from the days of Galileo and Kepler, with all its imperfections on its head. The ſame profound ſilence and ſecrecy, which our Compilers have obſerved with regard to the modern *Pneumatical* diſcoveries of our countrymen, they religiouſly maintain likewiſe with reſpect to the improvements made in the above-mentioned branch of *Optics*, which terminated in the invention of the *Achromatic* Teleſcope: one of the moſt brilliant diſcoveries of the preſent age. Not a hint tranſpires concerning the theory of this inſtrument, nor is even the name of it to be found in this New and Complete digeſt of the Arts and Sciences.

We ſcarce need to repeat the Apology ſuggeſted toward the beginning of this article; which we have been induced to extend to its preſent length, principally on account of the utility of compilations of this kind, the pretty extenſive demand for them, and the large price of the preſent work. On the whole, we ſhall only further obſerve with regard to it, that it is formed on an exceptionable plan, injudiciouſly, negligently, in ſome inſtances ignorantly, and, upon the whole, we may add, *diſhoneſtly*, executed. The expreſſion is not too harſh, when we conſider the method purſued by our Book-wrights, of manufacturing the bulky parts of their work, or their *ſyſtems*, and of adding ſheet to ſheet, by the prompt expedient of almoſt literally tranſcribing whole treatiſes, or detached parts of treatiſes; inſtead of extracting the ſubſtance, and ſelecting and digeſting their moſt valuable contents: while their ſhort and meagre articles, in the detached part of it, of which forty or fifty ſometimes are included in a ſingle page, render this department of the work a mere Dictionary of *Definitions*.

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MONTHLY CATALOGUE,
For APRIL, 1774.

POETICAL.

Art. 13. *Otaheite:* a Poem. 4to. 1s. Bathurst. 1774.

THE smooth, correct, and flowing style of verse in which this poem is written, shews that the Author is no stranger to composition. But though his poetry is good, it is, in our opinion, too general in its descriptions to be interesting; at least, such were the sentiments with which the perusal impressed us. What relates particularly to Otaheite is conveyed in the following lines:

'But Fancy leads us o'er yon isle to rove,
The CYPRUS of the SOUTH, the Land of Love.
Here, ceaseless, the returning seasons wear
Spring's verdant robe, and smile throughout the year;
Refreshing zephyrs cool the noon-tide ray,
And plantane groves impervious shades display.
The gen'rous soil exacts no tiller's aid
To turn the glebe and watch the infant blade;
Nature their vegetable bread supplies,
And high in air luxuriant harvests rise.
No annual toil the foodful plants demand,
But unrenew'd to rising ages stand;
From sire to son the long succession trace,
And lavish forth their gifts from race to race.
Beneath their shade the gentle tribes repose;
Each bending branch their frugal feast bestows:
For them the cocoa yields its milky flood,
To slake their thirst, and feed their temp'rate blood;
No ruddy nectar their pure bev'rage stains,
Foams in their bowl and swells their kindling veins.
'Their evening hours successive sports prolong,
The wanton dance, the love-inspiring song.
Impetuous wishes no concealment know,
As the heart prompts, the melting numbers flow:
Each OBEREA feels the lawless flame,
Nor checks desires she does not blush to name.
'No boding presage haunts them through the night;
No cares revive with early dawn of light:
Each happy day glides thoughtless as the last,
Unknown the future, unrecall'd the past.
Should momentary clouds, with envious shade,
Blot the gay scene, and bid its colours fade;
As the next hour a gleam of joy supplies,
Swift o'er their minds the passing sunshine flies;
No more the tear of transient sorrow flows,
Ceas'd are the lover's pangs, the orphan's woes.
'Thus the fleet moments wing their easy way;
A dream their being, and their life a day.

Unknown

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Unknown to these soft tribes, with stubborn toil
And arms robust to turn the cultur'd soil;
Through trackless wilds to urge their daring chace,
And rouze the fiercest of the savage race;
Unknown those wants that prompt th' inventive mind,
And banish nerveless sloth from human-kind.
'Can cruel passions these calm seats infest,
And stifle pity in a parent's breast?
Does here MEDEA draw the vengeful blade,
And stain with filial gore the blushing shade;
Here, where Arcadia should its scenes unfold,
And past'ral love revive an age of gold!
'Ah! see in vain the little suppliant plead
With silent eloquence to check the deed:
He smiles unconscious on th' uplifted knife,
And courts the hand that's arm'd against his life.
Not his last sighs the mother's bosom move;
She dooms his death, her sacrifice to love:
Impatient hastes her am'rous vows to plight,
And seals with infant blood the barb'rous rite.
Reclin'd upon her lover's panting breast,
See in his arms the beauteous murd'ress prest!
No keen remorse the wanton trance destroys,
No thrilling terrors damp their guilty joys;
Nor ties of social life their crimes reclaim,
Nor rigid Justice awes, nor virtuous Fame.
'On minds which thus untaught thus darkling stray,
To pour the radiant beams of heav'nly day;
To point where Nature the great outline draws,
Where Truth reveal'd gives sanction to her laws;
To bid th' intemp'rate reign of Sense expire,
And quench th' unholy flame of loose desire;
Teach them their being's date, its use and end,
And to immortal life their hopes extend,
How great the triumph!'——

On the whole this may be properly enough called a pretty poem.

Art. 14. *St. Thomas's Mount*: a Poem. Written by a Gentleman in India. 4to. 2 s. 6 d. Dodsley. 1774.

St. Thomas's Mount is a beautiful place in India, on the coast of Coromandel. On this account the juvenile Author * had many advantages with respect to novelty of scenery, imagery, and objects; and, availing himself of this, he has produced no very contemptible poem. Thus he describes the hunting of the Antelope:

'But mark the beauteous Antelope!—he springs—
He bounds—he flies—nor needs the aid of wings.
Not the fleet greyhound, Persia's boasted breed,
Nor, from Arabia's coast, the rapid steed,

* This poem, the Author tells us, was written before he had attained his 20th year.

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In ſwiftneſs can compare—he ſtrips the wind,
And leaves them lagging, panting, far behind.
Now, freed from dread, he ſports upon the plain,
Until their cries ſalute his ears again;
Again the fugitive his flight renews;
In vain the ſtretching eye his winged courſe purſues.
Then ſay what ſwiftneſs ſhall this prize obtain,
Which dogs and horſes follow but in vain?
Behold the Chetah! of the leopard-kind,
Watchful as night, and active as the wind.
Bred to the ſport, he ſteals towards the prey,
As the herds browze, or inattentive play;
One he ſelects, and meas'ring with his eyes
The diſtance, darts like light'ning to the prize:
(So, when the fowler takes his certain aim,
A ſwift deſtruction ſtrikes the flutt'ring game.)
The helpleſs prey his uſeleſs ſpeed bemoans,
Drops the big tear of grief, and dies in groans.
But ſhould or chance or accident betray
Th' approaching ſavage on his murd'rous way,
Inſtant the Antelope betakes to flight—
Inſtant the Chetah, furious at the ſight,
Springs to arreſt his ſpeed—but ſprings in vain!
Reſcu'd, he now exults and bounds along the plain:
But lo! the diſappointed Chetah turns,
While tenfold fury in his boſom burns:—
Beware, ye hunters! leſt, his ire to ſate,
Heedleſs you feel ACTEON's wretched fate!
All but his keeper, whoſe familiar hand
Supplies his wants, and practiſes command;
Sooth'd by his voice, reluctantly he ſtays,
Growls ſurly diſcontent, and ſlow obeys.'

The ſecond Canto contains, by way of epiſode, the peregrinations of St. Thomas, who, the Author takes it for granted, propagated the goſpel in the Eaſt-Indies.

Art. 15. *The Patron*, a Satire. 4to. 1 s. Flexney. 1774.

The Author profeſſes to imitate Juvenal. In this view we may apply to him his own ſarcaſm on the late * Dr. Goldſmith.

The puny Doctor, he tells us, tore from the brawny ſhoulders of Johnſon, a corner of his mantle, in which he ſwath'd himſelf o'er and o'er:

G———h thus robed aſſumes a mock command,
And in thoſe regions † reigns J———n at ſecond hand.

But if the Author has no pretenſions to rank with the illuſtrious Roman, he may be allowed to ſit down with his ingenious countryman Oldham.

* Leſt the Author ſhould be ſuppoſed capable of ungenerouſly inſulting the dead lion, we muſt obſerve that this poem was publiſhed before the Doctor's death.

† " —— the proud manſions of immortal fame."

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There is ſpirit, as well as poetry, in the following ſtrictures on the alterations now making in St. James's Park:

'An ample plain there lies, oblique between
The honour'd reſidence of Albion's Queen,
Which its proud ſummits thus ennobled rears
More by her virtues, than the crown ſhe wears,
And in thoſe realms, the realms of freedom known,
A little manſion, which I call my own:
On that while R ——— N exhauſts his art,
Your influence, all ye powers of taſte impart.
I aſk not, here to ſcoop the hollow dell,
There bid the gay ſward's verdurous boſom ſwell:
Naked and flat be the eye-wearying ſcene
As billiard-table, though not half ſo green.
Let not, in groups aſſembling unconfined,
The Hamadryades goſſip with the wind;
And here and there be taught a Dryad ſtray,
With artful ignorance to loſe her way.
Upright as muſqueteers in a train-band,
Rang'd rank and file, while the tall wood-nymphs ſtand,
To keep the roving eye within due bound,
The fair extent throw an embracement round:
And from Moorfields, where elegance prevails,
Bring the nice model of the circling rails.
Bring Bedlam too, ſtraw beds, and cells ſo dark,
And let the manſion ſkirt St. James's Park.
With lunatics, here patriots in diſgrace,
There chiefs in plenitude of power and place,
Cuckolds, that clank the gainful marriage chain,
And wives by parliament turn'd maids again,
Harams of whores for impotence and age,
Cargoes of fops and foplings for the ſtage;
I'll people Bedlam at ſome future time;
Or may oblivion ſeize my ſtill-born rhime.'

Art. 16. *Retaliation:* a Poem. By Dr. Goldſmith; including Epitaphs on the moſt diſtinguiſhed Wits of the Metropolis. 4to. 1 s. 6 d. Kearſly. 1774.

'Dr. Goldſmith,' ſays the Editor, 'belonged to a club of *Beaux Eſprits*, where wit ſparkled ſometimes at the expence of good-nature. It was propoſed to write epitaphs on the Doctor. His country, dialect, and perſon, furniſhed ſubjects of witticiſm. The Doctor was called on for *Retaliation*, and at their next meeting produced the following poem.'——

The perſons who figure principally in this poetical group are Edmund Burke; his brother, Richard Burke; his couſin, William Burke; David Garrick; Dr. Cumberland, author of the Weſt Indian; Dr. Douglas, the detector of Lauder; Sir Joſhua Reynolds; and a few others. We are informed that the Author intended to enlarge his liſt; which ſeems very probable, as the piece appears to be imperfect: a circumſtance which its admirers (in which number we may venture to include all its readers) will certainly lament. The poem abounds with

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with wit, free from even the slightest tincture of ill nature; and the characteristics of all the parties, as far as they are known to us, are equally pointed and just. As a specimen, we shall give the epitaph on the celebrated orator, Mr. Burke:

'Here lies our good Edmund, whose genius was such,
We scarcely can praise it or blame it too much;
Who, born for the universe, narrow'd his mind,
And to party gave up what was meant for mankind.
Though fraught with all learning, kept straining his throat
To persuade Tommy Townsend * to lend him a vote;
Who, too deep for his hearers, still went on refining,
And thought of Convincing, while they thought of Dining;
Though equal to all things, for all things unfit,
Too nice for a statesman, too proud for a wit.
For a patriot too cool; for a drudge disobedient,
And too fond of the *right* to pursue the *expedient*.
In short 'twas his fate, unemploy'd, or in play, Sir,
To eat mutton cold, and cut blocks with a razor.'

The lines on Mr. Garrick are perhaps the most masterly part of this very agreeable fragment; but they have been sufficiently retailed in the news-papers.

Art. 17. *The Choice*; a Poem. By Samuel Rogers. 4to. 1 s. Richardson, &c.

Mr. Rogers has just notions of the œconomy of private life, and of the obligations of religion and morality; but he totally mistakes his talents if he thinks himself half so great a poet even as Pomfret. We tell him this truth in pure good will, because we are pleased with his sentiments; and in the hope that he will, hereafter, be cautious of injuring his own thoughts by attempting to clothe them in verse.

Art. 18. *The Progress of Gallantry*, a Poetical Essay, in three Cantos. 4to. 1 s. 6 d. Dodsley. 1774.

Contains several good moral sentiments and observations, with a moderate share of poetical merit.

Art. 19. *The Gamesters*. A Poem. Addressed to the Mayor of C————. Second Edition. 12mo. 1s. Lewis. 1774.

Relates to the Canterbury Tale, noticed in our Review for last month, p. 224. At that city the story is probably interesting; and the persons concerned may have sufficiently exposed themselves. But as the affair is local, the satire here exhibited cannot be expected to draw the attention of the public in general. The poem has some humour, and offers very good advice. Should it impress any mind with a sense of the most ridiculous folly, as well as destructive consequences of gaming, a vice now so greatly prevalent, it will answer a very valuable end.

Art. 20. *Medico Mastix*, or Physic Craft detected, a satirico didactic Poem. 4to. 1s. Evans.

This poem would more properly be entitled Empirico Mastix, for the satire is most particularly levelled at the industrious fraternity of Quacks. The Author does not appear to be of that fraternity; but

* Another copy says, *Dicky Whitworth*.

acknowledges

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acknowledges himself of the Faculty. However, we cannot indulge him with Gilbert Cooper's compliment to Dr. Akenside, that he is the twofold Disciple of Apollo; for, as a Poet, he claims only a distant relationship to the family of the WELL ENOUGHS.

Art. 21. *Richard Plantagenet*, a Legendary Tale, now first published, by Mr. Hull. 4to. 2s. Bell. 1774.

This is a simple story, the hero of which is supposed to be a natural son of Richard the Third, who is privately brought up under the care of a Clergyman, and kept in ignorance of his birth till the evening preceding the battle of Bosworth; in which his father lost his life and his crown. It was, afterwards, the son's fortune to work as a Bricklayer for Sir Thomas Moyle, at Eastwell in Kent, for the space of 60 years. To this gentleman, at last, he communicates the story of his birth; and the narrative forms the poem.

We can say nothing in favour of the composition. The Author plainly wants taste and talents for this kind of poetry. Where he aims at simplicity, he falls beneath it, and mistakes it for silliness; a kind of diction which has prevailed much of late, and which we have frequently condemned.

What a piteous imitation of Sternhold's rhyme have we in the following stanza!

But now thy tongue hath spoke aloud
Thy grateful piet-*ee*,
No longer be thy story kept
In painful *secresee*

There is a disagreeable epithetical stiffness in the following line:

In those *care-woven*, long protracted years.

And in

Plac'd in a rural, soft, serene retreat,
With a deep-learn'd Divine I held abode.

The former line is overloaded with uncharacteristic epithets, always a mark of bad writing, whether in prose or poetry; *deep-learn'd* is harsh and unpoetical, and *held abode* is stiff.

Art. 22. *An Elegy on the Fears of Death*, by the Author of the Difference between Words reputed synonimous, after the Manner of Girard, Hogarth moralized, &c. &c. 4to. 1s. 6d. Bell. 1774.

This sixpenny poem, consisting of 11 pages, 12 lines on a page, and modestly charged 1s. 6d. we are previously told, is the first poetical attempt of a Clergyman. In putting such an extravagant price upon it, we suppose that he or his Bookseller must charge for coining new words, one of which occurs p. 2.

"He neither listens to the youngly tale,"

Or else having before their eyes the late fatal decision concerning literary property, and regretting that this poem shall in the space of 28 years become a prey to the rapacity of those notorious rogues, the Scotch Booksellers, they are determined to make the most of it while they may. In that case they may say as the Author says in his Poem,

Why fear we then the pe-ri-od of all?

Toward the conclusion, the Author grows most astonishingly sublime:

The Empyrean pierce, and rend the Welkin's ear!

The

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The Welkin's ear! there's a thought! could the Author only have found breath enough to have proceeded with the same dignity, he would have been a Prince of an Author indeed. Had he exhibited the tottering condition of the Ecliptic's legs, the Equator's nose, &c. a Prince of an Author would he have been!

Art. 23. *Poems*, by Mr. Jefferson. Second Edition *. 8vo. 2s. 6d. Griffin, &c. 1773.

Had these Poems been worth the least notice, some apology should have been made to the Author, and the Public, for overlooking them so long; but they were amongst those things that drop dead-born from the Press; and to be in haste about registering them in our monthly bills of mortality, was very immaterial.

Art. 24. *Elsefair and Evander*, a Poem: by S. P. founded on Fact, being an Historical Narrative of two unfortunate Lovers, whom the Author relieved in Carolina, in the year 1766. 4to. 2s. Snagg. 1774.

No; no indulgence in this court for printing at the solicitation of friends: That plea is totally excluded

† Hence first arose the sad unhappy state,
Of many a hungry paunch, and many a sore-scratch'd pate.

Art. 25. *The Muse in a Fright*; or Britannia's Lamentation: A Rhapsody. Containing a succinct Account of the Rise and Progress of British Liberty, and the Establishment of the Press; with the Methods now taking to destroy it. In which will be displayed, a number of whole length Characters, &c. 4to. 1s. 6d. Bew.

The Author's meaning is so good, that we sincerely wish he was a better Poet.

Art. 26. *The Estate Orators*, a Town Eclogue. 4to. 1s. Evans.

That foppery of phrase which Architects, Designers, Head-Gardeners, and Auctioneers, in particular, affect in their descriptions and advertisements, is here properly enough treated with ridicule; and it would have done very well in a poetical fling, or a casual essay in an Evening Paper, but the subject is too low for the *importance* of a pamphlet. The poem is one of the *well enoughs*.

Art. 27. *La Cloche De L'Ame:* or Conscience the loudest Knell. A Satyr. Occasioned by several late Complaints from Places of Public Resort, of the too long and frequent tolling of the Bells at Deaths and Funerals. To which is added, *Vigilance Novissima:* or the reformed Watchman. The second Edition. With several considerable Alterations and Additions. 8vo. 6d. Towers. 1774.

Whether any such complaint as that intimated in the above title has been seriously made, we cannot determine: If it has, it may afford some just occasion for satire. It is very proper that those whose lives are chiefly devoted to luxury and dissipation, should be sometimes reminded of the solemn and awful conclusion which so speedily approaches! But the thought may be the Author's own invention,

* This book was first sold at York.

† P. 5.

for

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for the ſake of preſenting his poem to the public in a ſtriking manner. Yet, however good his deſign, his poetical talents are not to be much commended.

Art. 28. *A Familiar Epiſtle to the Author of the Heroic Epiſtle to Sir William Chambers, and of the Heroic Poſtſcript to the Public.* 4to. 1 s. 6 d. Wilkie. 1774.

The ſpirited Author of the Heroic Epiſtle, &c. having * announced his reſolution, ſhould occaſion require, to employ

" ——— ——— the thunder of his ſong,
Rolling in deep ton'd energy along,"

againſt the nefarious attempts of arbitrary governors or corrupt ſenators, to invade the liberties or ſquander the properties of his countrymen,—the preſent Writer ſteps forward to expoſtulate with the *Heroic Bard* on the vanity and folly of ſuch an attempt. He keenly ridicules the *Poſtſcript* throughout; and has, indeed, in the language of Admiral Hawke, given the author a *ſound drubbing*. He concludes with an excellent leſſon for thoſe ſplenetic geniuſes who are ſo wondrous prompt on every, or on no, occaſion,

" ——— to lift aloft the Satyr's rod,
And tread the paths which great Lucilius trod †."

" —*Obe! jam ſat!*—what ſcribbling rage!
—I've writ a volume for a page!
—By Heav'ns I do my ſpirit wrong,
To grate this ſcrannel-pipe ſo long:
Hence! hence!—I hate its peeviſh tone,
Though aim'd at *pride* and *ſpleen* alone:
And, if my rhyming vein ſtill need
A ſong, I'll touch ſome gentler reed—
A reed I ſomething know to touch;—
Whoſe mildly-plaintive notes are ſuch,—
They ſteal the ſting from youthful grief,
Breathe to a lover's ſoul relief,
Or ſuch reſign'd diſtreſs beſtow,
They make the ſuff'rer proud of woe.
—O noble trifling of the hour!
When 'ſcap'd from dread of Fortune's pow'r,
I loiter in ſome ſecret, rude,
Yet ſometimes broken ſolitude,—
While, with a heart not ſlow to prove
My theme's delight,—I ſing of love.
Not with bent brow, or raptur'd eye,
Or " thoughts commercing with the ſky,"
But mildly gay, with am'rous guile
Perſuading thought to wear a ſmile;—
Studious awhile, yet never long,
Nor rapt nor careleſs in my ſong;

* See Review for February laſt, p. 155.

† We cannot reſiſt the temptation to tranſcribe the lines alluded to, above; and every feeling heart will thank us for them.

Glancing

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Glancing at all that *Fancy* ſends,
And fixing where my *heart* commends.—
Such be my walk, if *Hope* inſpire
With mirthful notes to touch the lyre;
And when I've done the ſprightly taſk,
No wreath of Laurel do I aſk.—
Be there a ſmile upon the cheek
Of her, to whom my numbers ſpeak;
And, while ſhe ſmiles,—be mine the praiſe,
Without a bluſh, that ſmile to raiſe.
Or, if more ſad my numbers flow,
To tell ſome ſimple tale of woe,
While yet *ſhe* reads, one ſigh ſhall be
More precious far than fame to me;
And ending, let, uncheck'd, appear
The ſilent plaudit of a tear.
'—O ye rude ſouls, who never gain
A joy, but from another's pain;
Ye baſe, unhallow'd ſons of Rhyme,
Who waſte in *Satire* all your time;
Who boaſt no pow'r, who own no ſame,
But what from daſtard guilt ye claim,—
Ye little know to prize the bliſs
Of ſuch a dear reward as this;
Your hearts could ne'er the boon revere
Of ſuch a ſmile, of ſuch a tear.'

MISCELLANEOUS.

Art. 29. *The Antiquities of Richborough and Reculver.* Abridged from the Latin of Mr. Archdeacon Battely. 12mo. 3s. Johnſon. 1774.

This ſhort account of the ancient ſtate of the Iſle of Thanet will afford amuſement to thoſe who have a taſte for antiquities. The antiquary muſt, on this ſubject, as well as many others, be ſometimes contented with conjecture; but conjecture, to a perſon thoroughly engaged in theſe purſuits, is often highly ſatisfactory.

Dr. Battely was Chaplain to Archbiſhop Sancroft, Prebendary of Canterbury, and Archdeacon of the Dioceſe; and died in 1708. Dr. Terry, Canon of Chriſt Church, Oxford, publiſhed his *Antiquitates Rutupinæ* in 1711, and they are now firſt tranſlated (as we ſuppoſe) by the Rev. Mr. John Lewis, who has added a ſhort diſſertation on the ancient ports of Richborough and Sandwich, which was read before the Society of Antiquaries, Oct. 11, 1744: In which diſſertation he differs, in ſome reſpects, from Dr. Battely's account.

The original of this work is elegantly compoſed in Latin, in the form of a dialogue between the Author and his two learned friends and brother-chaplains, Dr. Henry Maurice and Mr. Henry Wharton: But as the dialogue method rendered the relation rather prolix, it was thought that the tranſlation would be more acceptable to an Engliſh reader, in a ſmaller, though leſs claſſic form, as a diſſertation, or eſſay. Dr. Battely appears to have been well acquainted with

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with the Greek and Roman Authors, as well as with modern writers in every branch of antiquity. Beside the observations which he makes on the ancient *Reculver*, and on *Rutupiæ*, or Richborough, he gives some account of the coins which, in great numbers, have been found here; and also a description of *fibulæ*, *ligulæ*, *spoons*, a *strigil* or flesh-scraper, the *hafts of clasp knives*, &c. discovered at these places, and which were then in his possession. Of some of these antiquities a print is added; beside which, a small chart of the places mentioned in the work is prefixed to the volume. But without farther remarks, we shall only lay before our readers the solution which Dr. Battely proposes of the question, how so many Roman coins came to be left in Britain? 'Spartian, says he, relates that Pescennius Niger ordered the soldiers to carry no gold nor silver coins to war in their purses, but to lodge them in the public treasury, and afterwards to receive what they had entrusted, that in case of misfortunes the enemy *might receive no part of the spoil.* This, I imagine, was an ancient military discipline, which had been disused long before the time of Pescennius, and, when revived by him, did not long continue; but that it was rather usual for every soldier, when setting out for a campaign, or at the eve of a battle, to have the option of carrying his effects with him, or of hiding them in what place he pleased. Afterwards I suppose this to have been the practice of the Roman army in our island, whenever they were drawn out of their camps, or stations, to make long and uncertain marches against the enemy; at which time, in hope of returning and recovering their property, they deposited their money in the ground: thus by the treasures of those who were slain in battle we are enriched. The same may be said of those who, being either besieged or dislodged from their castles and towns, had no opportunity to remove their money; and this is the reason that such coins are generally found near towns and stations: in short, to the fatal events of war, to the storming and burning of houses, towns, and cities, we owe great part of our antiquarian wealth.' We take leave of Dr. Battely, and of his translator, with only informing our Readers, that the Author gives the palm of antiquity (as to the Romans) to Richborough, in preference to all other places in Britain.

Art. 30. *A Dictionary of the Portuguese and English Languages*; wherein the Words are explained in their different Meanings, by Examples from the best Portuguese and English Writers; the whole interspersed with a great Number of Phrases and Proverbs. By Anthony Vieyra Transtagnano. 4to. 2 vols. 2l. 12s. 6d. Nourse.

A work of this kind, in which the Portuguese and English languages are alternately transfused into each other, in the same manner as are our French, Italian, and other Dictionaries of Foreign Languages, has long been wanted; especially by those who are engaged in the commercial intercourse subsisting between the two nations*.

* The intercourse of the two languages is not limited to Europe. The necessity of an acquaintance with that of the Portuguese, by the English in the East Indies, and other remote parts of the world, is sufficiently known.

Digitized by Google Mr.

Mr. Vieyra's work will therefore be particularly acceptable to the mercantile part of the public, both in England and Portugal. It will also be considered as an useful acquisition to literature in general. The Author is a teacher of languages in this capital; and is a person of acknowledged abilities in his profession.

Art. 31. *Old Heads on young Shoulders:* or, Youth's pleasing Guide to Knowledge, Wisdom, and Riches. In a series of engaging, instructive, and entertaining Histories, drawn from real Life; and related in such a manner as to amuse the young Readers, and convey useful Knowledge in the most delightful manner. Designed to guard Youth against the Snares that are generally laid for them at their first setting out in the World, by the artful and wicked of both Sexes; and shewing the dangerous Effects of giving a Loose to the Passions. The whole intended to display THE Amiableness of Virtue, and the Deformity of Vice, in the most striking Colours. 12mo. 3s. Cooke. 1774.

After so ample an account, who can entertain a doubt of the elegance, spirit, or use of this publication! It consists of short narratives, under a variety of heads, and we are assured 'every narrative has been taken from real *actions in life*, and *although some of them were ever published before*, yet they will be found strictly consistent with truth.' The Writer's design is undoubtedly commendable, and his plan in this respect a very good one. He labours to recommend virtue, and deter from vice and folly, by a representation of occurrences in *real life*; though unhappily the tales, which are dressed out by fancy and fiction, will often prove more engaging and interesting to the youthful heart.

That the Author is either negligent or defective in point of style, appears from the title page, as well as from other parts of the book; but the relations he gives have all a moral tendency, and may with propriety be put into the hands of young persons, as likely to impress on their minds a regard to virtue and sobriety.

Art. 32. *The Friend:* or, Essays instructive and entertaining for Youth of both Sexes; on the most important Subjects. Exemplified with Stories from real Life. 12mo. 2s. 6d. Snagg. 1774.

We cannot, with certainty, inform our Readers whether or not *all* of these essays are collected from books; but some of them we recollect as old acquaintance: the 10th particularly, which is copied *verbatim* from the Rambler. The Editor ought to have explained this matter, in a preface, or preliminary advertisement; but nothing of that kind is said, nor any reference made. The essays, however, whether originals or transcripts, are pretty, tho' not great; the subjects are important; and the lessons inculcated may be useful to young Readers.

Art. 33. *New Reflections on the Errors committed in both Sexes,* before and after Marriage. By a young Lady. 8vo. 1s. Bew.

From the many imperfections in the style of this Writer, we conclude that she is a very young Lady indeed! But Miss in her Teens seems rather too forward to snatch at the honours of Authorship: she would, we think, be as usefully employed in repairing her dolls, and regulating the oeconomy of her baby-house.

Art.

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Art. 34. *An Introduction to Mr. James Anderson's Diplomata Scotiæ.* To which is added NOTES, taken from various Authors, and original manuscripts. By Thomas Ruddiman, M. A. 12mo. 2s. 6d. Boards. Edinburgh printed, and sold by Richardson and Urquhart, in London, 1773.

This is a translation of a work composed by the ingenious Mr. Ruddiman, and by him prefixed as an explanatory introduction to Mr. Anderson's *Diplomata Scotiæ*; a book scarce, of high price, and seldom to be met with. The Editor observes, that this introduction contains many particulars which may contribute to rectify some erroneous opinions that have commonly prevailed in regard to several historical facts. It gives an account of the antiquity of writings, value of money, and prices of provisions in Scotland, in ancient times; the knowledge of which, he says, is more than matter of mere curiosity, and therefore, he hopes, his translation will not be unacceptable to the public.

Mr. Anderson was writer to the Signet. The first and principal division of his book, contains a specimen of select charters, granted or ordered by the Kings, or other principal men of Scotland, from the year of the christian æra 1094 to 1412, continued in regular order. It was Mr. Anderson's care to exhibit the specimens he collected, formed as like the writing of the originals as was possible, and to give, on the opposite side, copies of the originals expressed in modern characters. But lest it should be said, that barbarism stood in the way of the use of charters being sooner introduced among the Scots, Mr. Ruddiman takes some pains to prove, that this custom prevailed long before the time of Duncan II. or the year 1094; his argument, however, consists of probabilities and conjecture, which are not very satisfactory, nor is the matter indeed of any great importance.

His account of the utility of charters, or other instruments, which may fall under the term *diplomata*, is very just; as beside the *primary* benefit of these ancient writings for determining or securing right and property, they have a secondary use for supporting the truth of history, and correcting its errors; of which last advantage he relates several instances in the Scotish history.

As the latter part of Mr. Anderson's famous work treats of Scotch seals and coins, Mr. Ruddiman proceeds to a careful consideration of these particulars. He enquires how ancient the use of coin was in Scotland, what was the value of their money, what the shape of their coins, what their value and condition at different periods. He has added tables to shew how many numeral pounds, shillings, and pennies Scots, were coined out of one pound weight of gold, and out of one real pound weight of silver, at different times, with their intrinsic fineness. 'From these tables, he observes, it may easily be understood, how much, not only the unlearned vulgar, but even learned and sensible men, have blundered so egregiously in computing the value of our ancient money; who, when they found it mentioned in old writings, or heard by report, that, for example, a boll of wheat was valued at ten, twelve, fourteen, &c. pennies *per* boll, a flagon of wine at two pennies, a hen at one halfpenny; immediately think, that the intrinsic value of these denominations of

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money, was the same as now a-days: alas! cry they, what a great scarcity of money must have been among us in those days, when things, so dear now, might have been bought for so small a price. But from what has been above set forth, it is clear, that things were quite otherwise; and, particularly, that the penny, the shilling, and the pound, in the time of David I. and for a long time thereafter, was thirty-six times, in James I's time, eighteen times, in James II's time nine times, in queen Mary's time double the value almost, that the same denominations are of intrinsic value at this day, or did exceed in that proportion the weight of bullion.' To make this more clear to the reader, he has given another table, in which the ancient prices of some things are reduced to their value in modern money.

On the whole, we think, there are several entertaining and instructive observations in this performance, which may not only amuse the antiquary, but prove of some real use in regard to history—particularly the history of the Scottish coinage.

Art. 35. *The Winter Medley:* Or, Amusement for the Fire-Side. Containing a curious Collection of entertaining Stories, interesting Novels, remarkable Tales, curious Anecdotes, Essays, Allegories, Visions, and select Pieces of Poetry, &c. 12mo. 2s. Snagg. 1774.

Good, wholesome kitchen literature.

Art. 36. *A Letter to Governor Pownal; shewing, past a Possibility of being refuted, whence the continued high Price of Bread in the Metropolis arises, and pointing out a Remedy.* The whole founded upon Truth, and worthy the Attention of the Public. By one in the Secret. 8vo. 1s. Pridden. 1774.

It is well known that there are secrets in *all* professions; and the assertion may be hazarded, that these secrets do not relate to the most honourable practices in *any* profession. Every market is governed by its corn-jobbers, and these juntos have their secrets as well as stock-jobbers. The secrets betrayed in this pamphlet, are the arts made use of by the contractors who supply the government with corn, to keep up the price of wheat at London. The connections of the gentleman to whom the letter is addressed, and the peculiar attention he has bestowed on the subject, will enable him to judge of, and profit by, the hints contained in it.

SCHOOL BOOKS.

Art. 37. A Practical Introduction to Arithmetic; containing Arithmetic of Whole Numbers, with Vulgar, Decimal, and Duodecimal Fractions. To which is added an Appendix of Directions and Examples for Receipts, Promissory Notes, Bills of Exchange, Bills of Parcels, Bills of Book Debts, and Letters; with various Exercises on the same. By Charles Marshall, Master of Aldersgate Ward School, and Author of a new Spelling Book, under the Title of, An Introduction to the English Tongue. 12mo. 1s. Wilkie, &c.

Except two or three books of arithmetic of superior note, the rest, of which there are many, can scarcely be thought objects of literary attention: nor indeed does there appear to be any call for new publications

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on the common rules, which are the same in all of them, beyond the circumstance of their being advertisements in character from schoolmasters. In course, it will suffice to declare, that there is nothing in this *Practical Introduction* that will discredit Mr. Marshall's abilities in his profession.

Art. 38. A new Dictionary of French Idioms: being a select Collection of several thousand Idiomatical Phrases, most usual in the best French Writers, with the English adapted. Equally necessary for all who are learning the French Language, whether in a School or by private Application. By A. De Trestorrens, Teacher of the French Language at Mr. Cotton's Academy, at Enfield. 12mo. 1s. Harris. 1773.

In studying any language much more is required than learning merely the words of which it consists. There are peculiar modes of combining and adapting them, which are termed the idioms, and which are characteristical of the language. Collections of such phrases are of great use in facilitating the understanding of Writers, and in acquiring that style which is necessary to a free and intimate knowledge of any tongue: and this consideration is sufficient to recommend the present little manual of French idioms.

Art. 39. *The Practical Grammar*; or an easy Way to understand English. In which the Rules are laid down in a Manner entirely new; and the whole rendered so easy, familiar, and entertaining, that a Child of only eight Years of Age may be perfectly initiated into a Knowledge of the English Tongue, with the greatest Expedition and Pleasure. To which is added, A Poetical Epitome of Grammar, for the Help of Memory. With a Supplement, containing Examples of *bad English*, to be turned into *good*, with the *good* opposite, in order to illustrate every Rule of Syntax, or the Composition of Sentences; and a short English Grammar on the Plan of the Latin, for the Use of such *as* are designed for the Study of that Language. By Thomas Smetham, Master of the Academy at Southgate, and late Master of the Boarding School at Ponder's End. 12mo. 1s. 6d. bound. J. Cooke. 1774.

We wish Mr. Smetham had been less prolix in setting out his bill of fare, as such tedious encomiums from a Writer's own pen, do not generally convey the most favourable opinion of an Author. Beside, his book appears to us to have some merit, and therefore not to need the aid of such boasting. He speaks highly indeed of our native language, when he says, 'In the English are happily united the emphatical expression of the Hebrew, the sublimity of the Greek, the majesty of the Latin, the softness of the Italian, the nobleness of the Spanish, and the politeness of the French. Besides it is not so confined as the Hebrew, so irregular as the Greek, so unequal as the Latin, so effeminate as the Italian, so precise as the Spanish, nor so volatile as the French.'

Our language has, without doubt, great excellencies and advantages, but whether it fully answers to the above panegyric, let the learned determine.

The rules here laid down appear to us, pertinent, useful, and easy; they differ from the methods observed in other grammars, and in some respects seem to have an advantage over them. But the com-

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mitting these or other rules to memory, will not be greatly beneficial to a child, unless those who have the care of his education will see that they are so understood as to be explained and applied: And for this purpose the examples of *bad* English to be turned into *good*, may prove a beneficial exercise.

We shall only observe farther, that Mr. Smetham has taken considerable pains in compiling the grammar before us; and that, on the whole, it seems calculated to be of use.

POLITICAL.

Art. 40. *The American Crisis*; a Letter addressed, by Permission, to the Earl Gower, Lord President of the Council, &c. &c. &c. on the present alarming Disturbances in the Colonies. Wherein various important Points relative to Plantation Affairs are brought into Discussion; as well as several Persons adverted to, of the most distinguished Characters. And an Idea is offered toward a complete Plan for restoring the Dependance of America upon Great Britain to a State of Perfection. By William Allen, Esq. 8vo. 1s. 6d. Cadell. 1774.

"Authors, before they write, should read"—was once deemed not an unnecessary piece of advice; and we think it may not impertinently be extended to Patrons: who, if they would take due care of their own fame, should read the *Book* before they permit the *Dedication*.

Here is an instance of the ill consequence of not adhering to this rule. Lord G. certainly did not peruse Mr. Allen's treatise before he granted permission for the public mention of his name, as the Patronizer of the performance. His Lordship's nobler sentiments, we well know, are by no means compatible with the arbitrary principles of this hot-headed Author; whose cavalier manner of attacking his fellow-subjects of America, reminds us of the shrewd politician in the news-papers, who proposed that we should sell the Colonists, with all their lands, &c. to the French or Spaniards, who he supposed would give at least two millions sterling for them; a sum which, as he wisely and well observed, would go an hundredth part of the way toward a discharge of the national debt.

There is an unhappy affectation of fine writing in this pamphlet; and it contains many illiberal passages: but any particular attention to them would be doing honour to a performance which will reflect none upon its Author.

Art. 41. *A Brief Review of the Rise and Progress, Services and Sufferings, of New England*, especially the Province of Massachuset's Bay. Humbly submitted to the Consideration of both Houses of Parliament. 8vo. 6d. Buckland. 1774.

Contains a very decent, and, to all appearance, a very fair and impartial state of facts, that ought to have due attention paid to them.

Art. 42. *Colonising*, or a plain Investigation of that Subject; with a Legislative, Political, and Commercial View of our Colonies. 4to. 1s. Brotherton, &c. 1774.

We cannot discover any new thoughts or principles in this short performance that may tend to decide the question of right between the

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the mother country and her colonies; or that may add ſtrength to the pretenſions of either ſide by valid arguments. The Writer indeed is above arguing; he dictates and affirms, where he ſhould reaſon and prove; and ſtamps the poſitions he lays down with italics and capitals, to ſtare his Readers into aſſent. That theſe charges may not be retorted, a ſpecimen of his matter and manner is ſubjoined:

'Who then hath maintained or doubted that Taxation and Repreſentation go not together? The ſhortneſs of the ſentence and the alliteration after *Tax* and *repreſent* hath brought it into vogue; but, in truth, it is no more, than one of thoſe problems, in the beginning of a Scholar's book, which he, who reads, allows. Touching the ſubjects of North America being, or not being repreſented among us.——Should a more *ſpecific* repreſentation be thought neceſſary to the people, let it take place. But, ſuppoſing the preſent repreſentation not ſufficiently ample to exterior idea, it cannot follow from thence that there is NO ſubſtantial repreſentation at all. Can it be ſaid that any individual of the realm, which the Laws defend (and they defend every ſubject in every part of it) is NOT repreſented in the (at any time) formally and duly collected body of the people aſſembled in Parliament here?—It cannot without an equal degree of folly and treachery. The Laws of England are ſtanding Laws for all the ſubjects of this Empire, and, as long as Parliament holds the guardianſhip of thoſe Laws, it repreſents all the people, whom they rule! They, who aſſert that there is NO Repreſentation of the Americans in Parliament here, are not aware of what they ſay: For, were it ſo, our brethren ſubjects there can never now be repreſented, without a violation of the Conſtitution, in its moſt tender part—the people. But the fact is, THE SUBJECTS of this Empire, from Minorca to Otaheitee, ARE ALL virtually repreſented, aſſerted, ſupported and defended (among the Britiſh People) IN PARLIAMENT.——

'If we are wiſe, national virtue will do the work of ſelf-preſervation on all hands: and, when a more ſpecific, or equal mode of election takes place for the people, ſenſible and honeſt men will remember that when forty-five Members were added to a great Council, the tone of that body was debilitated by its extenſion.——'

How much is the nation indebted to this Alexander, who can ſo eaſily untie thoſe Gordian knots that have puzzled our Stateſmen for ſome years paſt!

Art. 43. *America vindicated from the high Charge of Ingratitude and Rebellion:* with a Plan of Legiſlation, propoſed to the Conſideration of both Houſes, *for* eſtabliſhing a permanent and ſolid Foundation, *for* a juſt and conſtitutional Union between Great Britain and her Colonies. By a Friend to both Countries. 8vo. 1s. Devizes printed, and ſold by Ridley, &c. in London. 1774.

Written by a warm advocate for the Americans, who propoſes that a free conſtitution ſhould be confirmed to North America ſimilar to that of Ireland; that the claim of taxation over it ſhould be renounced; and that their freedom ſhould be guarantied againſt all foreign invaders. He recommends that a Lord Lieutenant ſhould repreſent the King there, and reſide in a central province; and that a Parliament ſhould be formed there, for the general purpoſes of

legiſlation and taxation, compoſed of Deputies from the ſeveral Provincial Aſſemblies. Indeed, taking all circumſtances into view, it might be happy if mutual harmony could be reſtored by uniting thoſe ſeparate governments, firſt formed for the regulation of ſmall bodies of adventurous ſettlers, on ſome durable plan, to operate for the reciprocal ſtrength and proſperity of the very diſtant parts of the Britiſh empire.

DRAMATIC.

Art. 44. ΑΙΣΧΥΛΟΥ ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ, *cum Stanleiana Verſione, Scholiis α, β, (et γ ineditis) ampliſſimiſque variorum Notis; quibus ſuas adjecit, necnon Scholia de Metro, et Anglicanam Interpretationem T. Morell,* S. T. P. S. S. R. *et* A. S.

Eſchylus's *Prometheus Captivus*. By Dr. Morell. 4to. 10 s. 6 d. ſewed. Longman. 1773.

The *Prometheus Captivus* of Eſchylus is one of the moſt ſtriking monuments of genius that has been tranſmitted to us from antiquity. The inimitable ſtrength, and ardour, ſo peculiar to the great father of the drama, never more gloriouſly appeared than in this tragedy; too much attention, therefore, cannot be paid to it, nor too much light thrown upon it.

For, founded on the deepeſt myſteries of the ancient mythology, it is difficult to draw it from its depth, and reduce it to the plan of a rational and ſyſtematic moral. This difficulty, on account of the loſs of two other tragedies, with which it was connected to make a whole, is rendered almoſt inſuperable, and appears too hard a talk for the ſagacity and abilities even of M. De Gebelin himſelf, to whoſe conſideration, however, we recommend it.

Dr. Morell's care and diligence in what he has here done, merit our regard, and his blank verſe tranſlation, though not impregnated with the fire of Eſchylus, may be uſeful to ſchool-boys; but when Io is deſired upon the addreſſes of Jupiter not to "kick and *wince*," the good old gentleman ſeems to have forgot that ſhe was a cow; for ſuch are rather the properties of a mare.

Art. 45. *The South Briton*; a Comedy of Five Acts: As it is performed at the Theatre in Smock-Alley†. With great Applauſe. Written by a Lady. 8vo. 1 s. 6 d. Williams. 1774.

When we cannot, with a proper regard to truth, pay a compliment to a lady, we generally think it our duty to be ſilent.

NOVELS and MEMOIRS.

Art. 46. *The Fortune-Teller*. 12mo. 2 Vols. 6 s. Bew. 1774.

Theſe little volumes are diſtinguiſhed by a vein of good ſenſe and morality, which runs through the whole performance, and renders it far from being wanting either in entertainment or improvement. The juſt and ſpirited obſervations which the Author makes, and the excellent advice which he gives to the different perſons who ſeek to know their future deſtiny, reminds us of Dodſley's Toyſhop; nor are the generality of his reflections inferior to thoſe which are found in that pleaſing performance. In a word, our Fortune-teller, at the ſame time that he takes advantage of the weakneſs of thoſe who are

† It was alſo acted one night, this month, at Covent Garden.

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ſo

so impatient to pry into futurity, to relieve his own wants, endeavours to render their confidence in the stars of real and essential service to them in the future part of their lives.

Art. 47. *The School for Husbands*. Written by a Lady. 12mo. 2 Vols. 6s. Bew. 1774.

As the ladies are generally acknowledged to be superior to our sex in all works of imagination and fancy, we doubt not this is deemed a sufficient reason for placing their names in the title-page of many a dull, lifeless story which contains not one single female idea, but has been hammered out of the brainless head of a Grubstreet hireling. We quote not, however, the present work as an instance of this imposition, nor do we doubt, from many of the scenes which it describes, the *femality* of its Author. The story is lively, natural, and affecting; well told, and free from those frequent episodes which are so often introduced in works of this kind, and which are too much for even the patience of a Reviewer.

Art. 48. *The Orphan Swains*; or, London contagious to the Country. A Novel. By a young Libertine Reformed. 12mo, 2 Vols. 5s. Snagg.

These Orphan Swains are introduced to the world in two neat, spruce pocket volumes; but like many other well dress coxcombs, they are totally void of sense or sentiment.—High-flown prose, and grovelling verse, compose this ridiculous performance.

Art. 49. *The History of Lord Stanton*. Vols. IV. and V. 12mo. 6s. Vernor.

The account which we gave of the former part of this work in our last Review, will excuse our again entering into its merits; we cannot however help thinking, that these additional volumes are inferior to the former; especially the 4th, which appears to be spun out, merely to enlarge the work.

Art. 50. *The News-Paper Wedding*; or, an Advertisement for a Husband. A Novel, founded on Incidents which arose in consequence of an Advertisement that appeared in the Daily Advertiser, July 29, 1772, including a Number of original Letters on the Subject of Love and Marriage. 12mo. 2 Vols. 6s. Snagg. 1774.

This curious collection chiefly consists of a number of ridiculous letters, supposed to be sent to the publisher in consequence of the above-mentioned advertisement; the whole appears to be a most unmeaning catch-penny performance.

Art. 51. *The Trinket*. A Novel. By a Lady. 12mo. 3s. Lowndes. 1774.

If Mr. Lowndes has taken the trouble to look over this novel, he must have thought the Lady very extravagant in this Trinket of hers, as she has crowded *story* and *plot* enough in the last twenty pages, to have formed, with the least degree of management, another whole volume of this valuable species of writing.

COOKERY.

Art. 52. *The Royal Cook, or the Modern Etiquette of the Table*, displayed with Accuracy, Elegance, and Taste: Being a full and exact Description of the Manner of dressing and serving up the Royal Dinners at St. James's, Buckingham House, Kew, and Gunnersbury; with the like Particulars at the Houses of Glou-

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ceſter and Cumberland. To which is added, a Specimen of the Mode of living at Northumberland and Sion Houſes, Alnwick-Caſtle, &c. As alſo the faſhionable Style of decking the Tables of all the principal Nobility and Gentry, Foreign Ambaſſadors, and Miniſters of State, both upon public and private Occaſions. Among theſe curious and neceſſary Particulars of faſhionable Information, is interſperſed a new and polite, but ingenious and frugal Collection, founded on Experience, of the very beſt Directions for going to Market. By the Hon. Mrs. Pennington, of Kenſington. 12mo. 1 s. 6 d. Snagg.

Well ſaid Title-page!

LAW.

Art. 53. *A Treatiſe upon Fines*; to which *is* added, ſome general Obſervations on the Nature of Deeds leading, and declaring the Uſes of Fines and Recoveries. By James Chetwynd, Eſq; Barriſter at Law. 4to. 5 s. Folingſby. 1773.

A treatiſe on any ſubject, muſt be underſtood as intended for the inſtruction of the uninformed; but it is worthy a remark, that moſt of our law-books, perhaps from policy, (to guard againſt diffuſing legal knowledge beyond the limits of the profeſſion) are obſcure, even to the ſtudent, and preſume more to be already known than ought to be ſuppoſed. The tract before us is a treatiſe on fines; but what is a fine? It may be anſwered, every lawyer knows what a fine is; and the definition in the firſt paragraph may indeed be intelligible to a lawyer; but an attorney's clerk, or a ſtudent in any of our inns of court, can have no intuitive knowledge of the ſubject, before practice or reading render it familiar to them. It were therefore to have been wiſhed that the Author had not thought it below his notice to have premiſed a more clear explanation of this abſtruſe tranſaction, and the fiction upon which it is founded, for the ſervice of thoſe who moſt want ſuch a work, as well as to render the work itſelf more finiſhed as a compoſition.

The ſubject of fines is copiouſly treated in the laſt edition of Jacob's Law Dictionary by Ruffhead and Morgan; and it need not be interpreted to the diſadvantage of the preſent performance, when it is declared to be very little more than that article ſomewhat amplified; including proper extracts from thoſe ſtatutes relating to fines, which are looſely referred to in the former work.

RELIGIOUS *and* CONTROVERSIAL.

Art. 54. *The divine Character of Chriſt conſidered and vindicated.* In a ſeries of Dialogues on that intereſting and important Subject, In which the many ſcriptural Evidences of the Deity of our Lord are fairly exhibited, and the various Objections thrown out againſt it, particularly in ſome late Publications, attempted to be obviated. By John Beatſon. 12mo. 1 s. 6 d. Leeds, Printed. Sold by Rivington, &c. in London.

What numbers of books and pamphlets has this ſubject produced? and after all, the point remains as diſputable as ever! Many of the treatiſes which it has occaſioned, on each ſide of the queſtion, have been written with a very good deſign, and ſeveral of them with candour and temper; while others have appeared to flow from a narrow, bigotted party-ſpirit, and have diſcovered that rancour and bitterneſs which muſt ſurely be worſe than any miſtake as to a matter

of faith and opinion. Mr. Beatſon's treatiſe we would willingly rank with thoſe of the firſt claſs; it appears to be a well meant attempt; but as nothing new is added to what has been repeatedly publiſhed, the debate remains in the ſame ſtate as before. The book proves that the Author is himſelf ſatisfied in what is termed the orthodox opinion, but other perſons muſt ſtill be left to form a judgment for themſelves, as well as they are able, from the Scriptures.

The Writer has choſen to deliver his ſentiments in the form of a dialogue, which though it may be ſometimes more amuſing and engaging than that of a continued diſcourſe, is yet liable to objections, eſpecially when the dialogue turns on diſputed points; ſince the diſputants are equally in the Author's power, and he may give the victory to which he pleaſes. In the inſtance before us, Philanthropos, who engages on the orthodox ſide, is all along ſuppoſed to be pleading the cauſe of truth, and Neophytus, as he is called, appears like one in an error, who propoſes his arguments with little ſtrength, is ſoon refuted, and ſpeedily brought over to the opinion which the Writer wiſhes to eſtabliſh.

But whatever objections may lie againſt his performance, Mr. Beatſon declares, that 'ſhould any perſon in a cool, diſpaſſionate, and chriſtian-like manner, endeavour to convince him that any of his arguments are not properly ſupported, all due attention will be given to what is ſaid; as he is perſuaded, that no ſincere enquirer after truth will act in ſo diſingenuous a manner, as to take advantage of a ſingle ſentence, which may perhaps be left unguarded, ſince no merely human author can plead an entire exemption from errors.'

If we have appeared to ſpeak with any degree of heſitation in the beginning of this article, as to the book's being written with a Chriſtian ſpirit, it has ariſen principally from what we meet with in the entrance on the dialogue, where Neophytus intimates, that his difficulties were greatly occaſioned by a tract then in his hand ſubſcribed, *A Lover of the Goſpel.* Philanthropos immediately replies, 'a lover of the goſpel, and deny the divinity of our Lord! it ſurely cannot be. He may, I will allow, love what the Apoſtle calls *another goſpel*, but he certainly cannot love the goſpel of the grace of God.' This is, we think, rather preſumptuous, confident, uncandid, and unſuitable to the profeſſions of the preface, as well as to ſome other parts of the treatiſe.

Art. 55. *Free and candid Remarks on a Sermon preached on a public Occaſion, by the Rev.* William Graham, A. M. intitled, "Repentance the only Condition of final Acceptance." In a Letter to the Author. By George Haggerſton. 8vo. 1s. Buckland, &c. 1773.

How doctors differ, and divines diſagree! Yet, all the time, if they rightly underſtood each other, their meaning would often be found nearly the ſame. Mr. Graham inſiſts, that repentance and obedience are the *conditions* of forgiveneſs and eternal happineſs. His antagoniſt allows they are *neceſſary*, yet theſe gentlemen appear to think themſelves widely diſtant from each other in their ſentiments on the ſubject. While each allows the neceſſity of repentance and obedience, each will alſo allow, without doubt, the neceſſity to every perſon of that mercy, or that *grace*, offered in the goſpel: why then ſhould they contend? In ſome reſpect they may ſtill embrace a different

ferent opinion, or there may be miſtakes on each ſide; but the more thoroughly they underſtand themſelves and each other, and the more they attain of Chriſtian meekneſs and humility, the more clearly will they ſee that there is no great reaſon for employing their time in diſputation. The wider their diſagreement in ſpeculative points, the greater room have they for the exerciſe of candour and charity. Mr. Haggerſton agrees with Mr. Graham, that 'wrath and rancour are no virtues;' but he aſks what Mr. G. means by charity? If it means love to God and man, he readily acknowledges, that the want of it is the want of Chriſtianity; if it means a favourable opinion of thoſe who diſſent from us in reſpect to religious principles, he alſo allows its rectitude ſo far as, what he calls the *vitals of Chriſtianity* are not affected; but if men's opinions are ſubverſive, in his view, of the main ſcheme of the goſpel, then he may ſhew his charity and love to them by endeavouring to convince them; but, as a Chriſtian and an honeſt man, he thinks he cannot have charity for them ſo far as to believe them in a ſafe and a happy ſtate, while they appear to him in a way unſafe and erroneous. Here Mr. Haggerſton ſeems not to be thoroughly maſter of his ſubject; for who ſhall determine for other perſons, in every reſpect, what are the *vitals* of Chriſtianity? What fallible man ought dogmatically to preſcribe to another in matters of faith and conſcience? He may determine for himſelf, but he will be uncandid and unchriſtian if he *condemns* another whoſe faith does not exactly tally with his own.

Our Readers will form but an indifferent opinion of this performance when we tell them, that the Writer, toward the concluſion, acquaints Mr. Graham, 'that the leading title of his ſermon is an abſolute falſhood.' As this expreſſion is raſh, ſo would it be alſo in us, ſhould we, from hence, utterly and immediately condemn a pamphlet which appears to be well intended, and contains ſome juſt remarks, though formed on a narrow and miſtaken plan.

Art. 56. *The Caſe of Duelling conſidered, with reſpect both to the Challenger and Challenged.* By Robert South, D. D. late Prebendary of Weſtminſter, and Canon of Chriſt Church, Oxon. Small 8vo. 6d. Nicoll. 1774.

Extracted from the ſermons of the famous Dr. South; but ſuch ſober, pious objections to this abſurd cuſtom, are probably of little effect. A ſenſe of religion is required to feel the force of them, but religious men do not engage in duels. Our tilters are not *reaſoners*.

Art. 57. *Enquiries into the Archetype of the Septuagint Verſion, its Authenticity and different Editions.* By the Rev. H. S. Cruwys. 8vo. 1s. 6d. Law, &c. 1774.

Mr. H. S. Cruwys, whoever he is, ſeems deſirous, from his title, that this little pamphlet ſhould be conſidered as the reſult of enquiries which he has made into the ſubject propoſed, whereas it chiefly conſiſts of collections from different writers who have made that ſubject their ſtudy. It may have coſt this Author ſome pains to ſelect the remarks of other men; but the Reader will find very little that is material or new to direct his opinion on the point, or indeed hardly any inferences or concluſions drawn by the Writer from the remarks of the authors he mentions, in order to anſwer the different queſtions he propoſes. However thoſe who have not thought much on the ſubject, may here peruſe a brief hiſtory of the

Septuagint

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Septuagint version, which may yield them some satisfaction. The authority of the version chiefly rests on its having been first admitted by the Jews, and afterwards received from them by the Christians.

Art. 58. *An Appendix to a late Publication* entitled, "The leading Sentiments of the Quakers examined, &c." By S. Newton, 8vo. 6d. Norwich, printed, and sold by Wilkie in London.

Mr. Newton here takes a final leave of the controversy with our Christian brethren the Quakers: he answers the principal things advanced by Mr. Phipps in his last performance *, and concludes with a friendly address to him and his brethren. He appears to be solicitous only for truth, and not for the support of party: he pleads with temper and candour, and we think he prevails against his antagonist.

Art. 59. *A Dissertation on the distinct Powers of Reason and Revelation.* By the Hon. and Rev. Spencer Cowper, D. D. Dean of Durham. 8vo. 6d. Brown. 1774.

Very blamable, in our opinion, are those persons of whom Dr. Cowper here speaks, who, 'instead of bringing their judgments to accord to the word of God, make the word of God to conform to their opinions, and will receive it on no other terms.' But may we not be allowed to ask, whether it must be necessarily concluded, that all persons who do not fully embrace some articles of faith for which the Writer pleads, or which are accounted orthodox, must therefore have been unwilling to submit to the decision of scripture? Have there not been pious and humble enquirers who were ready to receive all that was taught in scripture, but who have been unable to discover, there, every tenet which has been proposed to them as certainly making a part of the true Christian doctrine?

This pamphlet is agreeably written; it is sensible, well intended, and discovers the serious and pious temper of the late worthy Author,—whose death has been announced to us by the public papers, since this little tract issued from the press.

Art. 60. *A clear Display of the Trinity from divine Revelation*; with an impartial Examination of some Traditions concerning God, in Systems contrived by Councils, Assemblies, and Synods, and imposed upon Mankind as Articles of Faith. In three Parts. I. The divine Character of a Plurality in Deity proved. II. The œconomical Character of Father, Son, and Holy Ghost illustrated. III. The scholastic Doctrine of the Trinity examined. The whole written in an easy and familiar Manner. By A. M. a Layman. 8vo. 4s. Robinson, &c.

A. M. a layman, has judged it requisite to add this volume, consisting of about four hundred pages, to those almost innumerable papers (many of them to very little purpose) which have been already published on this subject. Several parts of his performance consist of observations that have been repeatedly offered by the advocates for this doctrine: but he rejects as unscriptural the scholastic terms and distinctions which most of them have employed; and here he writes with such a freedom, that it might be supposed by some readers he did not receive the doctrine of the Trinity. While he pleads

* Vid. Review for August 1773, p. 156.

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for a plurality in Deity as a ſcriptural truth, he conſiders the diſtinctions of *Father, Son,* and *Spirit* as *œconomical,* or as relative to the accompliſhment of different parts of the chriſtian ſcheme. He does not appear deſtitute of the learning proper for the enquiries he has undertaken, and he diſcovers both candour and good ſenſe; but he is, we think, ſometimes led away by fancy and conceit, as particularly when he ſpeaks of our Saviour's direction to *worſhip the Father in ſpirit and in truth.* 'The *ſpirit* and *truth* here, ſays he, does not mean, as is commonly ſuppoſed, that they ſhould worſhip in their *hearts* and in *ſincerity* (true worſhippers always do) in oppoſition to worſhipping with the *body* and in *hypocriſy*; was this the ſenſe, it might then be inferred from our Saviour's words, that none of the Old Teſtament ſaints worſhipped God with their *hearts* and in *ſincerity,* and that Chriſtians are not to worſhip God with their bodies; whereas they are commanded to ſerve God with their *bodies* and *ſpirits* which are his.——But Chriſt here teaches, that Chriſtians were to worſhip the Father in him, who is the *ſpirit* of all the ſigns and ſhadows, and the *truth* of all the promiſes and prophecies in the Old Teſtament with reſpect to holy times, places, and things.' But what need is there of this refinement on a plain and important paſſage of ſcripture? Is it not clear that our Lord here oppoſes the worſhipping of God in *ſpirit* and in *truth,* to the obſervation of thoſe external rites and ceremonies which for wiſe reaſons had been appointed to the children of Iſrael? In the addreſs to enquiring Chriſtians at the beginning of the volume, the Author pleads with ſenſe and ſpirit for the rights of private judgment and for freedom of enquiry.

Art. 61. *Miſtakes in Religion expoſed:* In an Eſſay on the Prophecy of Zacharias. By H. Venn, M. A. Chaplain to the Earl of Buchan, and Rector of Yilling, Huntingdonſhire. 12mo. 3s. Boards. Oliver, &c. 1774.

There are ſome perſons of a ſceptical turn who will endeavour to bring all ſubjects and principles into doubt and uncertainty, till at length they will not allow there is any ſuch thing as truth. There are others of a different temper, who will embrace and ſtrenuouſly ſupport thoſe points as truth, which in all ages of mankind have been conſidered as diſputable and uncertain. But as, notwithſtanding all the quirks and ſophiſms of the former, there ſtill remain ſuch things as truth, decency, virtue, and religion; ſo alſo, notwithſtanding the pertinacity with which ſome of the latter may inſiſt on their explication of certain doctrines, they may ſtill continue matters of debate and uncertainty. Mr. Venn, the Author of the preſent volume, tells us, that 'the ſole deſign of theſe pages, is to prove the baneful influence of notions contrary to the doctrine believed by the univerſal church in every age.' It will be difficult for him, we apprehend, to fix on a period in which the *univerſal* church were entirely agreed in points of doctrine. However, while he is endeavouring to point out miſtakes in religion, we are perſuaded he has candour enough to allow that it is poſſible he may ſometimes be miſtaken himſelf, and that too perhaps in ſome favourite points; which ſtill remain of a doubtful kind, whatever human names, authorities, and ſanctions may be brought for their ſupport. All Proteſtants will ſurely unite in aſſerting, that every doctrine of the religio-

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kind, by whomſoever maintained, is dubious and uncertain, which is not clearly and fully aſcertained by the authority of ſcripture.

Art. 62. *Some Account of the State of Religion in London.* In four Letters to a Friend in the Country. Deſigned to ſhew Profeſſors of the Goſpel the Greatneſs of their preſent Privileges, and to excite them to a correſpondent Conduct, as the only Means of ſecuring the Continnance of them. 8vo. 1s. 6d. Mathews, &c. 1774.

We conceive of this Writer as an honeſt and a pious man; and we ſhould approve his zeal, did it not appear to us that he can hardly admit of piety unconnected with the reception of a certain ſet of principles which human invention has endeavoured to make the ſtandard of faith. This we infer, and we believe not unjuſtly, from the general ſtrain of his pamphlet, and from his ſpeaking of 'a blow of an uncommonly alarming nature, which, he tells us, has been ſome time meditating againſt our Zion;' referring, we imagine, to the bill lately propoſed for the removal of ſubſcriptions to articles of religion. This pamphleteer ſeems to judge of the riſe and fall of religion, by the warmth with which ſuch articles are maintained. The methodiſtical miniſters and hearers are chiefly favoured by his pen; but not thoſe who follow Mr. W——y. The Rev. Mr. R——e comes in for a large ſhare of praiſe, as alſo do ſome others both among the miniſters in the eſtabliſhment, and among the diſſenters, who embrace his principles. There are ſome characters drawn from real life in one part of the pamphlet, which may afford a uſeful admonition to thoſe who make profeſſions of religion.

SERMONS.

I. *De Davidis in Saulum et Jonathanum Threno. Concio ad clerum habita in templo* S. Mariæ *coram Academia* Cantabrigienſi, *Junii* 1, 1773. *Pro gradu doctoratus in ſacra theologia.* A. E. Churchill, S. T. P. *Aulæ Clarenſis nuper ſocio.* 4to. 1s. White, &c.

There is nothing very remarkable in this brief oration. The principal criticiſm relates to the firſt verſe of David's affecting elegy, *the beauty of Iſrael is ſlain on thy high places*, &c. The Doctor aſks, whom does the poet here addreſs? and he anſwers, the people of Iſrael. I am ſenſible, ſays he, that ſome learned men think far otherwiſe; ſome ſuppoſing that David ſpeaks to Saul, others that he addreſſes Jonathan: *O Saule, decus Iſraelis, tu occiſus es ſuper excelſa tua!* &c. But he adds, we ſhall find this exordium very pertinent and proper if we ſuppoſe that David addreſſes himſelf neither to Saul or Jonathan in this verſe, but ſpeaks to the Iſraelites concerning them both:

O Iſrael, decus Iſraelis *(Saulus nempe et Jonathanus)* ſuper excelſa tua peremptum eſt.

Quomodo ceciderunt fortes! *(cum Saulus et Jonathanus ſint perempti.)*

The obſervation ſeems juſt, and this probably is the ſenſe in which the paſſage is moſt generally underſtood.

II. *The Duelliſt, a Bravo to God, and a Coward to Man; and, therefore, impoſſible to be "A Man of Honour."* Being a Diſcourſe preached in the City, and at the Court End of the Town, and publiſhed

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published at the earneſt Requeſt of the Congregation. By the Rev. William Scott, M. A. late Scholar of Eton. Inſcribed by permiſſion to Sir William Draper, and addreſt to the Army and Navy. 8vo. 1s. Wilkie, &c. 1774.

By the aid of South, Hildrop, and Delany, Mr. Scott has muſtered ſome good arguments againſt duelling; but (through certain affectations and ſingularities into which this writer is apt to fall) his publication wants that characteriſtic propriety and grace which we expect to meet with in a religious diſcourſe.

III. Preached at the Opening of the Chapel in Eſſex-Houſe, Eſſex-Street, in the Strand, on Sunday April 17, 1774. By Theophilus Lindſey, M. A. 8vo. 6d. Johnſon.

Candid and judicious, worthy of the occaſion on which it was preached, worthy of the preacher.—Mr. Lindſey diſcourſes from Eph. iv. 3.—*Endeavouring to keep the unity of the Spirit in the bond of peace.*——To the ſermon is added, a ſummary account of the reformed liturgy, on the plan of the late Dr. Samuel Clarke*, made uſe of in the ſaid chapel in Eſſex-houſe.—It may not be improper to acquaint our Readers, many of whom, we doubt not, will ſincerely rejoice to hear that there is all the reaſon in the world to believe that Mr. Lindſey will be attended by a very numerous and reſpectable audience.——May his life be long, and may his honeſt and well-meant endeavours to promote the knowledge and practice of pure and undefiled religion, be crowned with remarkable ſucceſs!

IV. *A Covenant God the Believer's never failing Friend.*—Occaſioned by the Death of the Rev. Edward Hitchin, B. D. who departed this Life January 11, 1774, in the 48th Year of his Age. Preached in White-Row, Spittlefields, January 23. By Samuel Brewer, B. D. To which is added, *The Oration* delivered at his Interment in the Burial-ground at Bunhill. By Thomas Towle, B. D. 8vo. 1s. Buckland, &c.

Mr. Hitchin was a very eminent diſſenting miniſter, of the Calviniſtic perſuaſion; and theſe diſcourſes, as is uſual on ſuch occaſions, contain the higheſt encomiums on the deceaſed.

V. On the Death of the Rev. P. Simſon, A. M. at the Meeting Houſe in Vicar Lane, Coventry, July 18, 1773. By J. Dalton. 6d. Dilly.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

I RELY on your candor for attention to a few remarks on the letter ſigned Amicus in your laſt Review. I could ſay much on the ſubject, but for ſeveral reaſons, ſhall be as ſhort as poſſible.

For what I ſaid of Dr. Leeds's obtaining his degree, I had the authority of letters from Drs. Cullen, Home, &c. produced as evidence in the court of King's Bench.—I do not pretend to aſcertain Dr. Leeds's medical qualifications, I think the queſtion ſo much inſiſted on, whether he was or was not a good Phyſician, is quite beſide the matter.

* See Review for February laſt, p. 102.

* Concerning

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Concerning the reason assigned by me for the society dispensing with their established rules in this affair, I had my information from some of their own members—I knew of no other reason—If Amicus knew of any other he should have given it. Amicus says, "the society know no man in judgement." I believe in general they decide with much caution and uprightness, but I likewise believe that they are not always clear of partiality; personal attachment, interest, will have weight in human minds: Men naturally favour those they have the best opinion of, or are the most obliged to. Dr. F. has great merit, great reputation, great influence.—Amicus says, "Dr. F. never gave the society room to doubt of a just submission to the rules he subscribes to." The rules of the society require submission to awards, even when there is room to think that such awards have not been made judiciously. But Dr. F. refused to fulfil the award in question—Is there reason to think that if he would not submit in one case, he would have submitted in another? The rules of the society also prohibit lawsuits between their members. But Dr. F. and Dr. L. engaged in a lawsuit. Dr. F. retained counsel before the award was given. L. made the award a rule of court. Dr. F. escaped the censure of the society. L. was deemed the aggressor and disowned. On this circumstance I make no comment.—*Amicus* says, "if the *appeal* had not been published the *remarks* had never appeared, and if *Impartial* could have restrained his pen this *address* would have been unnecessary." I did not write nor publish the appeal. The account it gave of the affair was thought by many persons a fair one; it contained little more than the award, the affidavits of the arbitrators, and a minute of the yearly meeting, unmixed with any invective against Dr. F.—Can it then be justly termed "partial and invidious?"—The circulation of it was much confined to the society.—The character of it in your Review was so cautiously worded, that neither party need to have taken offence.—*Amicus* introduced the affair to the public by an account which I thought too favourable to one side, to pass unnoticed.—I sent you one in which my design was to tell the truth to the best of my knowledge—For this I am charged with wilful misrepresentation, and treated with unnecessary asperity.—Whatever Dr. F. may think, I am not his enemy—I have no malevolence to him, nor attachment to L.—I never received favour or injury from either—I never had a mean opinion of Dr. F. or a high opinion of L. or any design to place them in comparison.—But in this instance I think Dr. F. has been wrong.—I think L. was as fit to practice physick as many who do daily practice it; and I think him an injured person.—Different men see the same objects differently; their sentiments must of course differ; and I see no cause why I should relinquish the signature of

IMPARTIAL.

"A full detail of this transaction supported by indubitable evidence" could have been published by the arbitrators, and perhaps had been, but for the diffusions of some [*Impartial* was one] who wished rather to preserve peace than to produce controversy.

London, April 21, 1774.

*** *We have inserted the above, to prove our impartiality; and we hope a period will here be put to a controversy that hath insensibly made its*

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its way in a literary journal, *which is by no means a proper receptacle for altercations of a* private *and* perſonal *nature.*

A Letter ſigned *the Editor*, complains of the ſeverity of the account given of a late poſthumous tract in our laſt. Editors, like Tranſlators, are commonly partial to the Authors whoſe works they would recommend to the favour of the public; and therefore we wonder not that the gentleman who has done us the honour of his polite and candid *remonſtrance*, ſhould diſſent from the opinion of an indifferent, unprejudiced * Reviewer, in regard to the merit of the performance in queſtion.

The Editor may be aſſured, that it is not without regret that we ever ſpeak unfavourably of any work intended to promote the intereſt of virtue and religion; and that whenever our opinion of the imperfect execution of a good deſign forces us, in juſtice to the honour and intereſt of literature, to paſs our cenſure where we wiſh to applaud, we generally do it with reſerve, and tenderneſs; ſuppreſſing the worſt that *might* be ſaid, if the rigour of TRUTH, rather than lenity to a brother Author, were to prevail.

This was, indeed, the caſe, with reſpect to the little piece which gave occaſion to the letter before us. We forbear to repeat the title of the work, becauſe we would not, unneceſſarily, add to the cenſure already paſſed on it, or to the chagrin of a correſpondent who expreſſes himſelf with ſo much moderation and decency.

The Editor objects to our remark on the want of dignity in the ſtyle and diction of a work, of which, *familiarity of expreſſion* is the natural characteriſtic. But we beg leave to inſiſt that whoever aſſumes to be the public advocate of religion and virtue, ought to expreſs himſelf in a manner ſomewhat elevated above the familiar ſtrain of private inſtruction, and ſuitable to the importance of the ſubject. The plea, that the piece here alluded to, was not written for the public, cannot be admitted: If it was too imperfect for publication, why was it printed without the neceſſary improvements?

In every literary performance, a decent attention is ſurely due to correctneſs, if not to elegance; but a proper regard to language is more peculiarly neceſſary in a work intended for the improvement of youth, leſt, while we are inſpiring them with good ſentiments, and teaching them good manners, we inadvertently habituate them to ungrammatical, or vulgar, or provincial, modes of expreſſion.

That a work is *well intended*, is a juſt foundation for praiſe; but good intention alone will not ſecure ſucceſs to an ill adapted performance. Thouſands, and tens of thouſands, of what are commonly called *good books*, have had the praiſe above mentioned, and yet they have been conſigned to oblivion, by the general conſent of mankind: on whom all the wiſe counſel in the world will be laviſhed to little purpoſe, if it be not conveyed to them in an agreeable form.

*** Mr. B——'s letter, dated Edinburgh, December 23, did not come to hand till very lately.—The poem to which it relates will be noticed in our next Review.

* The *Author* being totally unknown to us.

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THE MONTHLY REVIEW,

For MAY, 1774.

ART. I. *Eunomus; or, Dialogues concerning the Law and Conſtitution of England.* With an Eſſay on Dialogue. 8vo. 4 Vols. 14 s. Boards. White. 1774.

THAT the Author of theſe Dialogues is, or has been, a profeſſed lawyer, cannot be doubted; and he is ſo accuſtomed to the language and forms of his profeſſion, that he adheres cloſely to them, even in his preface. Under the character of Editor, he adopts the idea of conſidering the Public *as a jury*. Placing himſelf, therefore, for a moment, on the bench, he addreſſes the Public, at large, with reſpect to the fate of the preſent work; and declares that he lays aſide any private regard for the Author, in aſſuming the impartiality of a judge. The gentlemen of the jury are told that the cauſe now before them, for their determination, is in the nature of *a feigned iſſue*. It is not *a queſtion of damages*, but *a queſtion of right* merely; in which the Author is to be conſidered as the plaintiff, and thoſe readers who happen to diſpute his preſent claim are the defendants. Among other language of this kind, which is carried on to a degree that cannot well be vindicated from the charge of pedantry, the Editor thus beſpeaks a favourable verdict:

'If you ſhould be of opinion that the ſubject intereſts the Public; that the form in which it is treated, is not only uncommon, but taken together with the ſubject is calculated for a few hours to ſupply the place of ſuch books of amuſement as have nothing but the form to recommend them; if you think the notions the Author has advanced are, upon the whole, ſupported by the many great names that you obſerve he has called as his *witneſſes* on the preſent occaſion; if you find that he has diſſented with candour where he differs in opinion; if where he cenſures things, he has induſtriouſly ſpared perſons, or where he thought himſelf obliged to cenſure paſſages he has fairly cited

them;

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them; if you ſhould be inclined to think rather favourably of his head, and at the ſame time you find no grounds for any imputation on his heart, you will give your verdict in his favour; but if, upon the whole, you think otherwiſe, you will find for the defendants.'

Our Author, in opening his Eſſay on Dialogue, points out the advantages, and the antiquity, of this form of writing. With regard to its uſe of fiction, he obſerves that it is a kind of poetry. It is of a double nature, didactic as well as dramatic. The didactic nature of it conſiſts in teaching ſomething by feigned characters, and in an imaginary converſation: but the dramatic caſt of the work muſt ſoften the rigour of profeſſed inſtruction. After conſidering the didactic and dramatic qualities of the dialogue, and making ſome reflections on the ſcenery of the ancient dialogue, the Author ſhews why imaginary characters have been preferred to real, in the preſent performance. This naturally leads him to an examination of what the ingenious Dr. Hurd has advanced upon the ſubject. What is here ſaid, in oppoſition to the ſentiments of that able critic, is not unworthy of notice; though we ſtill agree in opinion with Dr. Hurd, that, where it can be attained, the conducting of the dialogue by real characters is far preferable to the uſe of imaginary ones. We do not, however, ſee any ſufficient reaſon for totally excluding the latter mode of compoſition, which, on ſome occaſions and on ſome topics, may have its peculiar advantages.'

In diſcuſſing the ſubjects proper for dialogue, the Writer before us contends that none are excluded by their nature from being treated in this manner, except ſuch as are too abſtruſe or too trifling to be fit for converſation pieces. 'The ſubject of law, ſays he, in general ſteers very happily between theſe two extremes. Its connection with morality; its being what every body in ſociety muſt live under, and conſequently know ſomething of, will always make it an intereſting and not a difficult ſubject for converſation. And this propriety, which ſtands its ground in the eye of reaſon, has an additional ſupport from very early example. The treatiſes of Plato and Tully of this name, are ſtill extant to vindicate the aſſertion.

'The law of England in particular, ſo very liberal and diffuſive in its nature, will ſcarce be diſputed to afford many entertaining and inſtructive topics of diſcourſe. One reaſon to recommend this way of writing on ſuch ſubjects, may be drawn from a circumſtance to which law and dialogue have equally a relation, that of "argument," by which I mean the exerciſe rather of a natural than artificial kind of logic.'

Having ſhewn that law may be properly treated in the form of dialogue, the Author proceeds to the conſideration of the various

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various modes that have been adopted in writing on this ſubject. The dialogues that have been compoſed on law-matters next come in review before him, and he particularly characterizes and commends thoſe of Germain and Forteſcue. He then lays before his readers a view of the preſent work; after which he makes ſome remarks on ſeveral publications relative to the Engliſh conſtitution, and paſſes a high encomium on Sir Thomas Smith's "Republic of England," and Sir Bulſtrode Whitelocke's "Comment on the King's Writ for chooſing Members of Parliament." The eſſay concludes with an apology for treating on the ſubject of the third dialogue, after its having been ſo ably diſcuſſed by other writers, and eſpecially by Mr. Juſtice Blackſtone.

Our Author is far from pretending that this form of writing is the beſt way of becoming acquainted with the ſubjects contained in theſe dialogues; much leſs, that the preſent are the moſt pleaſing ſubjects for this form. 'It is ſufficient,' he obſerves, 'for me, if what theſe dialogues contain has weight enough to ſend any of my readers, who before were ſtrangers to the ſubject, to thoſe great authorities, the fountain head, from whence ſuch learning flows the pureſt; and that this mild and engaging form is not improper for the ſubject itſelf. I ſhall then, with the vanity of an Author, compare myſelf to one who in his travels over a bleak and dreary country, has picked up ſome plants, which he afterwards tranſfers to ſome delightful ſpot, in a milder climate; where their novelty at leaſt may make them admired even among more agreeable productions, by thoſe who would never have viſited them on their native ſoil. And if after all they ſhould have any medicinal virtues uſeful in life, they will be welcome wherever they can be made to grow.'

The ſcene of theſe dialogues is laid at the country-houſe of Eunomus, a lawyer of eminence in his profeſſion. He is viſited, in his retreat, by Policrites, a young gentleman deſigned for the ſame profeſſion; who, on ſeeing the Odyſſey of Homer, opened in that part where the diſcovery of Ulyſſes to his aged father is ſo pathetically deſcribed, expreſſes his regret at being obliged to quit the enchanting ſcenes of fancy for the dry and intricate paths of the law. 'I wiſh, ſays he, the poets had leſs power of captivating the imagination, or that their power was attended with leſs fatal conſequences to the deeper parts of learning. The ſoil of Parnaſſus, I am ſure, is barren, however pleaſant the air of it is. But why ſhould I blame the poets in particular, when other arts tending only to poliſh and refine the manners are ſubject to the ſame imputation? Thoſe who are addicted to this profeſſion ought to give them all up; or at leaſt muſt allow, that by retaining their fondneſs for theſe, they retard their progreſs in that. They occaſion the loſs of much

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time, and, at beſt, are things with which the ſtudy of the law has no manner of connection.'

Theſe remarks give riſe to the ſubject of the firſt dialogue, in which Eunomus aſſerts, that all arts and ſciences have ſome kind of connection with one another; and ſhews particularly, that there is a mutual intercourſe conſtantly kept up between the law and other ſciences. In the illuſtration of this matter, the objections of Policrites are anſwered, the connection between the different liberal arts is pointed out, the meaning of ſuch connection is explained, and an appeal is made to inſtances and examples of it in the profeſſion of the law; and eſpecially to Sir Matthew Hale, Sir Thomas More, Lord Bacon, and Lord Somers. In the farther proſecution of the dialogue, Eunomus deſcribes the utility that may be derived from the ancient poets and orators, and from the ſpeeches of the hiſtorians and the epic poets. This brings on the conſideration of the queſtion, whether the profeſſion of the law admits of eloquence; upon which ſubject our Author has expreſſed himſelf in the following terms:

'I will not go ſo far as to think their opinion worth an anſwer, who hold, that modern times are ſtrangers to, or rather will not bear eloquence: becauſe I think they are ſufficiently refuted by fact. And the notion is as deſtitute of ſound judgment, as it is contrary to experience. Nor do I think the notion of others is better founded, who maintain, that an Engliſh bar will not admit of eloquence, being of a nature extremely different from the courſe of judicature in Athens or Rome: from which as we are ſuppoſed to be acquainted with the only true models of eloquence; ſo the circumſtances of former times and different forms of policy are thought to exclude all others as much from the application of eloquence, as from a competition with the great orators of thoſe days.

'I am ſpeaking to one who knows from hiſtory and his own experience, that even here the fact is directly otherwiſe. But was I to borrow no argument from experience, it would be enough to ſay in general that eloquence is the common child of freedom and of knowledge: that in any ſtate, where the maturity of its learning keeps pace with the freedom of its conſtitution, men muſt have conſtant opportunities, and they will be able to make the beſt uſe of opportunities to perſuade or refute; will find ample field for panegyric or ſatire; will be able to raiſe or overcome occaſional oppoſition. All which are no other than the various modes and characters of eloquence conceived in the abſtract. Nor as to the particular application of it to our profeſſion, ſhould I think thoſe would have very firm ground to ſtand on, who would argue, that in a conſtitution governed by law, particularly in the very courſe of expounding that law, or debating on it, there can be no room for the free

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uſe

uſe of genuine eloquence: ſuch as, according to the true idea of it, may command the paſſions while it convinces the judgment; may bear down all oppoſition, and carry every thing in triumph before it.

'To explain myſelf, I will not ſcruple to ſay, an addreſs to a jury is the field for eloquence; as an addreſs to the court is for argument. And thus (however they may accidentally intermix) the provinces of ſtrict reaſoning and of eloquence, as to the preſent application of them, are as diſtinct from each other, as law and fact are. Nor yet would I ſcruple to allow, that in our books much fewer inſtances occur of eloquence than of logic, though I am contending, that the ſame profeſſion is a ſchool for both. The reaſon is, one is a dry independent art that borrows no aſſiſtance from occaſion, time, or place: the other is ſo much indebted to all theſe, and above all, to the form of expreſſion and the manner of the ſpeaker, that the beſt account of it at ſecond hand, compared to its original exertion and influence, is like a print copied from a painting of Titian's or Claude Lorain's; which may be correct enough, perhaps, as to the deſign, but muſt be ſtript of the peculiar excellence of the original, its warmth of colouring. And thus it is, that though, for inſtance, the Elements of Euclid, or ſome pieces of Ariſtotle's, are the ſame to us as they were to thoſe of his own times; the remains of Tully or Demoſthenes are not.

'With theſe allowances, I may venture to add, that ſome few ſpecimens in the State Trials may be looked upon as excellent inſtances in this profeſſion, both of argument and of eloquence: though I confeſs for the latter, it is always better worth while to conſult the times, than any books whatever.'

The Author next makes a tranſition to hiſtory, the uſefulneſs of which to the ſtudy of the law, is judiciouſly diſplayed. But we are not equally ſatisfied with what he has put into the mouth of Policrites, with regard to our hiſtorical writers. 'I am ſo far, ſays he, from denying the uſe of hiſtory, Engliſh hiſtory I mean, that in my opinion, if any thing has a direct and immediate connection with law, it is this. I rather wonder, ſo little of this kind has been left us by perſons of this profeſſion. For who can be ſuppoſed to be better acquainted with the conſtitution, than thoſe whoſe province it is to defend it in ſo many ſhapes; and who, from the nature of their ſtation, are moſt converſant in records, the pillars of hiſtory? who, from their acquaintance with evidence, the manner of ſtating facts diſtinctly, and examining what is or is not probable, can better fill up the draught of hiſtory as it is left us by one of the beſt judges of antiquity? "*Nequid falſi dicere audeat, nequid veri non audeat*"—Perhaps it would be a ſlender commendation, where the track itſelf has been ſo little frequented in this country, to ſay

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none have made a nearer approach to fame, through this avenue, than those who have stood foremost in our profession. I think I need not explain my meaning by mentioning the histories of Henry the Seventh, and the Civil War. That this track has not been more frequented by some of the same set of men, may be imputed to their want of leisure; in some measure to a delicacy perhaps, in declining to relate transactions, in which their own part, though often considerable, was only short. But in general it is much to be lamented, that in this country, immortality of reputation, which is one great spur to actions, and wisely made perhaps

The last infirmity of noble minds,

is after all left at the mercy of obscure and private historians. We have few Xenophons and Cæsars; as few Bacons and Clarendons; few in any public capacity who have penned memorials of the times in which they lived; and described the scenes in which they acted themselves.'

In a note on this passage, our Author expresses no small degree of dissatisfaction with Mr. Horace Walpole, who has passed a severe censure on Sir Thomas More, Lord Bacon, and the Earl of Clarendon, as historians; and who has said, that "it is hoped *no more Chancellors* will write our story, till they can divest themselves of that habit of their profession, apologizing for a bad cause." Mr. Walpole's remark, like many others which occur in his works, is, perhaps, rather superficial, and a little petulant; but, at the same time, we can by no means agree with the Writer of these Dialogues, in his high opinion of the historical merit of Bacon and Clarendon. Both these great men are very reprehensible for their prejudices, their partiality, and their undue attachment to the memory of princes who were guilty of tyranny and oppression. Their manner of composition, too, can never be justly considered as a perfect model. The style of Lord Bacon partakes of the pedantry of the age in which he lived; and Lord Clarendon's is intricate, obscure, prolix, and sometimes ungrammatical. It is, indeed, often admirable in point of strength and copiousness; and his characters are drawn with a masterly hand. They are always beautiful as pictures, though they are not always strictly conformable to truth.

What our Author has said to the disparagement of *obscure and private historians* is equally erroneous. In the present age at least, in which the sources of history have been so fully displayed, and an extensive knowledge of the world, and the most liberal views of things, are attainable by persons of almost every rank, why should not private men be as capable of historical composition as the greatest of our lawyers! We should be glad to know what gentlemen of the law could be mentioned, who

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would be likely to write the hiſtory of their country with an ability, penetration, and elegance ſuperior to what we meet with in Leland, Hume, and Robertſon. As to our preſent Dialogiſt, whatever dignity in his profeſſion he may now poſſeſs, or hereafter attain, we will venture to foretell, that, unleſs he ſhould greatly improve in liberality of ſentiment, and claſſical purity of language, he will not eaſily riſe to an equality with ſeveral of thoſe whom he conſiders as *obſcure and private hiſtorians.*

The remainder of the dialogue is employed in pointing out the neceſſity and utility of an acquaintance with the law of nature, the civil, the canon, the feudal law, and the poſitive laws of other countries.

The ſecond dialogue is carried on by the ſame perſons, Polierites and Eunomus, and takes in the whole of the ſecond volume. It is almoſt entirely confined to points in which lawyers alone are peculiarly concerned. After treating on the language of the law, and endeavouring to prove that pleading is a ſcience, the Author enters into a copious diſcuſſion of the ſubject of conveyancing; from which he paſſes to the practice of the courts, and all the proceedings reſpecting a ſuit, whether before, at, or after the trial. In the courſe of the dialogue, many curious particulars are conſidered; and the Writer ſeems to have accompliſhed his purpoſe of inſtructing young gentlemen, deſigned for the bar, in a variety of things relative to their profeſſion. He has, likewiſe, the farther deſign of vindicating the wiſdom of the law itſelf; with regard to which he has ſucceeded in ſeveral inſtances, though he hath not kept himſelf wholly free from the bigotry of the lawyer. He undertakes a vindication of the law, in reſpect of its delay and expence; and would even perſuade us, that the poor are not, *in any degree*, deprived of the means of ſuing for or defending their own rights. This is certainly going too far, though we are not inſenſible that more may be alledged on the ſubject than ſuperficial declaimers are apt to imagine.

Toward the concluſion of the dialogue, our Author makes ſome judicious obſervations on the difficulties ariſing from the antiquity of the law; and ſhews how far the ſtudy of antiquity is neceſſary. From thence he deſcends to certain lighter matters which concern the hiſtory of the profeſſion; ſuch as its ſeats of reſidence, its various degrees, the ancient and modern qualifications for thoſe degrees, and the maſques and revels formerly given by the Inns of Court. The obſtacles to the ſtudy of the law, which proceed from ourſelves, are next conſidered; and the ſecond volume is finiſhed with a well-drawn portrait of an eminent counſellor, who had retired from buſineſs.

[*To be concluded in our next.*]

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ART. II. *The divine Predictions of Daniel and St. John demonstrated in a symbolical theological Dissertation on Cox's Museum, with Notes critical and explanatory, and a dedicatory Epistle to the Bishop of Gloucester.* 4to. 1s. 6d. Wheble. 1774.

——His ego sutus,
Dum melior vires sanguis dubat, aemula necdum
Temporibus geminis canebat sparsa senectus.

SO did Entellus say, and so saith MARTINUS SCRIBLERUS, who had like small expectance to be called from that long and uninterrupted repose in which he was stealing gently forward into the land of oblivion. Yet to see this pert *Dares* invade my province, and stand astride with his *commentariolum* over the profound abyss of typi-symbolo-theology, provoketh most justly mine honest indignation.

Tantane patienter! animalcula criticularia! commentatorunculorum scabies! who, or from whence art thou, that attempteſt to pervade those mysteries which Scriblerus alone was born to unfold?

Dareſt thou to lift thy profane voice against the mighty Episcope of Gloucester, that Babel of learning, who hath not found his fellow since the confusion of tongues!

O cerebrum ineptillum! Where wast thou when the Divine Legation was formed? saweſt thou him who darkened counsel by words without knowledge? where wast thou when he laid the foundation of his work, or when he stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the corner-stone thereof? saweſt thou when he made a cloud the garment thereof, and thick darkness a swadling band for it?

O! inane of intellect, as unsanctified of spirit! deemedſt thou thyself a fit *congressus* for the Episcope of Gloucester? thou, who knoweſt all doxies save paradoxes, and he who, saying paradoxes, knoweth no doxies: no, verily, not even his own doxy, his proper doxy, his——orthodoxy!

Knoweſt thou not the wonderful depth of his learning? remembereſt thou not the miraculous knife wherewith he armed Abraham, to sacrifice his son Isaac? how that he made him not list up an iron tool upon him, neither a tool of Chaldean brass, nor yet of Shittim wood, but a tool made of allegory; which word I have since discovered to be derived from the Arabic *al* and *lagar*, that is, God's hard wood; for this is a hard kind of wood common in the East, that answereth to our horn beam.

And here, verily, I cannot but stand still to marvel at the aptness and acumen of this the sapient prelate's discovery! he knew, forsooth, that Sarah, Abraham's wife, was a female of declining virtue, a laughing, giggling woman, who had given out

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out that *her lord was old.* Cyrus, that lord, he concluded, had little cause to believe that Isaac was the offspring of his loins, and therefore he right aptly armeth him for his execution, with a knife of *horn brass.*

How this homunculus of criticism tormenteth my spleen! the doctrine of the primary and secondary intentions of the prophecies he ignorantly ascribeth to my learned Lord of Gloucester; whereas that doctrine had been adopted by many divines before, and amongst the rest by Doctor Edward Littleton, Fellow of Eton College. Still worse hath this writer demeaned himself in giving to the abovementioned Prelate the CREDIT of the thought, that barbarity of style is characteristic of an inspired language. That thought, to use an expression of my learned brother, canon Wilson, *was peculiarly* my own. To Martinus Scriblerus it belongeth, and shall not be taken from him. *Ecce testimonia!*

About the time when the notable Doctor Middleton, meeting with no loaves and fishes, did right reasonably dispute the reality of the miracle, there lived a learned person at Deventer in the province of Overyssel, whose name was Simon Tissot de Patot. He was professor of mathematics in that town, a man of much recondite erudition, who did set forth many learned tracts against the apostate Middleton; one whereof, entitled *De Miraculo Linguarum*, he did me the grace to address to me, Martinus Scriblerus:

Mi Scriblere, *said he*, in hac re investiganda mihi multum in æqua hæret, de hujusce miraculi extensione, vel ad animalia quibus articulatio vocum ignota. Quippe cum in Sylvas non longé ab oppido remotas, et ardorem solis evitare, et quietem colere, me nuper conjecissem, confestim nescio quam picam pro suo more garrientem primo sané, ad postmodo voce plane humana loquentem audivi. Hæc nempe Loquela, Belgice, *Mynheer salt gelagh betalen*; Anglice, *my master shall pay the reckoning.* Si non ab inspiratione, tales unde voces? annon divinitus, mi Martine? an dubitare fas sit?

TISS. *De Mirac. Ling. Sect.* iv. ch. 3.

Thus did Tissotius speak, and thus did I respond; which doth, methinks, most plainly evince that I, Martinus Scriblerus, was the first who discovered that a barbarous style was the characteristic of an inspired language.

Quid autem de tua pica mirandâ, quæ sane loquitur ut picus mirandula, dicam? Anne divinitus illæ voces? Nequaquam! Belgicæ et grammaticé elegantiores; ideo in quibus familiariter edoctâ fuerit pica ore humano. Linguæ inspiratæ haud talia sunt signa; at barbarismus potius, et oratio impolita, scilicet, ut ait Quintilianus, illud vitium barbarismi, cujus exempla vulgo sunt plurima, sibi etiam quisque fingere potest, ut verbo, cui libebit

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habebit, adjiciat literam syllabamve, vel detrahat, aut aliam pro alia, aut eandem, alio quam rectum est, loco ponat. Linguæ inspiratæ indicia maxime tales sunt barbarismi; quippe qui illis raro eveniunt, qui aut orationem habuerint paternam aut extraneam didicerint. Testis, quam ancilla mea fovebat, cornicula, quæ afflatu numinis egregia extitit, et voces edidit plané inspiratas. Anglice locuta est, *Jack make more better talk now.* In barbarismis hujuscemodi edocta fuerat non voce humana. Oratio fuit inspirata, his testibus barbarismis.

Ad Tissot. *Epist.* p. 14.

Having thus, unto the satisfaction, I do presume, of all Europe, redeemed my fair fame from the abuse of this unscienced mohock, and fully established my claim to the originality of this notable thought, viz. that a barbarous style is a proof of an inspired language, I shall proceed as orderly as I may, unto the entire confusion and demolition of his principal position; which is, that the museum of one Cocceius, whom he barbarously calleth *Cox*, predicateth the completion of the divine predictions of St. John. I do aver that every point here alledged is *perperam omnino.* To Martinus Scriblerus it was left to investigate the profound mystery of the beast in the revelation D. *Joannis Apocalypsis.* The beast is *Joannes Wilkesius*, commonly called John Wilkes, Esquire; and the square of the numerical characters of his name answering precisely to No. 666, and the circumstances of his person and conversation, do wonderfully coincide therewith.

Apoc. ch. xiii. 6. *And I stood upon the sand of the sea*, that is upon the sand of the still-house; *and saw a beast rise up out of the sea*, that is, emblematically, out of the still house; *having seven heads*, these heads were the five patriotic aldermen, and the two sheriffs of London and Middlesex; *and ten horns*, these were as follow, viz. Parson Horne of New-Brentford, Messrs. Crayhorne and Boxhorne, breeches-makers of Old-Brentford, Mr. Linkhorne, peruke-maker in Goodman's-fields, Messrs. Cohorn and Lanthorn, master chimney-sweepers in St. Mary-le-bon, Mr. Longhorn, carcase-butcher in Whitechapel, Mr. Langhorn of the repository in Barbican, Mr. Fullhorn, victualler in Wapping, and Mr. Mudhorn, scavenger in St. Giles's, all respectable freeholders of the county of Middlesex. *And upon his horns ten crowns*; the above named gentlemen subscribed five shillings each to the Bill of Rights. *And upon his head the name of Blasphemy*; the resolutions of the House of Commons on this head were right full and conclusive.

2. *And the beast which I saw was like unto a leopard*, that is, spotted from top to toe, *and his feet were as the feet of a bear*; how strikingly emblematical of this our beast! It is the property of the bear to fall upon children in particular, as saith the

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the sacred historian: "And there came two bears out of the wood and tore forty and two children of them." Now whether our beast did not do violence to an equal or a greater number, let the accounts of the Foundling-Hospital declare.—*And his mouth was as the mouth of a lion.*—Strikingly confirmed again, in that he roareth against Daniel. *And the dragon gave him his power, and his seat, and great authority.*—Now this dragon is strictly symbolical of the mob, which is always personified by some fierce beast, and which gave unto him these things.

3. *And I saw one of his heads, as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast.* All this too is perfectly accomplished by the dissention that arose between Jacobus Hoppicus, one of the heads, and the beast, wherein the former received many deadly wounds indeed, but they were all healed, and all the world wondered after the beast.

4. *And they worshipped the dragon which gave power unto the beast*; that in verity they did, even unto idolatry, calling it worthy and independent, and uncorrupt, and virtuous and honourable;—*And they worshipped the beast, saying, Who is like unto the beast? Who can make war with him?* O marvellous completion of the prophecy! With mine ears have I heard these their barbarous shouts, Wilkes for ever! Who is like Wilkes? Who can fight with Wilkes?

5. *And there was given unto him a mouth speaking great things, and blasphemy, and he opened his mouth in blasphemy.*—As this hath been verified and confirmed by the decision of the legislature, incredulity itself must own that this prophecy hath been fulfilled, and that Wilkesius is indubitably the very identical beast spoken of in the Apocalypse.

Many other passages, were there the least shadow of necessity for it, might be adduced in proof of this my exposition, such as his orders, when sitting alderman, to the bakers, plainly foretold in the 17th verse of the same chapter.

17. *And that no man might buy or sell, save he that had the mark of the beast.*

Again the squibs and crackers played off for him by the populace are predicted.

13. *And he doeth great wonders, so that he maketh fire come down from heaven.*

Blindness itself must surely see the aptness of these prophecies, and the marvellous accomplishment thereof.—I might proceed to further argument.—The field unfoldeth itself afar,—but the coercive hand of Time is upon me, and with this my latest lucubration, my last bequest unto the Christian world, I retire from the labours of the pen for ever.

ART.

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ART. III. *A general Idea of a Pronouncing Dictionary of the English Language, on a Plan entirely new.* With Observations on several Words that are variously pronounced, as a Specimen of the Work. Dedicated to David Garrick, Esq. By J. Walker. 4to. 1 s. 6d. Becket, &c. 1774.

THE business of a Reviewer becomes uncommonly difficult when he is obliged to pay a regard not only to the usual irritability of an author, but to his immediate and pecuniary interest. The work before us is to be considered not only in respect of its claim to literary fame, but as a proposal for the benefit of the Author: he must therefore expect that the Public, as well as the Reviewers, will attend to it with rather more than common caution.

We are very willing to allow, to the tract now under consideration, its due praise. The general ideas of the Writer, though not new or peculiar to Mr. Walker, are nevertheless arranged and expressed in a judicious and decent manner. We think the Reader may judge, in a great measure, of the merit of this work, from the following quotation:

'When I reflected on the small satisfaction we could receive on this subject from works already published, even an attempt at an improvement was flattered with success. Pronunciation, considered as a science, I saw was generally treated with contempt, and when authors condescended to give rules, it was always in the analytic way. A few general rules were laid down as applicable to particular words, and a few instances given where these rules take place, but the application of them to every other word was left entirely to the sagacity of the learner; who, in order to find out those rules that related to the pronunciation of a particular word, had no resource but reading a whole treatise with such care as to discover, by analogy, every single word referred to in the general rule; so that the few general rules, and those very few and very general indeed, which are given in spelling-books and grammars, and sometimes prefixed to dictionaries, must be studied as a science before they can be extended to particular words, and therefore it is no wonder if so little attention is paid to them.

'The plan I have to offer aims at a quite opposite method; that is, it proceeds synthetically from parts to the whole. Instead of supposing the inspector pre-acquainted with rules which are to direct him in his reasonings on every particular word, every word directs to such rules as relate to every part of its pronunciation. It will readily occur, on the slightest consideration, that if the former method had been cultivated much beyond its present point, it must still be considerably inferior to the

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the latter, where the object of enquiry is not so much a whole language as particular words: for instead of giving rules which could never be brought down to every particular instance, an inverted but a natural order is adopted, which, by finding out the word, leads us to every rule that concerns the pronunciation of it. Thus, if I would know whether the *s* in *conclusive* is pronounced as an *s* pure or an *z*, I look at the word, and find not only that the former is the *s* in this word, but that every adjective of a similar termination has the sharp or hissing *s*, and that the reason of it seems founded on that distinction which custom has almost invariably made between the sounds of this letter in the termination of a noun and a verb.

'In order to give a fuller idea of the manner of explaining words and reasoning on them, I shall make an extract of one which is subject to a double pronunciation, and submit it to the judgment of the Reader.

ORTHOGRAPHY.

'Or-thog'ra-phy. *s.* (A system of spelling; spelling with propriety.)

'*Or.* as the conjunction *or*. (under which word the sound of *o* is explained.)

'*thog.* *th.* as in *thank*, rhymes *bog*. (under *thank* the sharp sound of *th* is explained.)

'*ra.* as *a* in *idle-a*, articulated by *r*. (under *idler* the *a* following the accent is explained.)

'*phy.* *ph.* as in *physic*, rhymes *fee*. (under *physic*, *ph* is shewn to be sounded like *f*.)

The unclassical propensity we have to place the accent on polysyllables as near the beginning as possible, and the temptation we are under to discover our knowledge of the component parts of words, are very apt to betray us into a different accentuation of the word *orthography* from that which is here given. We not unfrequently hear the accent placed on the first syllable; and it is nothing but a certain compactness or unity of sound in the present mode of accentuation that has worn it into use. Those words, which are derived from the Greek, and are compounded of λόγος, have universally given into this enclitical accentuation, if I may call it so, from the common word *apology* to the learned combination *physicotheology*. The same reason appears for a similar pronunciation of all those compounded of γράφω, which is that by placing the accent on the antepenultimate *og*, the word is pronounced as one, and therefore more agreeably to that unity of idea suggested by the word, than if the stress were placed on the first and third syllables; for by dividing the accentual force on *ortho* and *graphy*, we give the word the sound

and

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and appearance of an adjective and a ſubſtantive, not ſufficiently united to convey at once one complex idea. It is certain, however, that at firſt ſight, the moſt plauſible reaſoning in the world ſeems to lie againſt the accentuation here given. When we place the ſtreſs on the firſt ſyllable, ſay our opponents, we indulge our own language in its favourite accent, and give a kind of ſubordinate ſtreſs to the third ſyllable *graph*. Thus the word is divided as it were into its primitives, ὀρθὸς and γράφω, and thoſe diſtinct ideas it contains are by this means conveyed, which muſt neceſſarily be confounded by the contrary mode; and *that* pronunciation of compounds, ſay they, muſt certainly be the beſt which beſt preſerves the import of its ſimples. Nothing can be more ſpecious than this reaſoning, till we look a little higher than language, and conſider its object; we ſhall then diſcover, that in uniting two words under one accent, ſo as to form one compound term, we do but imitate the ſuperior operations of the mind, which, in order to collect and convey knowledge, unite ſeveral ſimple ideas into one word. "The end of language," ſays Mr. Locke, "is by ſhort ſounds to ſignify with eaſe and diſpatch general conceptions, wherein not only abundance of particulars are contained, but alſo a great variety of independent ideas are collected into one complex one, and that which holds theſe different parts together in the unity of one complex idea, is the word we annex to it. For the connexion between the looſe parts of thoſe complex ideas being made by the mind, this union which has no particular foundation in nature, would ceaſe again were there not ſomething that did as it were hold it together and keep the parts from ſcattering; though, therefore, it be the mind that makes the collection, 'tis the name which is as it were the knot which ties them faſt together." This reaſoning, with reſpect to words and ideas, is ſo exactly applicable to accent and words, that we need but change the names to have an argument in form for that accentuation which unites the different parts of a word under one forcible preſſure of the voice; for, as Mr. Locke continues, "Men, in framing ideas, ſeek more the convenience of language and quick diſpatch by ſhort and comprehenſive ſigns, than the true and preciſe nature of things, and, therefore, he who has made a complex idea of a body with life, ſenſe, and motion, with a faculty of reaſon joined to it, need but uſe the ſhort monoſyllable, man, to expreſs all particulars that correſpond to that complex idea." So it may be ſubjoined, that in framing words for the purpoſe of immediate communication, the end of this communication is beſt anſwered by ſuch a pronunciation as unites ſimples into one compound, and at the ſame time renders the compound as much a ſimple as poſſible:

but

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but it is evident that this is done by no mode of accentuation but that here adopted in the word orthography; and therefore that this accentuation, without insisting on its superior harmony, must best answer the great end of language.

'If a work of this kind seems to promise utility, and the few specimens given of it make a favourable impression, the Author will not hesitate a moment to commit it to the press, and consign it to the candour of the Public; but though the fascination of a new discovery has for years confined him to the magic circle of this single subject, the enchantment is not strong enough to make him risque a publication of this bulk and expence on the countenance and encouragement of a few partial friends and acquaintance. If the Public, therefore, by their coldness, sufficiently advertise him of the futility of his project, he is ready to consign to oblivion what is unworthy of their notice, and acquiesce in the sentence of his country.'

The Reader will see that Mr. Walker possesses many of those peculiar abilities which are necessary in such an undertaking; but we really know not any Writer who is, in every respect, capable of giving us a pronouncing dictionary of the English language. Perhaps there is no man without some little oddities, peculiarities, and even faults, in his own pronunciation, of which he is fond, and which he would not fail to insert in a work of this kind. But if this were not the case; yet no attempt which we have ever seen has in the least altered our opinion that a proper and agreeable pronunciation can be taught only by the voice. Such a dictionary however as the Author proposes, might be of considerable service in assisting those English masters who teach our language to foreigners. But then, instead of being the work of one man, we think it should be prepared under such auspices as should render its decisions a law, in all those doubtful cases which are so perplexing both to natives and foreigners. We must, nevertheless, suspend our judgment of the claim which Mr. Walker's undertaking may have to the favour of the Public, till the Dictionary itself appears. An advertisement printed at the end of this preliminary tract, assures the Public that the work is actually now ready for the press. It is intended to be comprized in two volumes, 4to.—Subscription One Guinea and an Half.

ART. IV. *Philosophical Transactions.* VOL. LXIII. PART. I. 4to. 7 s. 6 d. sewed. Davis. 1773.

ASTRONOMY.

Article 11. *Astronomical Observations made at Chiselhurst in Kent, by the Reverend Francis Woolaston, F. R. S.*

THIS paper contains an account of the time kept by an astronomical clock, with a wooden pendulum; a register of the thermometer and barometer: together with observations

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of

of the eclipse of the sun, October 25, 1772; of occultations of stars by the moon; of eclipses and occultations of Jupiter's satellites, transits over his disc, conjunctions of the satellites and appearances of his belts.

Article 14. *An Inquiry into the Quantity and Direction of the proper Motion of Arcturus: with some Remarks on the Diminution of the Obliquity of the Ecliptic: By Thomas Hornsby, M. A. Savilian Professor of Astronomy, at Oxford, and F. R. S.*

It has been generally apprehended, from a comparison of *ancient* with the best *modern* observations, that some of the fixed stars have a *proper motion* of their own, independent of any motion hitherto known in our system; or, in other words, that the angular distances of the fixed stars have not always continued the same; and this variation has been most remarkable in the place of *Arcturus*. Mr. Cassini, in the memoirs of the Academy of Sciences for 1738, p. 231, has shewn, that there is a variation of *five minutes* in the latitude of this star in the space of a *century and a half*, between his own time and that of Tycho; and Monsr. le Monnier, in the memoirs of the Academy of Sciences for 1767, p. 417, proves, that the *latitude* of *Arcturus* varies at the rate of *two seconds* every *year*; and that the *longitude* decreases at the rate of 60″ in a hundred years.

This article contains a very elaborate and accurate inquiry into the *quantity* and *direction* of this motion, founded on a series of observations made with this view in the year 1767 and 1768 and compared with those of Mr. Flamstead in 1690. It appears from the result of these observations, that the proper motions of Arcturus, for this period of 78 years, have been westward in right ascension=1′ 33″, 974, and 2′ 36″, 81 in declination southward; and therefore that the real motion of Arcturus is inclined in an angle of 30°. 56′ to the west of the meridian, or horary circle, and that its velocity is at the rate of 3′ 2″, 81 in 78 years, or at the rate of 2″, 343 in a year: and as the direction of this motion is nearly perpendicular to the plane of the ecliptic, the latitude of Arcturus must diminish yearly almost in the same proportion; and its longitude will alter less than that of the other stars, though not so considerably as its right ascension. It appears from hence, that the proper annual motion of Arcturus is 1″, 205 in right ascension westward, and 2″, 005 in declination, and therefore its yearly precession in right ascension will be 41″, 108, and in declination 19″, 133; so that the true right ascension of Arcturus on Jan. 1, 1773 is 211°. 19′ 47″, 4, and declination north 20° 22′ 23″, 3.

As this motion is the most considerable in *Arcturus*, though not peculiar to it, Mr. Hornsby infers, that this is the nearest star to our system visible in this hemisphere: and if the annual parallax of the fixed stars can ever be discovered, it is most likely

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likely to be derived from observations of Arcturus. He attributes the apparent change in situation visible from the planet which we inhabit, either to the motion of our own System in absolute space, or, if this is at rest, to a real motion in the stars themselves; so that their angular distances must vary in proportion to the velocity or direction of these motions with respect to ourselves. And there is reason to expect, that the smaller motions which are observable in other stars will be gradually discovered by the industry and accuracy of modern observers.

These observations must be of great importance in resolving a question, which has been the subject of debate among modern astronomers. It has been generally apprehended, that the obliquity of the ecliptic has been continually diminishing; but Mr. Cassini and Monsr. le Monnier have strenuously maintained the contrary opinion, or at least that the quantity of its diminution has not been so considerable, as others have imagined. The ingenious Author of this article has shewn, that the method they made use of to ascertain the fact is by no means so accurate as it should have been. They have compared the altitude or zenith distance of the sun's limb with Arcturus, without previously settling the quantity of that star's motion in declination. This, it is plain, must be determined and allowed for, before we can precisely obtain the quantity of the sun's approach to or recess from any star nearly in the same parallel at the time of the solstice, when the necessary observations are to be made.

The sequel of this paper contains a variety of observations for determining this quantity, together with the conclusions to be drawn from them: all which plainly indicate a decrease in the obliquity required.

"By comparing (says Mr. Hornsby) the observations at the summer solstices of 1771 and 1772 with those at the winter solstice of 1771, it appears that the mean obliquity was about the beginning of the year 1772=23°. 28′ 9″, 4 and 23°. 28′ 8″. I suppose therefore the mean obliquity to be 23°. 28′ 8″ at the beginning of the present year: and consequently, the obliquity has diminished, by my observations, 47″ in 81 years, since Mr. Flamsteed's time, or at the rate of 58″ in 100 years, a quantity which will be found nearly at a mean of the computations framed by Mr. Euler and Mr. de la Lande, upon the principles of attraction."

Article 25. *A Letter to the Rev. Nevil Maskelyne, Astronomer Royal, from Mr. Bailly, of the Royal Academy of Sciences at Paris: containing a proposal of some new Methods of improving the Theory of Jupiter's Satellites.*

The Writer of this letter proposes to the Astronomer Royal, in the most respectful and obliging terms, a very curious method

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of measuring the diameters of Jupiter's satellites; and of facilitating the comparison of those observations that are made in different places and with different instruments. These two objects are of great importance towards perfecting the theory of this part of the solar system. The observations of the eclipses of the *third* and *fourth* satellite, made by different astronomers, vary from each other several minutes; nor is the difference in those of the *second* insensible. This inequality in the moment of the eclipses depends on *four* different causes, which M. Bailly has reduced to one principle, and shewn how to adjust and obviate. It is to be considered, that when any satellite disappears, there is a segment of its disc which remains uneclipsed: and this segment varies in the proportion of the squares of the distances of Jupiter from the sun and from the earth: which is the first cause of the inequality. Beside this, it has been discovered, that the light of the satellite decreases in proportion to the proximity of Jupiter's disc; the brightness of the planet weakening that of the satellite and rendering those eclipses which happen near its opposition to the sun apparently defective. To which may be likewise added, that the light of Jupiter and his satellites is weaker or stronger, according to their different elevations above the horizon; and whenever the planet is near the horizon, and consequently the light less, the uneclipsed or insensible segment increases and occasions another inequality in the moment of eclipses. And the aperture or power of the telescopes, which, as it is greater or less, gives more or less light, contributes to the variation of this segment. On these *four* causes depends the magnitude of the fore mentioned segment. In order to determine the quantity of this segment and consequently its versed sine, our Author considered, that, when the satellite disappears, it is owing to the diminution of its light; and therefore contrived to imitate what happens in eclipses, by diminishing the light. For this purpose he applied to the outside of the object-glass of an achromatic telescope, 5 feet in length and of 24 lines aperture, some diaphragms of pasteboard, the opening of which gradually lessened by half lines from 24 lines to 3. He then tried, whether some of these might not be found, that would cause the satellite to disappear; and he received great satisfaction from the success of these experiments. At one time, an opening of 3 lines caused the *third* satellite to disappear, and an aperture of 6 lines produced the same effect in the *first*. And as the quantity of light in telescopes is proportional to the squares of the apertures, he hence inferred, that the 6th part of the light of the 3d satellite and the 16th of the first, were insensible: and therefore in the moment of an eclipse, the invisible segment of the latter would be a 16th part of the disc and that of the former a 64th part, whence he was able to com-

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pute the verſed ſines of theſe ſegments. Mr. B. then proceeds to eſtimate the variations to which theſe ſegments are liable from the ſeveral cauſes above recited; and he has formed tables or deduced *algebraic formulæ*, by means of which theſe variations may be known.

In order to determine the radius of the diſc of the ſatellite he finds, in the manner already propoſed, the proportion which the inviſible ſegment bears to the whole diſc of the ſatellite; and having found the ſize of that diaphragm which makes the ſatellite diſappear, he applies to his teleſcope a piece of paſteboard ſomewhat larger, ſo that he might juſt perceive the ſatellite, but of ſuch a ſize, that the leaſt farther diminution of light would render it inviſible. He marks the exact moment of its diſappearance, and taking away the diaphragm counts the number of ſeconds that elapſe before the true immerſion; this gives him a great part of the diameter, from which he eaſily computes the whole. This method is farther illuſtrated by a figure and two examples. M. Bailly obſerves, that by the tables he has conſtructed, it will be poſſible to compute the inviſible ſegment for all the obſervations, which have hitherto been made; and, the ſatellite's diameter being known, to reduce the inſtant of the obſerved eclipſe to that of the paſſage of the centre over the edge of the ſhadow, which will be a fixed term for all the obſervations and all the obſervers, who but ſeldom agree in their accounts of the ſame eclipſe: And this method is not liable to the inconveniences and errors that ariſe from the different tranſparency of the air, and the inequality of ſight in different obſervers or in the ſame obſerver at different times.

From the agreement of ſundry obſervations in various parts of the world great advantages would ariſe for perfecting the theory of the ſatellites and the preciſion of terreſtrial longitudes.

We have endeavoured to give our philoſophical Readers as clear an idea as we could of the main ſcope of this curious article: but for a more full and accurate acquaintance with the method here propoſed for determining the diameters of the ſatellites, and adjuſting the different obſervations of their eclipſes, we muſt refer to the Author's diagrams, and to his own account in the paper itſelf.

[*To be continued.*]

ART. V. *The Poetical Works of the late William Dunkin*, D.D. To which are added, his Epiſtles, &c. to the late Earl of Cheſterfield. 4to. 2 Vols. 1 l. 1 s. Nicol, &c. 1774.

DR. Dunkin, though not a poet, was a tolerable cutter of verſes, and, operating on the ſundry materials of Greek, Latin, and Engliſh, exhibited his goods in a variety of forms.

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He would, for instance, take a subject, work it up into a Greek poem, afterwards translate it into a Latin poem, then into English blank verse, and last of all into heroic rhyme; so that he gave you the same joint dressed in four different ways, and you might feed upon that which best suited your palate.

Yet, notwithstanding this uncommon assiduity to please, we fall into languor over the greatest part of the Doctor's labours, and suffer under a kind of involuntary ingratitude.

To divert these sentiments, we turn to the idea of his life and character, and enjoy the remembrance of a man who had wit and humour enough to recommend him to the familiar hours of Swift and Pope, the literary demi-gods of their day. Swift, too, was a verse-cutter, like Dunkin; only with this difference, that the former put his *hard-ware* out of his hand more highly finished, and worked with sharper and finer tools.

George Faulkner, the famous Dublin printer, the butt of all the wits of his time, makes a principal figure in Dr. Dunkin's poems: and as that hero is still living and well known, we can think of no extract that may be more entertaining to our Readers than that passage in the poem, entitled, the Parson's Revels, where he makes his appearance:

The Prince of Printers, whom we dub
Sir George, and Emperor of Grub,
At end of all this hopeful club
Sat upper;
For he, right worshipful, could boast
His title from the rubric post,
And was high honour'd by mine host
At supper.
His heart for liberty was true,
Nor would he change his orange hue,
Although he got a garter blue,
As Barrage.
And, though no star emblaz'd his breast,
The very falcon in his crest,
With blood-portending beak expreſt
His courage.
Full many worthies, passing bold,
By cunning heralds are enroll'd,
From Windsor to the knights of old
Jerusalem.
Each knight his proper order has,
No matter what his father was,
His blood's as good, and antient, as
Methusalem.
Sir George, says B—— with a bow,
I beg your pardon, but I vow,
That you were made a knight, till now,
I never heard:

I hope,

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I hope, my freedom won't be blam'd;
But, since the F——rs have been nam'd,
Are you related to the fam'd
Sir Everard?
The courteous knight replies, about
That matter I was much in doubt;
Till Hawkins plainly made it out
By long queſt;
He's but a younger branch—no more;
The founder of our houſe came o'er,
And was in credit long before
The conqueſt.
From this important point he ſtarts
To ſciences, and then, for arts,
He gave a ſample of his parts,
And reading.
For bold invention Homer ſways,
For judgment Maro bears the bays,
And Flaccus for his happy phraſe
And breeding.
I have from folios down to twelves,
Ten thouſand volumes on my ſhelves,
And judge of authors by themſelves,
Not rumour;
To pleaſe me Congreve makes a ſhift,
And Quixote—but, of all I lift,
Commend me to the works of Swift
For humour.
When wicked Wood almoſt enſlav'd
The nation, and our ſenate brav'd,
He, like an other Tully, ſav'd
The realm, Sir.
And I could name a certain peer;
I wiſh we had him always here,
To patronize the preſs, and ſteer
The helm, Sir.
For Pope, his fame is at a ſtand,
Not that I would his merit brand,
But of his ethics on my hand
A load lyes.
Good preachers now are gone to reſt,
Your Philotions might ſtand the teſt,
But then I never could digeſt
Your H—dl—s.
D——y fine without diſpute is
In his diſcourſes upon duties,
But he may thank me for ſome beauties——
And B——
Might print a work, which, I'll be bail,
With my corrections could not fail,
And I would pay him o'er the nail
Some cash for't.

Britannia boasts a master-piece
To rival Rome or ancient Greece——
The Gallic writers are but geese
To Milton:
Yet even that prodigious man,
Whose fancy so sublimely ran,
Is not quite perfect in the plan
He built on.
We scarce discover in an age
A single genius for the stage;
The most accomplish'd must engage
A faction.
I hate the rants of Dryden's rhyme;
Old Shakespeare was (I grant) sublime,
But broke all unities of time,
And action.
Sir Isaac went, as Bacon beckon'd,
And Hally, who by Newton reckon'd,
Could calculate you to a second
Eclipses:
They trac'd the planets o'er and o'er,
But knew, like others heretofore,
Of electricity no more,
Than gypsies.
Old Spain, and Italy, by chance,
Some good historians might advance,
And many very well in France
Have written.
To give our enemies their due——
But then of all our annal-crew
Produce me one, and travel through
Great-Britain.
Hyde is majestic, flowing, full;
Yet partial; dry Rapin but dull;
And Burnet rakes the stews to cull
Diurnals:
His last productions are a botch,
Patch'd with false English, and true Scotch,
A party-colour'd, crude, hotch-potch
Of journals.
Though Bolingbroke should play the cheat,
His dissertation is complete,
And shews for style and matter great
Command in't.
I know some people kindly mean,
Who judge it written in our vein,
But neither F——r, nor the Dean
Had hand in't.
Says Mackaway, with looks askew,
Alas! the public little knew
The deep designs, which he and you
Would drive at:

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No wonder, being of a feather,
You went, as coupled by a tether,
And often crack'd your jokes together,
In private.
Suspicion flows from muddy founts
Replies his worship, and amounts
To scandal, Sir; but your accounts
Are Flemish.
Although we frankly took a pot,
I hope, you do not mean a plot;
My loyalty is free from blot,
Or blemish.
We might be merry now and then,
But no man, but the worst of men,
My reputation or my pen
Aspersés.
The Dean (as Doctor D——n knows)
Would ask, when any doubt arose,
My sentiments about his prose,
And verses.——

The self-importance of the printer, here deciding on the merit of authors, is a proper subject for ridicule, and described with ease and humour. Dr. Dunkin, after all, must have due credit for his fine classical turn, and his happy imitation of the ancients.

ART. VI. *Lord Chesterfield's Letters* continued: See our last Month's Review.

WE now resume the pleasing task of selection from this ample field of literary flowers; a field all fertile and blooming with whatever is desirable or beneficial to a mind laudably engaged in the search of rational gratification, and of improvement in those elegant attainments that tend to render a man happy in himself and agreeable to others.

Our general idea of Lord Chesterfield, as a nobleman, highly accomplished, and admirably qualified for the important office of tutoring and forming the mind of a young man of fashion, may be seen in the introductory paragraph to our last month's article on this subject; in which number we also gave a transcript of the Editor's prefatory view of the nature and tendency of the collection, considered as forming what the ingenious Lady * stiles *a Compleat System*.

With all due deference however, to the fair Editor, we cannot regard this publication as a compleat system; as it seems, in a great measure, to want the most interesting branch of education,—RELIGIOUS INSTRUCTION. This branch, it appears, was confided to the care of the young gentleman's tutor, the

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* The widow of Mr. Stanhope; who published the Letters.

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learned and ingenious Mr. Harte *; who, no doubt, discharged the obligations of that important trust, both by precept and example, in a manner altogether worthy of his very respectable character, and to the entire satisfaction of his noble employer. Lord C. therefore, is only to be considered as the voluntary coadjutor of Mr. H. and we are to remember that his department was, in some degree, limited to the lighter branches of knowledge, and to the exterior accomplishments of his pupil: or, to use his Lordship's own words, — 'The end which *I* propose by your education, and which *(if you please)* I shall certainly attain, is, to unite in you all the knowledge of a scholar, with the manners of a courtier; and to join, what is seldom joined in any of my countrymen, books and the world †.' Lett. cxviii.

Many letters of a political nature are interspersed in the series. Most of these are curious; but we shall chiefly confine our attention to those subjects which are more universally interesting, and most generally useful to readers who are not far advanced in the knowledge of men and manners.

His Lordship lays great and continual stress on the *merit* to be acquired by his pupil. The nature and consequence of that merit will be seen in the following passage, taken from LETTER CXX.

'Consider, says Lord Chesterfield to his son, then in his seventeenth year, and on his travels abroad, 'Consider your own situation; you have not the advantage of rank and fortune to bear you up; I shall very probably be out of the world before you can properly be said to be in it ‡. What then will you have to rely on but your own merit? That alone must raise you, and that alone will raise you, if you have but enough of it. I have often heard and read of oppressed and unrewarded merit, but I have oftener (I might say always) seen great merit make its way, and meet with its reward, to a certain degree, at least, in spight of all difficulties. By merit I mean, the moral virtues, knowledge, and manners. As to the

* Author of the Life of Gustavus Adolphus, and of a volume of excellent Essays on Agriculture. He is now a Canon of Windsor.

† 'I have, long since, says his Lordship, in another place, done mentioning your great religious and moral duties; because I could not make your understanding so bad a compliment, as to suppose that you wanted, or could receive, any new instructions upon those two important points. Mr. Harte, I am sure, has not neglected them; and, besides, they are so obvious to common sense and reason, that commentators may (as they often do) perplex, but cannot make them clearer. My province, therefore, is to supply, by my experience, your, hitherto, inevitable inexperience, in the ways of the world. People at your age are in a state of natural ebriety; and want rails, and *garde fous*, wherever they go, to hinder them from breaking their necks. This drunkenness of youth, is not only tolerated, but even pleases, if kept within certain bounds of discretion and decency. Those bounds are the point, which it is difficult for the drunken man himself to find out; and there it is that the experience of a friend may not only serve, but save him.

‡ The event was otherwise. Lord Chesterfield lived to see his son make a great figure in the world, and survived him five years.

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moral virtues, I say nothing to you, they speak best for themselves, nor can I suspect that they want any recommendation with you; I will, therefore, only assure you, that without them, you will be most unhappy.'

Let this passage be duly weighed by those very scrupulous readers who have ventured to charge the noble Letter-writer with having, throughout the whole collection, paid too slight a regard to the article of morality. In our opinion, he has here said more, at least *more to the purpose*, than many a grave author has delivered in a whole volume. It is concise, full, and so happily expressed, that it seems impossible for it to fail of making a durable impression on the mind of his young correspondent. The delicacy of the compliment, too, so politely enveloped in the observation, could not but greatly contribute to work the intended effect, by conciliating at once the veneration and the esteem of so promising a TELEMACHUS for so excellent a MENTOR.

As the *earlier* impressions made by the fair sex, on the ductile mind and lively passions of a young man, may prove to be of the utmost consequence to his future fortune, and as Lord C. had himself not been insensible to the powers of female seduction, and had (we suppose) been a sufferer by them; so we find him particularly careful to guard his son against paying more attention to the ladies, than might be consistent with his views of rising in the world by a sedulous application to matters of *other* concern: but whether his Lordship has not carried his caution a great deal too far, and even to unjustifiable lengths, by depreciating the character of the sex, in order to loosen them in the young gentleman's eyes, we shall leave to the judgment and determination of our Readers, who will draw their impartial conclusions (if a man can be impartial in such a cause) from the following premises:

'As women are a considerable, or at least a pretty numerous part of company; and as their suffrages go a great way towards establishing a man's character, in the fashionable part of the world (which is of great importance to the fortune and figure he proposes to make in it) it is necessary to please them. I will, therefore, upon this subject, let you into certain *Arcanas*, that will be very useful for you to know, but which you must, with the utmost care, conceal; and never seem to know. Women, then, are only children of a larger growth; they have an entertaining tattle, and sometimes wit; but for solid reasoning, good sense, I never in my life knew one that had it, or who reasoned or acted consequentially for four-and-twenty hours together. Some little passion or humour always breaks in upon their best resolutions. Their beauty neglected, or controverted, their age increased, or their supposed understandings depreciated, instantly kindles their little passions, and overturns any system of consequential conduct, that, in their most reasonable moments, they might have been capable of forming. A man of sense only trifles with

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with them, plays with them, humours and flatters them, as he does with a sprightly, forward child; but he neither consults them about, nor trusts them with, serious matters; though he often makes them believe that he does both; which is the thing in the world that they are proud of; for they love mightily to be dabbling in business, (which, by the way, they always spoil;) and being justly distrustful, that men in general look upon them in a trifling light, they almost adore that man, who talks more seriously to them, and who seems to consult and trust them: I say, who seems; for weak men really do, but wise ones only seem to do it. No flattery is either too high or too low for them. They will greedily swallow the highest, and gratefully accept of the lowest; and you may safely flatter any woman, from her understanding, down to the exquisite taste of her fan. Women, who are either indisputably beautiful or indisputably ugly, are best flattered upon the score of their understandings: but those who are in a state of mediocrity, are best flattered upon their beauty, or at least their graces; for every woman, who is not absolutely ugly, thinks herself handsome; but not hearing often that she is so, is the more grateful, and the more obliged to the few who tell her so: whereas a decided and conscious beauty looks upon every tribute, paid to her beauty, only as her due; but wants to shine, and to be considered on the side of her understanding: and a woman, who is ugly enough to know that she is so, knows that she has nothing left for it but her understanding, which is, consequently (and probably in more senses than one) her weak side. But these are secrets, which you must keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole sex: on the contrary, a man, who thinks of living in the great world, must be gallant, polite, and attentive to please the women. They have, from the weakness of men, more or less influence in all courts: they absolutely stamp every man's character in the *beau monde*, and make it either current, or cry it down, and stop it in payments. It is, therefore, absolutely necessary to manage, please, and flatter them; and never to discover the least marks of contempt, which is what they never forgive: but in this they are not singular, for it is the same with men; who will much sooner forgive an injustice than an insult.'

All the observation which we shall make on the foregoing strange invective against the loveliest part of the creation, is, that if Lord C. really spoke of the women *as he found them*, he must have been peculiarly unfortunate in his female acquaintance.

The noble Author is, however, tolerably candid, and holds the balance between the sexes with a pretty even hand. If he expresses too little reverence for the ladies, he is not much more complaisant to their lords. In the letter above quoted he thus proceeds:

'Every man is not ambitious, or covetous, or passionate; but every man has pride enough in his composition to feel and resent the least slight and contempt. Remember, therefore, most carefully

to

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to conceal your contempt*, however just, wherever you would not make an implacable enemy. Men are much more unwilling to have their weaknesses and their imperfections known, than their crimes; and, if you hint to a man, that you think him silly, ignorant, or even ill-bred, or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue. Never yield to that temptation, which, to most young men, is very strong, of exposing other people's weaknesses and infirmities, for the sake either of diverting the company, or of showing your own superiority. You may get the laugh on your side by it, for the present; but you will make enemies by it for ever; and even those who laugh with you then, will, upon reflection, fear, and consequently hate you: besides that, it is ill-natured; and that a good heart desires rather to conceal, than expose, other people's weaknesses or misfortunes†. If you have wit, use it to please, and not to hurt: you may shine, like the sun in the temperate zones, without scorching. Here it is wished for; under the Line it is dreaded.

'These are some of the hints, which my long experience in the great world enables me to give you; and which, if you attend to them, may prove useful to you in your journey through it.'

In Lett. cxxxiii. we meet with the following excellent remarks on what is commonly called *Good Company:*

'Good Company, is not what respective sets of company are pleased either to call or think themselves; but it is that company which all the people of the place call, and acknowledge to be, good company, notwithstanding some objections which they may form to some of the individuals who compose it. It consists chiefly (but by no means without exception) of people of considerable birth, rank, and character; for people of neither birth nor rank, are frequently, and very justly, admitted into it, if distinguished by any peculiar me-

* In another letter, his Lordship thus cautions his pupil against giving unnecessary mortification to those who are supposed to be our inferiors in respect of natural or accidental advantages.—'Nothing is more insulting, more mortifying, and less forgiven, than avowedly to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the two last articles, it is unjust, they not being in his power; and, in the first, it is both ill-bred and ill-natured. Good-breeding, and good-nature, do incline us rather to help and raise people up to ourselves, than to mortify and depress them: and, in truth, our own private interest concurs in it, as it is making ourselves so many friends, instead of so many enemies. The constant practice of what the French call *les Attentions*, is a most necessary ingredient in the art of pleasing; they flatter the self-love of those to whom they are shown; they engage, they captivate, more than things of much greater importance. The duties of social life, every man is obliged to discharge; but these attentions are voluntary acts, the free will offerings of good-breeding and good-nature: they are received, remembered, and returned as such. Women, particularly, have a right to them; and any omission, in that respect, is downright ill-breeding.'

† It is elsewhere remarked that, 'In the mass of mankind, I fear, there is too great a majority of fools and knaves; who, singly from their number, must, to a certain degree, be respected, though they are by no means respectable. And a man, who will show every knave or fool, that he thinks him such, will engage in a most ruinous war, against numbers much superior to those that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unnecessarily, see that you do so. Some complaisance and attention to fools is prudent, and not mean; as a silent abhorrence of individual knaves is often necessary, and not criminal.'

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rit, or eminency in any liberal art or science. Nay, so motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others slide into it by the protection of some considerable person; and some even of indifferent characters and morals make part of it. But, in the main, the good part preponderates, and people of infamous and blasted characters are never admitted. In this fashionable good company, the best manners, and the best language, of the place are most unquestionably to be learnt; for they establish, and give the tone to both, which are therefore called the language and manners of good company: there being no legal tribunal to ascertain either.

'A company consisting wholly of people of the first quality, cannot, for that reason, be called good company, in the common acceptation of the phrase, unless they are, into the bargain, the fashionable and accredited company of the place; for people of the very first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. On the other hand, a company consisting intirely of people of very low condition, whatever their merit or parts may be, can never be called good company; and consequently should not be much frequented, though by no means despised.

'A company wholly composed of men of learning, though greatly to be valued and respected, is not meant by the words, *good company*: they cannot have the easy manners and *tournure* of the world, as they do not live in it. If you can bear your part well in such a company, it is extremely right to be in it sometimes, and you will be but more esteemed, in other companies, for having a place in that. But then do not let it engross you; for if you do, you will be only considered as one of the *litterati* by profession; which is not the way either to shine, or rise in the world.

'The company of professed Wits and Poets is extremely inviting to most young men; who, if they have wit themselves, are pleased with it, and if they have none, are filthily proud of being one of it: but it should be frequented with moderation and judgment, and you should by no means give yourself up to it. A Wit is a very unpopular denomination, as it carries terror along with it; and people in general are as much afraid of a live Wit, in company, as a woman is of a gun, which she thinks may go off of itself, and do her a mischief. Their acquaintance is, however, worth seeking, and their company worth frequenting; but not exclusively of others, nor to such a degree as to be considered only as one of that particular set.

'But the company, which of all others you should most carefully avoid, is, that low company, which, in every sense of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. You will, perhaps, be surprized, that I should think it necessary to warn you against such company; but yet I do not think it wholly unnecessary, after the many instances which I have seen, of men of sense and rank, discredited, vilified, and undone, by keeping such company. Vanity, that source of many of our follies, and of some of our crimes, has sunk many a man into company, in every light infinitely below himself, for the sake of being the first man in it. There he dictates, is applauded, admired; and, for the sake of being the *Coryphæus* of that wretched chorus, disgraces and disqua-

lifies

lifies himself soon for any better company. Depend upon it, you will sink or rise to the level of the company which you commonly keep: people will judge of you, and not unreasonably, by that. There is good sense in the Spanish saying, "Tell me who you live with, and I will tell you who you are." Make it therefore your business, wherever you are, to get into that company, which every body of the place allows to be the best company, next to their own: which is the best definition that I can give you, of good company. But here, too, one caution is very necessary; for want of which many young men have been ruined, even in good company. Good company (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the world, first gets into that company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, mistakes the objects of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine, and who in general are admired and esteemed; and observes, that these people are whoremasters, drunkards, or gamesters: upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blemished and lowered, in the opinions of all reasonable people, and of their own, in time, by these genteel and fashionable vices. A whoremaster, in a flux, or without a nose, is a very genteel person indeed, and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupefied by the headach all the next, is, doubtless, a fine model to copy from. And a gamester, tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a most amiable character. No; these are allays, and great ones too, which can never adorn any character, but will always debase the best. To prove this; suppose any man, without parts and some other good qualities, to be merely a whoremaster, a drunkard, or a gamester; How will he be looked upon, by all sorts of people? Why, as a most contemptible and vicious animal. Therefore it is plain, that, in these mixed characters, the good part only makes people forgive, but not approve, the bad.

'I will hope, and believe, that you will have no vices; but if, unfortunately, you should have any, at least I beg of you to be content with your own, and to adopt no other body's. The adoption of vice has, I am convinced, ruined ten times more young men, than natural inclinations.

'As I make no difficulty of confessing my past errors, where I think the confession may be of use to you, I will own, that, when I first went to the university, I drank and smoked, notwithstanding the aversion I had to wine and tobacco, only because I thought it genteel, and that it made me look like a man. When I went abroad, I first went to the Hague, where gaming was much in fashion; and where I observed that many people, of shining rank and character, gamed too.

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too. I was then young enough, and silly enough, to believe, that gaming was one of their accomplishments; and, as I aimed at perfection, I adopted gaming as a necessary step to it. Thus I acquired, by error, the habit of a vice, which, far from adorning my character, has, I am conscious, been a great blemish in it.

'Imitate, then, with discernment and judgment, the real perfections of the good company which you may get into; copy their politeness, their carriage, their address, and the easy and well bred turn of their conversation; but remember, that, let them shine ever so bright, their vices, if they have any, are so many spots, which you would no more imitate, than you would make an artificial wart upon your face, because some very handsome man had the misfortune to have a natural one upon his: but, on the contrary, think how much handsomer he would have been without it.

'Having thus confessed some of my *égaremens*, I will now show you a little of my right side. I always endeavoured to get into the best company, wherever I was, and commonly succeeded. There I pleased, to some degree, by showing a desire to please. I took care never to be absent or *distrait*; but, on the contrary, attended to every thing that was said, done, or even looked, in company: I never failed in the minutest attentions, and was never *journalier*. These things, and not my *égaremens*, made me fashionable.'

The honest, plain, English reader, as well as men of true taste, will perhaps be somewhat offended by the frequent *Gallicisms*, as well as the many *Latinisms*, *Italicisms*, &c. &c. which appear in these Letters; and we must acknowledge that they savour a little of a certain degree of *affectation* which we have often heard mentioned as one of those foibles that just served to convince mankind that even the Earl of Chesterfield was not free from imperfection.

Among the many letters in which this noble Preceptor repeatedly and again insists on the necessity of a young man's sacrificing to the Graces 'every day, and all the day,' we meet with one, in which his Lordship gives the following curious account of the celebrated John Duke of Marlborough:

'Of all the men that I ever knew in my life (and I knew him extremely well) the late Duke of Marlborough possessed the Graces in the highest degree, not to say engrossed them; and indeed he got the most by them; for I will venture (contrary to the custom of profound historians, who always assign deep causes for great events) to ascribe the better half of the Duke of Marlborough's greatness and riches to those Graces. He was eminently illiterate; wrote bad English, and spelled it still worse. He had no share of what is commonly called *Parts*: that is, he had no brightness, nothing shining in his genius. He had, most undoubtedly, an excellent good plain understanding, with sound judgment. But these, alone, would probably have raised him but something higher than they found him; which was Page to King James the Second's Queen. There the Graces protected and promoted him; for, while he was an Ensign of the Guards, the Dutchess of Cleveland, then favourite mistress to King Charles the Second, struck by those very Graces, gave him five thousand

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thousand pounds; with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his subsequent fortune. His figure was beautiful; but his manner was irresistible, by either man or woman. It was by this engaging, graceful manner, that he was enabled, during all his war, to connect the various and jarring powers of the Grand Alliance, and to carry them on to the main object of the war, notwithstanding their private and separate views, jealousies, and wrongheadednesses. Whatever Court he went to (and he was often obliged to go himself to some restly and refractory ones) he as constantly prevailed, and brought them into his measures. The Pensionary Heinsius, a venerable old Minister, grown grey in business, and who had governed the Republic of the United Provinces for more than forty years, was absolutely governed by the Duke of Marlborough, as that Republic feels to this day. He was always cool; and nobody ever observed the least variation in his countenance: he could refuse more gracefully than other people could grant; and those who went away from him the most dissatisfied, as to the substance of their business, were yet personally charmed with him, and, in some degree, comforted by his manner *. With all his gentleness and gracefulness, no man living was more conscious of his situation, nor maintained his dignity better.'

The foregoing characteristics of our renowned British warrior, are, we believe, no less true than curious;—we always, indeed, thought the Duke had, in reality, much more of Paris than of Hector in his composition.

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* So much had Lord C. this point, of *graceful and engaging manner* at heart, that in another letter he tells his son, that 'People mistake grossly, who imagine that the least awkwardness, in either matter or manner, mind or body, is an indifferent thing, and not worthy of attention. It may possibly be a weakness in me (but in short we are all so made): I confess to you fairly, that when you shall come home, and that I first see you, if I find you ungraceful in your address, and awkward in your person and dress, it will be impossible for me to love you half so well as I should otherwise do, let your intrinsic merit and knowledge be ever so great. If that would be your case with me, as it really would, judge how much worse it might be with others, who have not the same affection and partiality for you, and to whose hearts you must make your own way.' Again, 'Those attentions ought never to be omitted; they cost little, and please a great deal; but the neglect of them offends more than you can yet imagine. Great merit, or great failings, will make you be respected or despised; but trifles, little attentions, mere nothings, either done or neglected, will make you either liked or disliked, in the general run of the world. Examine yourself, why you like such and such people, and dislike such and such others; and you will find, that those different sentiments proceed from very slight causes. Moral virtues are the foundation of society in general, and of friendship in particular; but Attentions, Manners, and Graces, both adorn and strengthen them. My heart is so set upon your pleasing, and consequently succeeding, in the world, that possibly I have already (and probably shall again) repeat the same things over and over to you. However, to err, if I do err, on the surer side, I shall continue to communicate to you those observations upon the world, which long experience has enabled me to make, and which I have generally found to hold true. Your youth and talents, armed with my experience, may go a great way; and that armour is very much at your service, if you please to wear it. I premise that it is not my imagination, but my memory, that gives you these rules: I am not writing pretty, but useful reflections.'

No

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No one who is at all acquainted with the character of Lord C. will suppose him to be one of those severe and rigid preceptors who would make the "delightful task" of education both toilsome to himself, and disgustful to his pupil. Some wrongheaded pedants have imagined it to be a part of their business to eradicate every passion, except the love of books, from the student's breast, and to fix his virtue in that state of apathy which Pope compares to a frost. Not so this wiser tutor, this master of the human heart. Hear what he says on the subject of business, relaxation, and pleasure:

'I hope you reflect how much you have to do, and that you are determined to employ every moment of your time accordingly. You have your classical and severer studies to continue, with Mr. Harte; you have your exercises to learn; the turn and manners of a Court to acquire: reserving always some time for the decent amusements and pleasures of a gentleman. You see that I am never against pleasures; I loved them myself, when I was of your age; and it is as reasonable that you should love them now. But I insist upon it, that pleasures are very combinable with both business and studies, and have a much better relish from the mixture. The man who cannot join business and pleasure, is either a formal coxcomb in the one, or a sensual beast in the other. Your evenings I therefore allot for company, assemblies, balls, and such sort of amusements; as I look upon those to be the best schools for the manners of a gentleman; which nothing can give but use, observation, and experience.'

The above paragraph is extracted from a letter dated in 1749, when Mr. Stanhope was in his eighteenth year.

As the noble Preceptor had, to use his own *feeling* expression, 'set his heart,' on his pupil's making a good figure in the House of Commons (of which, he assures him, he will be a member as soon as he is of age) he chiefly appropriates a number of letters to the important purpose of completely fitting Mr. Stanhope for that respectable station. He is especially solicitous that his son should be an able, and, above all, an agreeable speaker; he strongly urges the utility and necessity of attaining this popular qualification; and he endeavours to prove that it is to be acquired with very little difficulty, by any man of good common sense, who reasons justly, and expresses his meaning in such language as every gentleman ought to use. He maintains that a profound depth of thinking, or a great extent of knowledge, are less necessary than a graceful and pleasing manner of delivering and enforcing common sentiments. This doctrine he illustrates by a few instances:

'The late * Lord Chancellor Cowper's strength, says he, as an Orator, lay by no means in his reasonings, for he often hazarded very weak ones. But such was the purity and elegancy of his style,

* This Letter is dated in 1749.

such

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such the propriety and charms of his elocution, and such the gracefulness of his action, that he never spoke without universal applause: the ears and the eyes gave him up the hearts and the understandings of the audience. On the contrary, the late Lord Townshend always spoke materially, with argument and knowledge, but never pleased. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences false, his voice unharmonious, and his action ungraceful. No body heard him with patience; and the young fellows used to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakest reasoner, was the most pleasing speaker I ever knew in my life. He charmed, he warmed, he forcibly ravished the audience; not by his matter certainly, but by his manner of delivering it. A most genteel figure, a graceful noble air, an harmonious voice, an elegancy of style, and a strength of emphasis, conspired to make him the most affecting, persuasive, and applauded speaker, I ever saw. I was captivated like others; but when I came home, and coolly considered what he had said, stripped of all those ornaments in which he had dressed it, I often found the matter slimzy, the arguments weak, and I was convinced of the power of those adventitious concurring circumstances, which ignorance of mankind only, calls trifling ones. Cicero in his book *de Oratore*, in order to raise the dignity of that profession, which he well knew himself to be at the head of, asserts that a compleat Orator must be a compleat every thing, Lawyer, Philosopher, Divine, &c. That would be extremely well, if it were possible: but man's life is not long enough; and I hold him to be the compleatest Orator, who speaks the best upon that subject which occurs; whose happy choice of words, whose lively imagination, whose elocution and action adorn and grace his matter; at the same time that they excite the attention, and engage the passions of his audience."

In farther illustrating this subject, in a subsequent letter, the noble and accomplished Writer introduces the following account of the famous Lord Bolingbroke; a transcript of which cannot fail of proving acceptable to such of our Readers as are not in possession of the book:

"I have sent you Lord Bolingbroke's book*, which he published about a year ago. I desire that you will read it over and over again, with particular attention to the style, and to all those beauties of Oratory with which it is adorned. Till I read that book, I confess I did not know all the extent and powers of the English language. Lord Bolingbroke has both a tongue and a pen to persuade; his manner of speaking in private conversation, is full as elegant as his writings; whatever subject he either speaks or writes upon, he adorns with the most splendid eloquence; not a studied or laboured eloquence, but such a flowing happiness of diction, which (from care perhaps at first) is become so habitual to him, that even his most familiar conversations, if taken down in writing, would bear the press, without the least correction either as to method or style. If his conduct, in the former part of his life, had been equal to all his natural and acquired talents, he would most justly have merited the epithet of all-

* Letters on the Spirit of Patriotism, &c.

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accomplished. He is himself sensible of his past errors: those violent passions, which seduced him in his youth, have now subsided by age; and, take him as he is now, the character of all-accomplished is more his due, than any man's I ever knew in my life.

'But he has been a most mortifying instance of the violence of human passions, and of the weakness of the most exalted human reason. His virtues and his vices, his reason and his passions, did not blend themselves by a gradation of tints, but formed a striking and sudden contrast.

'Here the darkest, there the most splendid colours, and both rendered more shining from their proximity. Impetuosity, excess, and almost extravagancy, characterised not only his passions, but even his senses. His youth was distinguished by all the tumult and storm of pleasures, in which he most licentiously triumphed, disdaining all decorum. His fine imagination has often been heated and exhausted with his body, in celebrating and deifying the prostitute of the night; and his convivial joys were pushed to all the extravagancy of frantic Bacchanals. Those passions were interrupted but by a stronger, Ambition. The former impaired both his constitution and his character, but the latter destroyed both his fortune and his reputation.

'He has noble and generous sentiments, rather than fixed reflected principles of good-nature and friendship; but they are more violent than lasting, and suddenly and often varied to their opposite extremes, with regard even to the same persons. He receives the common attentions of civility as obligations, which he returns with interest; and resents with passion the little inadvertencies of human nature, which he repays with interest too. Even a difference of opinion upon a Philosophical subject, would provoke, and prove him no practical Philosopher, at least.

'Notwithstanding the dissipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almost universal knowledge, which, from the clearest and quickest conception, and happiest memory, that ever man was blessed with, he always carries about him. It is his pocket-money, and he never has occasion to draw upon a book for any sum. He excels more particularly in History, as his historical works plainly prove. The relative Political and Commercial interests of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how steadily he has pursued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

'He engaged young, and distinguished himself in business; and his penetration was almost intuition. I am old enough to have heard him speak in Parliament. And I remember, that, though prejudiced against him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worse appear the better cause." All the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the purest and most florid diction, with the justest metaphors, and happiest images, had raised him to the post of Secretary at War, at four-and-twenty years old; an age at which others are hardly thought fit for the smallest employments.

'During

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'During his long exile in France, he applied himself to study with his characteristical ardour; and there he formed, and chiefly executed the plan of a great philosophical work. The common bounds of human knowledge are too narrow for his warm and aspiring imagination. He must go, *extra flammantia mœnia Mundi*, and explore the unknown and unknowable regions of Metaphysics; which open an unbounded field for the excursions of an ardent imagination; where endless conjectures supply the defect of unattainable knowledge, and too often usurp both its name and its influence.

'He has had a very handsome person, with a most engaging address in his air and manners: he has all the dignity and good-breeding which a man of quality should or can have, and which so few, in this country, at least, really have.

'He professes himself a Deist; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly supposed) the immortality of the soul, and a future state.

'Upon the whole, of this extraordinary man, what can we say, but alas, poor human nature!'

In our review of the second volume we may have a fair occasion for retorting, on the part of Lord B. this reflection on the frailty of human nature. What will our sober Readers say, if it should appear that the wise, the moral, the fatherly Lord C. is seriously, what Mrs. Bull * was politically, an advocate for the "indispensible duty of *Cuckoldom?*" Something like this, we are afraid, really occurs in the farther continuation of these Letters; but we have hitherto regarded them only as they occur in the regular series of publication.

We are now arrived at the close of the first volume. The second will be the subject of an article in our next Review.

* Hist. of John Bull, in Swift's Miscellanies.

ART. VII. *The Bermudian*; a Poem. By Nathaniel Tucker. 4to. 1s. 6d. Cadell. 1774.

THE rocky shores of the little islands known by the name of the Bermudas, and which consist of little more than *shores*, are not a very fruitful subject for celebration; but the prepossessions of a young man, in favour of his native soil, the scene of his earliest pleasures, and where, perhaps, he has spent his happiest days, will find charms in almost any place, which may escape the observation of, or be imperceptible to, others.

Waller wrote verses in praise of Bermudas; and he was too good a poet not to magnify the beauties which he sung. He so highly extolled the "Happy Island," that half the world were on tip-toe to fly to the enchanting scene. The good Dean Berkeley † wanted to erect a college there; and government was not backward to countenance the piously romantic design. His plan, however, was too ill founded to succeed; the Dean

† Afterward Bishop of Cloyne.

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ſet ſail for the intended new ſeat of learning; but the veſſel carried him to New England, where he had time and opportunity for better information; and he returned to *Old England* ſomewhat wiſer than he went out.

But though the curious traveller may look in vain for the numberleſs beauties that Waller deſcribes in his panegyric on the Summer Iſlands, as they have been vulgarly ſtyled, it muſt, in juſtice to that poet, be obſerved, that their charms are greatly impaired ſince Waller's time. Bermudas then abounded with noble cedars, moſt of which have been ſince cut down for ſhip-timber; and under the ſhelter of thoſe delightful trees flouriſhed a variety of pleaſing but tender plants, which, now, wanting thoſe comfortable ſcreens from the ſeverity of the ungenial north, have deſerted the ſoil. The climate is, however, ſo mild, the air ſo temperate, and the land ſo prolific, that the inhabitants enjoy plenty of almoſt all kinds of vegetables for food, with variety of trees, and ſhrubs, both for uſe and ornament.

The Author of the poem now before us, is, we learn, a very young candidate for literary fame. His performance, indeed, bears the marks of juvenility; but it likewiſe evinces the promiſing genius of the Writer; who, if he continues to cultivate, with ardour, his poetical powers, will probably ſoon grow into conſiderable favour with the Muſes.

Our youthful Bard, with filial and fraternal affection, laments his abſence from his parent country; and thus deſcribes the tender and picturеſque ideas which ariſe in his mind, in his hours of recollection, when all the ſcenery of his native ſoil appears before him:

'Oft, when in ſhades envelop'd, Night deſcends,
And Darkneſs o'er the hemiſphere extends,
When gloomy Silence huſhes ev'ry ſound,
And dead Tranquillity prevails around,
And the diſtreſs'd, unmindful of their woes,
In balmy ſleep their heavy eye-lids cloſe,
While no repoſe my weary ſoul can find,
Thy lov'd idea riſes in my mind.
Swift at the thought, and for enjoyment keen,
Regardleſs of the ſeas that roll between,
Where o'er ſurrounding depths thy cliffs ariſe,
With rapid wing my buſy fancy flies;
And, repreſenting ſcenes of paſt delights,
A painful pleaſure in my breaſt excites.
'E'en now, tranſported to my native land,
Upon the ſummit of ſome hill I ſtand,
The cedars view, uncultur'd as they grow,
And all the varied ſcenery below.
Far at a diſtance as the eye can reach,
Extend the mazes of the winding beach:
Loud on the coaſt the bellowing ocean roars,
While foaming ſurges laſh the whiten'd ſhores;

Stupendous

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Stupendous rocks in wild confuſion ſtand,
Lift their tall cliffs, and ſadden all the ſtrand.
'Before Aurora gilds the eaſtern ſkies
The ſun-burnt tenants of the cottage riſe;
With many a yawn their drowſy comrades hail,
Rub their dim eyes, and taſte the morning-gale.
Some bear the baſket, plenteouſly ſupply'd
With hooks and lines, the able fiſher's pride;
Others with dextrous hands the toils diſplay,
Well ſkill'd to circumvent the ſcaly prey;
With wide-extended nets the ſhores they ſweep,
Or man the bark, and plough the finny deep.
The happy iſlander, return'd at night,
Recounts the day's adventures with delight;
Aſtoniſhes the liſt'ning croud with tales
Of rocks avoided, and of dang'rous gales;
Of groupers who, deluded by the bait,
Shar'd many a former grouper's wretched fate;
And rock-fiſh, who had tugg'd the well-ſtretch'd line,
Oblig'd their pond'rous carcaſe to reſign.
The little urchin, playing on the ſtrand,
At diſtance kens the bark return'd to land,
He hies impatient, views the ſcaly ſtore,
And bids his parent welcome to the ſhore.
'Meanwhile the houſewife decks the cleanly board
With all her homely cottage can afford;
Her little brood are ſeated to their wiſh,
And taſte the bleſſings of the ſmoking diſh;
Of childiſh ſtories prattle all the while,
Regarding either parent with a ſmile;
The finny monſter's grateful taſte admire,
And for it bleſs their providential fire.
He with delight the youthful tribe ſurveys,
His gladden'd eyes ſtill brighten as they gaze;
Of earthly joys he knows no higher pitch,
And bids the prince be great, the miſer rich.
'Where riſing Phœbus darts the morning ray,
The verdant hills a diff'rent ſcene diſplay;
Promiſcuous houſes in the vale are ſeen,
Whoſe decent white adorns the lively green.
The weary peaſant here, reclin'd at eaſe,
Beneath his fig tree courts the ſouthern breeze;
Or, while the great, at fruitleſs cares, repine,
He ſits the monarch of his little vine.
'There ſcatter'd iſles, whoſe banks the waters lave,
Grace with their herbage the pellucid wave,
The lordly bullock there, unus'd to toil,
Securely ſtalks the tyrant of the ſoil;
While tender lambkins on the margin play,
And ſport and gambol 'midſt the ſunny day.
'From early infancy inur'd to toil,
Rough as the rocks that bound his native ſoil,

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The ſturdy craftſman, with laborious hand,
Fells the tall tree, and drags it to the ſtrand:
Reſounding ſhores return the hammer's blows,
Beneath the ſtroke the gaudy pinnace grows,
Launch'd, and completely mann'd, in queſt of gain,
Spreads her light ſails, and tempts the wat'ry main.'

It is, we doubt not, with unfeigned rapture, that he dwells on the beauties of the particular ſpot which gave him birth:

'Beneath my bending eye, ſerenely neat,
Appears my ever-bleſt paternal ſeat.
Far in the front the level lawn extends,
The zephyrs play, the nodding cypreſs bends;
A little hillock ſtands on either ſide,
O'erſpread with evergreens, the garden's pride.
Promiſcuous here appears the bluſhing roſe,
The guava flouriſhes, the myrtle grows,
Upon the ſurface earth-born woodbines creep,
O'er the green beds the painted 'ſturtians peep,
Their arms aloft triumphant lilacs bear,
And jeſſamines perfume the ambient air.
The whole is from an eminence diſplay'd,
When the brown olive lends his penſive ſhade.
When zephyrs there the noon-tide heat aſſwage,
Oft have I turn'd the meditative page,
And calmly read the ling'ring hours away,
Securely ſhelter'd from the blaze of day.
At eve refreſh'd, I trode the mazy walk,
And bade the minutes paſs in chearful talk,
With many a joke my brothers wou'd aſſail,
Or chear my ſiſters with the comic tale;
While both fond parents pleas'd, the group ſurvey'd,
Attentive heard, and ſmil'd at all they ſaid.
'Thrice happy ſeat! here once were centred all
That bind my heart to this terreſtrial ball;
The ſight of theſe each gloomy thought deſtroys,
And ties my ſoul to ſublunary joys!
'Ye pow'rs ſupreme, who rule the ſpangled ſky,
On whoſe protection firmly they rely,
Grant them each bliſs the fertile mind can form,
And lift them high above Misfortune's ſtorm!'

There are ſome touches of pleaſantry in the following portrait of his ſchoolmaſter:

'Near yonder hill, above the ſtagnant pool,
My ſtern preceptor taught his little ſchool:
Dextrous t'apply the ſcientific rod,
The little truants ſhudder'd at his nod;
When-e'er he came, they all ſubmiſſive bow'd,
All ſcann'd their taſks induſtriouſly loud;
And, fearful to excite the maſter's rage,
With trembling hands produc'd the blotted page.

Skilful

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Skilful he was, and dabbled in the law,
Bonds, notes, petitions——any thing could draw:
'Twas even whisper'd, and 'tis strictly true,
He claim'd acquaintance with the Muses too,
And, by the goddesses inspir'd, at times,
His lofty genius mounted into rhymes.
Great bard! what numbers can thy praise rehearse,
Who turn'd *Qui mihi* into English verse;
Taught the smug epigram with art to glide,
And e'en at lines of heav'nly Maro try'd?
Though many an epitaph of thine was known
To grace the cold commemorating stone,
Thy own remains, in some neglected spot,
Now lie unsung, unheeded, and forgot!'

A respectable Correspondent mentioning this poem, observes, that "if it does not rise to that sublimity, nor flame with that enthusiasm, which the Cataract of Niagara, or the hurricanes which sweep those torrid climes might inspire, it is because the objects where Nature appears ostentatious of the grand and terrible, did not fall immediately within the Author's plan." But we think it could have been no way foreign from his design, to have introduced a description of those sublimely dreadful thunder-storms, and lightnings, which are common in the West-Indies, and by which, it is said, the very rocks of Bermudas have been frequently rent asunder. Mr. Tucker's attention, however, seems to have been confined to softer scenes, and more pleasing ideas; and perhaps his genius may more naturally lead him into such flowery paths as those which he has here so fondly and harmoniously delineated.

ART. VIII. *Miscellanies of the late ingenious and celebrated M. Abauzit, on historical, theological, and critical Subjects.* Translated from the French, by E. Harwood, D. D. 8vo. 6 s. Becket. 1774.

MOTTO. No! this age of philosophy will not flow without having produced one true philosopher. I know one, and I freely own, but one; but what is much more, and which I regard as the highest point of happiness, it is in my own country that he resides: Shall I presume to name him, to name him whose true glory it is to have studied to remain almost in obscurity?—The wise and modest *Abauzit*.
NOUVELLE HELOISE.

MR. Rousseau's eulogy on the late M. Abauzit, above-quoted, seems to be the first circumstance that drew on this Writer the notice of the world. On perusing his works we confess that we do not wonder at it. His time and abilities seem to have been devoted to religious subjects; and religion is, by the wits of the present times, ranked with astrology, alchymy, and other exploded sciences.

In the last age, Abauzit would probably have been among the first literati of Europe. In the present, we fear his admirers

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must endure to see his works disregarded. Dr. Harwood has generally employed himself in a similar manner; and is one of the most industrious champions of what the church would call the heretical faith. He found in the works of Abauzit things after his own heart; and he imagined it would promote what he thought the interest of religion, but what the orthodox consider as the interest of Satan, by translating the tracts of Abauzit. He has prefixed a preface, and some memoirs of the Author,—who died in the year 1767, at the age of 88.

The following tracts are learned and ingenious; but will not greatly inform or entertain an English reader who has been conversant in the writings of a Locke, a Clarke, a Foster, or an Abernethy. This is the order in which they occur; *viz.*

'Reflections on Idolatry.—Of Mysteries in Religion.—Letter to a Lady of Dijon, in regard to the Doctrines of the Church of Rome.—Of the Consequences of the first Transgression.—An Enquiry, whether the Doctrine of the Trinity be found in a Passage of Genesis?—A Reply to a Professor, who had attempted to prove the Deity of Christ from a Passage in the Epistle to the Romans, chap. ix. ver. 5.—A Paraphrase on some Verses in the first Chapter of St. John.

M. Abauzit has here given rather a critical commentary, which he has concluded with the following paraphrase:

The TEXT.

"In the beginning was the word, and the word was with God, and the word was God. 2. The same was in the beginning with God. 3. All things were made by him, and without him was not any thing made that was made. 4. In him was life, and the life was the light of men. 5. The light shineth in darkness, and the darkness comprehended it not, &c."

PARAPHRASE.

'1. There is an eternal reason, a sovereign wisdom, which hath existed from all ages: this wisdom hath ever been inseparable from God, or to speak properly, it is God himself. 2. In the beginning of the world, it was then with God, who never does any thing without consulting it. 3. And he employed it in the creation of the universe. In effect, there is no creature, in which one doth not see some trace of this wisdom shine, so that without it things would never have attained that point of beauty which we admire. 4. Wisdom is the source of life and of true happiness, and not merely this; it serves moreover as a light to conduct us to them. 5. This light especially hath shone forth in our days; but how capable soever it were of dispelling the shades of ignorance, blind mortals chose rather to wander in error, than follow the counsels of pure and unclouded reason. 14. And if the Divine Wisdom hath appeared in the works of the creation, one may say that it hath

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hath no leſs diſplayed its ſplendor under the goſpel. It hath rendered itſelf ſenſible and palpable in Jeſus Chriſt, by his means it hath never ceaſed to do good to men: we have been witneſſes of the miracles which were effected by this wiſdom, and of the glory with which Jeſus Chriſt was inveſted, a glory much greater than what appeared in Moſes and the Prophets, ſuch as was proper to be the glory of the only begotten Son of God.'

This is followed by an explication of the fourth and fifth verſes of the ſeventeenth chapter of St. John: An explanation of the thirteenth verſe of the third chapter of St. John: An explanation of a paſſage in the firſt Epiſtle of St. John: An explication of a paſſage in the eighth chapter of St. John: An illuſtration of the firſt chapter of the Epiſtle to the Hebrews: An explication of a paſſage in the Epiſtle to the Phillippians; *who being in the form of God, &c.* Of the honour due to Jeſus Chriſt: Of the knowledge which Jeſus Chriſt attributes to himſelf when he ſays, *All the churches ſhall know that I am he who ſearch the reins and hearts, and I will give unto every one according to his works:* Of the power which Jeſus Chriſt aſcribes to himſelf when he ſays to the paralytic, *Thy ſins be forgiven thee:* Of the holy ſpirit—

'The holy ſpirit, or the ſpirit of God (ſays this heterodox, but honeſt and ingenious Writer) in the primary and natural ſenſe, ſignifies only the power of God, or the virtue by which he operates. To be convinced of this, it would be ſufficient to attend to the etymology of the word, which in the Hebrew, Greek, and Latin languages, means the *breath of God*, and which ſeems to denote rather a quality, than a perſon diſtinct from God himſelf.—But various paſſages of ſcripture put this beyond a doubt. "When thou hideſt thy face, ſays the Pſalmiſt, the creatures die; but if thou ſendeſt thy *ſpirit* they are immediately created." "The *ſpirit* of God made me, ſays Elihu, and the *breath* of the Almighty quickened me." "God, ſays Job, made the heavens by his *ſpirit*, that is, by his power and agency, as the ſequel ſhows."—This term hath preſerved the ſame ſignification in the New Teſtament. "The holy ſpirit, ſays the angel to Mary, ſhall come upon thee from on high, and the power of the Moſt High ſhall overſhadow thee." The holy ſpirit, and the power of the Moſt High, as it is here evident, is one and the ſame thing in the ſtyle of the angels. "I am going to ſend you, ſaid Chriſt to his apoſtles, what my Father promiſed me, but do you ſtay in Jeruſalem till you be endowed with *power from on high.*" This is what our Saviour calls the holy ſpirit, which was to deſcend on the apoſtles upon the day of Pentecoſt. "You know, ſays St. Peter, how God animated Jeſus of Nazereth with the *Holy Ghoſt* and with *power.*"

"My

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"My discourse and my preaching, says St. Paul, consisted not in those persuasive words which human wisdom employs, but in a demonstration of *spirit* and of *power*."

'From all these passages, it is evident, that *holy spirit*, *power*, and *agency*, are terms of the same import, in the New Testament. And this virtue resides essentially in God, as in its source and only principle, from whence it hath been diffused, as it were, into several small rivulets in the prophets and apostles.'

This dissertation, of which we have given only an extract, is followed by an explanation of that passage, *Go, and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost:* A general idea of the Eucharist: Copy of a letter on the prophecies, written to William Burnet, Esq; Governor of New-York: An explication of the prophecy contained in the eleventh chapter of Daniel by the event.—The whole is concluded by an historical discourse on the Apocalypse, drawn up at the request of William Burnet, Esq; Governor of New-York, at the time when several literati in England applied themselves to the study of the Apocalypse.

This last article is a very learned and candid disquisition. The Author's general sentiments are seen in the argument prefixed to this discourse, viz. *The canon of the New Testament formed as it were casually and irregularly by the zeal of individuals. The bad effect of this liberty. A diversity of sentiments concerning several epistles. The Apocalypse, a proof of the irregularity with which the canon of the New Testament was formed.* Some of our Readers, we suppose, will be pleased with the following extract. After having enumerated and characterized all the Fathers and Councils for and against the Apocalypse, and brought the question down to the eighth century, the Author concludes in this manner:

'Sect. 112. The following century, which is the eighth, does not enlighten us the more; here one only sees John of Damascus, who classes the Apocalypse in the number of sacred books. But though this divine had a great authority among the Greeks, and his example hath not a little contributed to determine their future judgment, it was not however still the sentiments of the Greek church; one may be convinced of it by the *Stichometria* of Nicephorus, who was at the head of this church about the beginning of the ninth century. This patriarch of Constantinople here distinguishes three sorts of books in the Old and New Testament, some which the church receives as canonical, and the Apocalypse is not found here; others which are doubtful and contested; and others, lastly, which are false and apocryphal. The Apocalypse was inserted in the second class; for Anastasius the librarian, who lived a little while after, and who

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who translated this piece of Nicephorus, reckons among the contested books the Apocalypse of St. John, the Apocalypse of St. Peter, the Epistle of Barnabas, and the Gospel according to the Hebrews.

'Sect. 113. Afterwards came those times of ignorance, so sterile in writers, those iron ages of literature, so fit to *digest* all the absurdities which the preceding ages had but just *tasted*, and in which the grossest imposture walked boldly abroad by favour of a credulity that knew no bounds. One here loses sight of the Apocalypse through default of monuments, and it is impossible to trace it distinctly: all that one can presume with reason is, that by insensible degrees it got as far as the door, and at last, taking advantage of a very dark night, it entered quietly, and without noise, into the canon of the Greek church, to hold a place there among the sacred writings.

'Sect. 114. *The triumph of the Apocalypse.* Thus it was that the rays of divinity, which were hardly perceptible to the preceding centuries, struck with irresistible splendor the eyes of the whole Christian world, and in ages of the thickest darkness they saw clearer than ever they did before. Ancient doubt was construed into ignorance, and the new creed into most certain information. What the Fathers, assembled at Laodicea knew nothing of, and what they had not been able to find in the archives, nor in the tradition of the churches of Asia, which were the depositories of the writings of St. John, came to the knowledge of their posterity, who were better instructed in these things. It was on these new lights that, at last, at the end of a thousand years, they held the Apocalypse to be abundantly authenticated, to be the work of this apostle, and consequently worthy to be received as a canonical book. One cannot mark the precise time, nor the circumstances of this reception: what is certain is, that it was about the tenth century very quietly, and, if I may so express it, quite in the Huguenot way, not by any decree of a Council, nor by any of those modes which, in order to be more ostentatious, are not always the more honourable to truth.

'Sect. 115. From that time there does not appear the least contest on this subject, neither among the Greeks, nor among the Latins; for one ought to reckon as nothing a MS. of five hundred years old, which Dr. Burnet had seen, and which contained, with figures, the visions of the Apocalypse, joined to Æsop's Fables; whence it is concluded, that the author of this MS. believed one no more than the other: be it as it may, one might contrast it with the story of the Emperor Otho II. who, out of devotion, wore an habit, on which he had ordered all the Apocalypse to be embroidered. This certainly is as good

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as the picture of that unknown perſon who was profeſſedly a libertine. If ever book was indebted for ſome luſtre to its commentators, moſt certainly it is not the Apocalypſe: I ſpeak of the whole time that preceded the Reformation; beſides their being ſo inconſiderable in number, they are ſuch pitiful commentators that one dares not attribute them to thoſe whoſe names they bear. Such are thoſe of St. Ambroſe, St. Anſelm, St. Thomas, and St. Bernard.

'Sect. 116. But from the time of the great Revolution that happened in the ſixteenth century, a new intereſt of religion hath put the minds of men in motion, and greater application than ever hath been employed to inveſtigate all the meaning of the Apocalypſe. From this æra, yielded up as a prey to all ſorts of commentators, great and ſmall, it hath proved the ſubject of diſputes and controverſies between the Catholics and Lutherans, between the Calviniſts and the Engliſh.

'Sect. 117. As, in the opinion of every one, this book contains the deſtiny of the church, every ſect in particular has not failed to make an application of it to themſelves, and often to the excluſion of others. The Engliſh find here the revolutions of Great Britain; the Lutherans, the troubles of Germany; and the French refugees, what happened to them in France. In fine, each church boaſts of finding itſelf here, according to the rank that it thinks it holds in the plan of providence, and which, you may be ſure, is always the firſt place. There is only the Catholic church which hath circumſcribed it within the limits of the three firſt centuries, during which it maintains that every thing was accompliſhed, as if it were afraid leſt deſcending lower it ſhould ſee Antichriſt in the perſon of its Metropolitan.'

On a review of the laſt diſquiſition in theſe miſcellanies, we cannot help taking notice of a very peculiar induſtry in ſeveral of our late critics on the ſcriptures. Their predeceſſors ſeem to have left them nothing to do, in the common way of explaining and illuſtrating; they have therefore entered the Lord's vineyard with the pruning knife in hand, and cut off many of the moſt luxuriant branches. Infidels ſneer, and ſay, 'let the fools alone and they will ſave us the trouble of deſtroying their religion: we attempt it altogether; they actually demoliſh it by piece-meal.' This ſhould render our divines cautious in the dangerous work they have lately undertaken. It may be ſafe in the hands of an Abauzit; but not in thoſe of every conceited and forward youth who dubs himſelf a divine by a purchaſed diploma from a Scotch univerſity.

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ART. IX. *Considerations on the Measures carrying on with Respect to the British Colonies in North America.* 8vo. 1s. 6d. Baldwin. 1774.

THE Author of this Pamphlet is one of the most candid and best informed of any of the late writers on the interests of Great Britain and her Colonies. He is not elegant in his language, and he may not be deemed masterly in the *disposition* of his arguments; but he says a great number of excellent things in a very plain, perspicuous, and honest phraseology.

He considers at large (for the Pamphlet consists of 160 pages) the rectitude, practicability, and advantage of the measures entered upon in regard to America, and points out some others which he thinks would be preferable. He then proceeds in the following manner:

'I would willingly try this experiment of transposition † upon a late transaction, wherein some peoples opinions seem to be affected by locality. Certain letters * have been published of an American Governor and Lieutenant Governor, and a third person, together with remarks, and the speech of a learned and ingenious Gentleman. They are offered as an appeal to the Public against the Colony of Massachusett's Bay. These cannot therefore, but be themselves likewise the objects of a public consideration. I have by the touch-stone of locality a mind to examine and question some of this learned Gentleman's reasoning. It is now but between eighty and ninety years, since we of this country banished our King. On what ground did we do it?—It will be answered, that we did not like his actions, for that they tended to deprive us of our best rights and properties. That we did it as Englishmen on the constitution of England—Who was the common judge between us and him?—

† To explain this term, as here applied, it is requisite to observe, that our Author, in order 'to convince and satisfy, without the trouble of reason and argument,' recommends—'that every one when he considers of this subject, and especially before he uses any hard words, or passes any harsh laws, will place himself in America; will imagine himself born, bred, resident, and having all his concerns and fortune there. I don't mean in the light of a governor, or of one who seeks to recommend and advance himself here, at the expence of his countrymen in that part of the world; but as one who has no other views, or interest, except in the common good of his colony or continent. Let then any such man candidly and fairly ask himself, in his own breast, What he should, in that situation, think of being taxed by a man at Westminster? And let no man, on this occasion, throw a stone, whose heart does not plainly and roundly answer him with its assent.'

* See letters of Governor Hutchinson, &c. Review for February, p. 157.

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There was no ſuch common judge. We judged for ourſelves. He was our King, our Magiſtrate, our Truſtee. When we found him to fail in the eſſential points of theſe offices, we took another. This was our right as Engliſhmen;—but we ſet aſide one of his daughters from her turn in the ſucceſſion, and appointed inſtead a perſon who had no title by birth. The King's horſe threw him, and the Lady ſucceeded, but that was chance. It might in a courſe of nature very well have happened, that ſhe had never been Queen. What had ſhe done?—She had taken a remarkable part in the Revolution, and was totally unexceptionable. But there were in one ſcale the welfare and happineſs of many millions of people, and in the other the advancement of only one Lady, although a deſerving one. There was therefore no equality, the latter could not but kick the beam.—I anſwer, that I ſubſcribe to this with my hand and my heart. But this is one ſide of the medal, let us turn the reverſe. An American Governor is not ſo big as a King; he don't wear a crown, nor bear a ſcepter, nor ſit on a throne, nor is worſhipped on the knee, nor has a navy nor an army, nor makes Biſhops nor Judges, nor is his Civil Liſt perhaps above a thouſand pounds a year; he ſeems to be much more reſponſible and more removable than a King. Suppoſe then, that one of our Colonies ſhould take the ſtrongeſt exceptions to their Governor, and deſire to change him; would they in that caſe be permitted to judge for themſelves?—No.—Why not?—Becauſe they are Americans. Who are to judge for them?—We. Why ſo?—Becauſe we are Engliſhmen.—But would their application be to us a ſufficient cauſe for a removal?—Perhaps not; but, on the contrary, a reaſon to continue him at preſent, and to promote and advance him afterwards. That has been the caſe before, and may probably be ſo again;—but why is the meaſure which we mete to them, ſo different from that which we meaſure to ourſelves?—Becauſe we are Engliſhmen and they are Americans.—This muſt be owned to be perfectly juſt and ſatisfactory, and the Americans are the moſt unreaſonable men in the world, if they don't ſee it exactly in the ſame light.

'But ſuppoſe that the repreſentative body of the province ſhould make the complaint?—The anſwer would then be, that there was no accuſer, or if any one choſe to ſpeak Latin no *delator*.—Suppoſe that they complain of falſehood and treachery towards the province?—That would be no charge, no *crimen*.—Suppoſe that they gave in evidence the parties own letters?—That would compleat the thing, for there would then be no evidence, no *teſtis*—But will this hold water?—Admirably; with reſpect to America and in Latin.

'It is ſtrongly diſputed, whether theſe American letters are of a public or a private nature. This may not in itſelf be a very

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very important point; however, let us endeavour to settle it, since it lies in our way. Whatever concerns and affects the interest, the welfare and happiness of a whole people, is, and must be, of a public nature, whether papers, letters, or any other thing whatsoever. Good and evil are not matters of law or of logic. They are the most, if not the only essential circumstances of the world. They are what every thing else refers to. They stamp an eternal mark and difference on all things which even imagination cannot cancel or erase. The enjoyment of the one, and the avoiding of the other, is the very end of our being, and likewise of all the beings which do, or which even can, be supposed to exist, and which have a sense and perception of them. Whatever therefore relates to the general good and evil of a people, is of a public nature. It is that circumstance which makes it so. The terms are as good as synonymous. Whatever concerns on the contrary, only this or that individual, is of a private nature. It is confined to his or their happiness or welfare; to his or their good and evil. There is again the true and unerring distinction. These things seem clear to the greatest degree of intuitive certainty. It is strange to be forced to reason about them. However, we are told otherwise. If some compliments happen in a letter to be made to an old Lady, it changes the essence of every thing; she contracts and confines the whole matter, and all becomes of a private nature, although the chief subject of that very letter, should be to advise and point out the means of altering the charter, and of new modelling the constitution of a colony; and that there should be recommended therein, the finding some way according to its own language, "to take off the original incendiaries," lest they should "continue to instil their poison into the minds of the people;" but the mention of the old Lady makes it all private. (See Mr. Wedderburn's speech, page 94, and letter of Mr. A. Oliver, Feb. 13, 1769.) But suppose that these letters were really meant and intended to produce public effects, what will that do?—Nothing at all. If the person had not at that moment a place, to whom they were written, it signifies nothing; although he might have had a post before, and might look for one again, and although he might have communicated these letters to others for the very purpose of affecting the public. All this will be of no importance, if the person did not happen to have a place at the time.—Would not one be tempted to think, that as some endeavour to leave no property in America, others have a mind to banish all human reason out of American affairs?'

The following passage relating to a very great and a very good man, deserves particular notice:—'But our Colonies might be well enough, were it not for Dr. Franklin, who has with

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with a brand lighted from the clouds, set fire to all America.—No governments care ever to acknowledge the people to be fairly against them. For whatever may be the case with the opinions of the multitude, in abstruse and refined matters, which but little concern them, nor do they much trouble themselves about; yet the end, and therefore the touchstone and trial of all government being their welfare and happiness, there is hardly common modesty in affecting to despise and refuse their sense concerning their own good and evil, their own feelings, benefits or sufferings. It is in these things that the voice of the people is said to approach that of their Maker. The sycophants of Ministers, endeavour therefore to throw on the artifice and influence of individuals, all discontent or dissatisfaction of the public. Mr. Wilkes moves England, and Dr. Franklin America; as if we had here no feeling, but through the first, and they had neither eyes nor ears, but by the latter. It were happy for mankind, if Administrations procured their own votes and majorities, with as much fairness, as the voice of the people is commonly obtained. I wonder whether we should then have ever heard of any government in Europe indebted in the sum of a hundred and forty millions sterling, or be at this moment under the alarm of a parent state attacking its own Colonies, or of a great Empire setting at work its fleets and armies, only to throw the parts of itself into mischief and confusion. It is idle and childish to be crying out against this or that private person. The truth is, that whenever governments heap up combustibles, there will always be found a hand to put the match to them, or these would heat and fire of themselves if there were not.'

When the candid and discerning Reader has accompanied us through these extracts, we imagine it will not be necessary to recommend to him the perusal of the Pamphlet at large.

ART. X. *A Review of some of the Articles of the Church of England, to which a Subscription is required of Protestant Dissenting Ministers.* By Samuel Wilton. 8vo. 4s. Buckland, &c. 1774.

THIS sensible and judicious Review is intended to serve the great and important cause of religious liberty, and to promote that esteem and veneration for the Sacred Scriptures which all Protestants ought ever zealously to maintain.

'Some few persons (says Mr. Wilton in his preface) who are separated from the Communion of the Church of England, appear to be not only fully satisfied with the authority of the Magistrate, to impose a subscription to human explanatory Articles upon the consciences of Christians; but also to be perfectly *enamoured* with all those Articles, to which a subscription is now required of Protestant Dissenting Ministers. Hence they

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they vehemently oppoſed the relief of more ſcrupulous conſciences, upon the apparent preſumption, that however any propoſed alteration might favour the majority of Diſſenting Miniſters, it would have ſome very injurious influence upon their hopes, their comfort, and their obedience. Chriſtian charity would therefore forbid an attempt, which, if crowned with ſucceſs, would be productive of ſuch unhappy conſequences to any of our Fellow chriſtians. But as I was firmly perſuaded, that the ſacred Scriptures, without the aid of eſtabliſhed Creeds, are ſufficient to anſwer every purpoſe neceſſary to Chriſtian edification and conſolation; ſo it alſo appeared to me, that many of the Articles to which our ſubſcription is required, were very far from having the moſt remote tendency to theſe ends; and that ſome of them ſeemed to wear a very contrary aſpect. This apprehenſion led me in a former publication, to intimate my ſuſpicions, that the high opinion ſome Diſſenters entertained of the Articles, was grounded upon a very imperfect examination into their true meaning; and that a voluntary ſubſcription to them, had in all probability frequently reſulted, from a general apprehenſion of their orthodoxy, without entering into a critical inquiry into the ſenſe of each. The Expoſition here attempted, is deſigned more fully to juſtify the repreſentation therein given. Upon this account, I have frequently brought into view, the high encomium paſſed upon the Articles by our proteſting Brethren, that the propriety of my concluſion may be more eaſily determined. To this end, I have endeavoured to inveſtigate the genuine ſenſe of ſome of the Articles, and to point out the difficulties of ſubſcription thence reſulting, to Proteſtant Diſſenters of *every* denomination. I have confined my attention to objections of this general nature. The authorities produced in ſupport of the ſeveral explications, will, I hope, be thought unexceptionable by every candid and impartial Reader. It has been my ſtudy that they ſhould be ſo. And if the teſtimony of Divines of the Church of England, and the deciſions of the Canon Law are called in queſtion, it will be impoſſible to find any authority which will not be diſputed.'

The Articles which Mr. Wilton reviews are—the 3d, 4th, 6th, 8th, 23d, 33d, and 37th, and, in our opinion, he clearly proves that they muſt be liable to exception by every Proteſtant Diſſenting Miniſter. Before he enters upon the examination of theſe Articles, he thinks it neceſſary to anſwer a queſtion which has been frequently agitated, and very warmly debated, *viz.* In what ſenſe are we required to ſubſcribe the Articles of the Church of England? He anſwers, 'in the plain, literal, grammatical ſenſe, as underſtood when the Articles were ſet forth by public authority.' In confirmation of the propriety of this ſolution, we need only attend, he ſays, to the language of the

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Royal Declaration; a Declaration, which will by no means admit of the subterfuges, to which many ingenious Writers have had recourse, to justify a subscription to Articles which they do not believe. It is the declared end of the requisition, *to avoid diversities of opinions, and to establish consent touching true Religion.* In reference to this end, the Royal Declaration prohibits the least difference from the Articles in the most explicit terms, *viz. We will that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.*

Towards the close of his Review of the Articles, Mr. Wilton considers the opposition of the Bishops to the Dissenters Bill, and makes some very pertinent reflections upon it.

For a further idea of this Writer, see our account of his *Apology for the Removal of an Application to Parliament by the Protestant Dissenting Ministers.* Review, vol. xlviii. p. 420.

ART. XI. *Observations upon Lightning, and the Method of securing Buildings from its Effects, in a Letter to Sir Charles Frederick, &c.* By B. Wilson, F. R. S. &c. 4to. 2 s. 6 d. Davis. 1773.

ALTHOUGH electricians universally agree in opinion concerning the utility of metallic conductors, a schism has for some time past subsisted among them, with regard to the proper form in which the upper part of the conducting rod ought to terminate. Dr. Franklin, and, we believe, a very considerable majority of those who have studied this question, give a decisive preference to *pointed* rods; on an expectation, seemingly founded on the justest analogy, that they may, in *some* cases, prevent a discharge, by silently *attracting*, or *transmitting*, the electric fluid, when a *positively* or *negatively* charged electric cloud comes within their influence: and that, in *all* cases, they tend to diminish the magnitude or violence of an unavoidable explosion; while they are undoubtedly as well adapted as blunt conductors, to carry off its contents.

For these and other reasons, we apprehend, a committee lately appointed by the Royal Society, at the instance of the Board of Ordnance, to consider of the best method of securing his Majesty's magazines of gunpowder at Purfleet from accidents by lightning, recommended the erection of elevated and *pointed* conductors.

Mr. Wilson, on the contrary, has long contended that the upper part of a conducting apparatus ought to terminate in a knob, or flat surface. He maintains that, as sharp points solicit or invite the lightning, or electric matter, they must consequently

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quently increaſe the magnitude of the exploſion, and muſt likewiſe frequently occaſion one that might otherwiſe have been avoided. The other arguments which he produces in ſupport of his opinion are not unknown to thoſe who are converſant in this inquiry; whom we muſt refer to the preſent pamphlet for the further reaſons which induced him to expreſs his diſſent to the report of the aforeſaid committee, of which he was a member.

We ſhall however mention one curious obſervation on the effects of a thunder-ſtorm, related in Mr. Wilſon's letter to Sir Charles Frederick, and in another addreſſed to the Author by Mr. Delaval, who concurs with him in the electrical *hereſy* concerning points. From their united teſtimony, and the evidence of Mr. Gould, verger of St. Paul's, it appears that the conducting apparatus ſo lately put up at that cathedral, has already once manifeſtly anſwered the purpoſe for which it was erected; and that on examination it evidently carried marks of its having conducted a large ſtroke of lightning, proceeding from the great thunder-cloud in which the city of London was involved on the 22d of March 1772. On the following day it was found that the conductor, to the Eaſt, particularly, where it goes into the water-trunk, ſhewed evident ſigns that it had been *red hot*; while in other parts the iron, as well as ſtones near it, was blackened by ſmoke; and a thick ruſt that had been formed on the ſurface of the metal 'was, by the *lateral force*, beaten off and removed to ſome diſtance from it.'

Theſe appearances in particular are employed by Mr. Wilſon in confirmation of ſome of his opinions; and eſpecially to ſhew that this noble fabric, though provided with a conductor, poſſibly eſcaped deſtruction becauſe the rod was not pointed. We ſhall only obſerve in general, that the force of his reaſonings on them appears, in ſome degree, to be leſſened by a fact mentioned in the note at page 14; where we are told that 'the conducting iron *did not touch the lead.*'—A *part* therefore, at leaſt, of the abovementioned effects produced by the lightning, on a bar of iron 'near four inches broad, and about half an inch thick,' and in particular thoſe cauſed by the *lateral exploſion*, appear to us to have been owing, in a great meaſure, to the interruption which the electric fluid met with in its courſe, in conſequence of the *diſcontinuity* of the conductor:—a defect, which, we ſhould hope, has by this time been remedied.

We ſhall only further add, that the abovementioned incident ſuggeſts to us the propriety of fixing the conducting apparatus in ſuch a manner, that no part of it may be in contact with any *combuſtible ſubſtance*: as otherwiſe the rod, which has effectually protected a building from the *exploſive* power of the light-

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ning, may nevertheleſs effect the deſtruction of it by *fire*; by means of the great heat which it may have acquired in the conducting of an extraordinary quantity of the electric matter, or in conſequence of the inſufficient ſize of the conductor, or the diſcontinuity of its parts.

ART. XII. *The* Io TRIADS; *or, the Tenth Muſe*; wherein the Origin, Nature, and Connexion of the ſacred Symbols, Sounds, Words, Ideas, and Things, are diſcovered and inveſtigated, according to the Platonic Numbers. And the Principles of all *Human Knowledge*, as well as the *Firſt Language*, are retrieved in the Engliſh, &c. &c. By Rowland Jones, Eſq. 8vo. 2 s. 6 d. Robinſon. 1773.

IT is a humiliating reflection to a body of profeſſed and well-eſtabliſhed Critics, who have exerciſed their trade for near 25 years paſt, with ſome kind of credit in the world, to find themſelves under ſuch a mortifying predicament, as to be obliged fairly to acknowledge that they have been carrying it on without any acquaintance with the firſt or primitive language, or even a knowledge of the very ſignificant import of the four and-twenty members of the *Chriſt-croſs-row*,—the very *horn-book* of their mother tongue. The preſent eſſay has been indeed a hard cruſt for us Critics, and of ſo refractory a texture, that ſo far from digeſting it, our whole toothleſs corps have been ineffectually mumbling over it for near a year paſt, without having been able to make the leaſt ſenſible impreſſion on it.

In other works when we occaſionally find ourſelves at a fault, we can have recourſe to the kindly aſſiſtance of a lexicon, or ſome New and Complete Dictionary of Arts and Sciences, to lead us into the right ſcent: but, in the preſent caſe, every help of this ſort was denied us; except, indeed, where we were at firſt led to expect it, in the Alphabetical Vocabulary which we ſoon eſpied in the body of the preſent work. Immediately and eagerly laying hold of this key of knowledge, to learn the meaning of the firſt word in the title-page, the import of which we honeſtly confeſs we did not underſtand, we read as follows:

'Io TRIADS, The fluxion of a point, or burning buſh in ſtrait lines every way, expanding an infinite circle in a triad, or three diviſions of the point, line, and circle, whoſe diviſions and combinations as exhibited in the quaternion of elements, or Jove, the four lettered name, comprehend all things, with their names or ſymbols, &c. &c.'

Not finding ſatisfaction in this and ſome other articles which we conſulted, and ſuſpecting that the diſcovery of the *primitive language* might poſſibly, and aptly enough, be promulgated in ſuch form, as to require a different mode of reading from that to which we are accuſtomed in modern times, we tried various experiments

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experiments on the text of this work.—We at first imagined that it might be the learned Author's intention to divulge the *arcana* of the *first language* by a reading from the right hand to the left, after the manner of the Hebrews: and indeed some of our first essays seemed greatly to favour this hypothesis; but on further trial, we found cause to reject it. The same disappointment, we confess, attended our attempts to read after the more modern, but still very ancient, zig-zag manner, called by the learned Βουστροφηδὸν*, or that which is used in the celebrated *Sigean* and other Greek inscriptions of the highest antiquity. Lastly—for why should we be ashamed to own our making random and whimsical experiments, on the text of a great philological discoverer, who deals in strange types, and symbols, and other singular devices—we attempted the perusal of these Sibyline leaves, by casting our eyes in a perpendicular line from the bottom to the top, after the manner of the Chinese; and *vice versa*. On the whole, however, as the rules of grammar and common sense were, in general, somewhat less frequently violated in pursuing the vulgar or modern course of reading, than any of the former, we found ourselves obliged to give the preference to it; and we accordingly recommend it to be followed by those who mean to sit down seriously to the study of this profound treatise.

As there is no point, however, so clear, but that it may be contraverted by carping critics, we shall give a few quotations from the work, which may at the same time furnish the Reader with a taste of the Author's *manner*, and a sketch of the nature of his *discoveries*. These specimens are the more valuable, as this, which is the sixth of his productions, is here declared to be the last which the Author means to give the world, on 'this important subject;' and comprehends the whole of his 'interesting discoveries,' condensed into a half-crown pamphlet. Our extracts are indeed given in a somewhat mutilated state; but the Author's paragraphs possess this peculiar excellence that they do not suffer by mutilation.—You may here cut and slash a sentence into as many pieces as you do a *polype*, and every piece will be as much a *whole*, as when the parts were all together.

'Speech, the sound part action. Spirit, the seeing fire part property. Spring, the lower or other parts in, as those of water, seasons, vegetables, &c.' p. 39.

* In the Sigean and other very ancient monuments of Grecian antiquity, the first line is read, as with us, from the left to the right; the next in a contrary direction, and so on, to the end. We need not inform our learned Readers that the term is derived from the turns made by the plough.

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'Devil, deprived of life and free volition, a fallen angel, or a *ray of a light frozen into matter*, and evil is the privation of will.' P. 24.

The foregoing extracts are taken from the *Vocabulary* abovementioned. The following are specimens of the grounds or elements, on which such explanations as the foregoing are founded:

'An, en, na, ne, express mere existences in earth and water, and their primitives, affirmations, and negatives, as *in* or *a in*, *and* or *a in division*, *animal*, *annals*, *annual*, &c.' P. 19. *N. B.* This is one of the many passages that at one time strongly inclined us to try the reading *a la Bacchanale*.

'Ic expresses the first motion; or ic-er-at, motion flowing from the point of i to the surface of the water or creating; as does its derivative and inflectory ig, the like emanative motion in the generation of animals and vegetables, or ig-en-er at, and be-eg-in; and uc and ug, the return, emotions, and springing up of these emanations, as in genu.' P. 15, 16.

'Od, ot, do, to, signify the several divisions or things, sides, and mizmaze, comprehended within a circle or system, together with their motions and actions, and covering inclosing, and bordering parts, as hod, hodge-podge, odd, ode, other, &c.—Os, so, the circle or extent, seen or sounded, and affirming by the same.'

Our mother tongue Mr. Jones conceives to approach the nearest to the *primitive language*, 'as any one,' he says, 'may be convinced of by the farther discoveries now made therein; more particularly where the b, f, c and d are joined with the i and u, which are *truly primitive*, and *unmatchable*. It is no less,' he adds, 'than that most genuine remains of the Japhetan language, which escaped the *Babylonian confusion*.'—It is really, after all, not a little hard on our mother tongue, that the old lady, after having escaped sound, wind and limb, as we are here told, from the great crash at the downfal of the tower of Babel, should be thus hamstrung, crippled, and beat about the head and eyes, by a modern Esquire, who all the time, forsooth, pretends to be making violent love to her.—But to proceed.

To clear up any difficulties that may yet remain on this subject, after all his labours, the Author has, he tells us, 'literally represented Adam standing in the garden of Eden,' in what he calls a *map*, prefixed to the work;—'where his legs correspond with JL, the division of T or ⊥; his thighs with the transverse line at top, with n; the *joint buttocks of the human pair*, with Q ♀, their earth and water parts; which are again divided into death and life by d b, forming a new io of man, in the way of

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propagation on their *fall*; and connected with the human mortal body, or trunk m, as is m with another io of life, the head and neck, as he is literally represented standing in the garden of Eden, in the annexed map.'

In this *map*, however, we can perceive nothing that looks like Adam, or any of his present progeny. We see indeed a *circle*, divided by two lines into four quarters, with certain strange symbols, and letters turned topsy turvy, annexed. But the mystery of the *circle* seems to be cleared up afterwards, when the Author compares the 'great world,' or macrocosm, 'with the human,' or microcosm, and affirms that the 'figures and names of the one system may, and do serve for those of the other;'—explaining the *circle* in the map by observing (p. 11) 'that the *world* is *round* like the *buttocks* of the human pair *joined* together; they both generate, degenerate, and regenerate, &c.'

Thus has our Author, if we rightly interpret this sublime conundrum, put the posteriors of our two venerable ancestors into a very unseemly attitude indeed! In this symbol the two good old folks seem, in fact, to use Iago's blunt speech to Brabantio, to be employed in 'making the *beast with two backs**:'—and yet we must own that, without the explanation, the chastest eye will not be offended, that beholds only Mr. Jones's symbolical representation of their dalliance in the map.—The drawing, Ladies, is as chaste as any diagram in Euclid.

In his preface, Mr. Jones inveighs bitterly against certain 'scholastic traders, and *Bibliopagans*'—a *cramp* and ugly looking word, this last, and of dubious import! we shall therefore not be in haste to apply it to ourselves. But at the conclusion of his essay, he brings a charge directly home to us, and affirms, 'that the *audacious* declaration of the *Monthly Reviewers* that our "*Circles of Gomer*," on the origin and languages of those great nations' (our ancestors) 'was only a dictionary resolving every word into *spring water*, is a *gross* and *palpable falsehood*, and *imposture*.'

Though these are hard words to digest, yet as Mr. Jones has now taken an everlasting leave of the press, and consequently of us, we are willing to part on friendly terms with him. We therefore readily acknowledge our former oversight, and confess that besides '*the numerous water and spring water parts*,' into which he has resolved the original names of many places and things according to their archetypes, and the 'frame' and mystic 'meaning of the few letters of our alphabet;' he has likewise, with unwearied diligence, analysed numberless others into '*high parts, and low parts*;' into '*erecting, building, and inclosing parts*;' into '*emanations*, and *joints* or *inclosed parts*;

* Othello, Act I.

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into *divisions or things, sides, and mixtures, &c.*' The omission was owing to mere ignorance and oscitancy on our parts; and not, as the Author seems to suspect, to our joining in the general dread and alarm which, it seems, has seized our 'Grammarians and Lexicographers,' our 'Bookfellers' and our 'Seminaries,' lest these his most momentous discoveries '*should overturn the present systems of things.*'

ART. XIII. *An Essay on the Nature and Circulation of the Blood, in Two Parts. I. On its Nature and Uses. II On its Circulation.* By Marmaduke Berdoe, M. D. 8vo. 1 s. 6 d. Robinson. 1772.

ART. XIV. *Theory of the Human Sensations.* By Marmaduke Berdoe, M.D. 8vo. 1 s. Lowndes. 1773.

DR. Berdoe writes so frequently, and on so many subjects, that he must excuse us for taking the liberty of *lumping* his two tracts together; especially as we actually find ourselves unqualified to give any clear, distinct, or consistent account of their contents. We really can seldom discover what he would be at; and, though conversant in his writings, are still in a great measure ignorant of the language in which he wraps up his new and mysterious doctrines. We are utterly unacquainted, for instance, with 'the animating *ætherial essence*,' which, he tells us, the arteries convey 'in *mucual* streams to the different organs;' though we have read and studied his explanatory note on this passage, in which he informs us that 'the *ætherial essence* means the *fixed air*, or the *air*, or *aerial particles* contained in the blood, which is supposed to be the same with what is called *elementary fire*.' This note, however, conveys to us no other information than what we were already possessed of; that the Doctor has an excellent knack at playing off a set of new-fangled phrases, of dealing out his *æther* plentifully, and of jumbling the elements together by a dash or two of his pen.

We have indeed, by this time, learnt that his '*exterior organ*'—a grand and active agent in the Doctor's physiology, is neither more nor less than what we and others simply call the *skin*;—but as to his '*phrenic centers*'—his '*centers*,' and his '*points, of appuy*'—which are continually occurring in the second of these tracts,—and his '*disgregations in the organical forces*'—together with many other choice and recondite terms and phrases—they surpass our comprehension nearly as much as his *brother* Jones's '*quaternion of elements*,' or his '*burning bush in strait lines, expanding an infinite circle in a triad*,' recorded in the preceding article. All these phrases, we doubt not, have ideas tacked to them, in the congenial heads of these two writers: but though Dr. Berdoe's '*exterior organ*,' '*mucual streams*,' and '*disgregations*,' doubtless serve many important purposes in his *Theory of Human Sensations*; an account of them, or of their mystic agency

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and *powers* *, cannot be expected from our sober and unenlightened pens.

And yet these and the Author's former and future publications, it seems, contain a SYSTEM that will speedily astonish the world, by its stupendous magnitude and power. In the concluding paragraph of the first of these two tracts, the fond father of it accuses us of having exerted our weak endeavours to stifle this *young* HERCULES in its cradle; and gives us fair warning to make quick dispatch, if we expect to succeed in our desperate attempt to check the rapid growth of this strapping youngster.—Hear what the Doctor himself says on the subject. Our representation might, perhaps, be thought exaggerated:

'These opinions,' says he, 'will be confirmed by future publications, particularly by an *Enquiry into the Nature of the Human Pulse, and the Motion of the Arteries.* But if the Reviewers are determined to destroy OUR *System* in the *bud*, they should not lose the present opportunity, as by length of time it may grow into so *powerful* a COLOSSUS, as to bid defiance at last to all the artillery of their genius.'

We appeal, on this occasion, to the judgment of the impartial Public; not doubting but they will acquit us of the dark design here imputed to us by this unaccountable mortal. We have indeed more than once dissented from the Doctor's opinions, when we have understood them; and in particular acknowledge that, in March 1773, justly provoked to see the *rays of light* violently twisted and jostled out of their natural and lawful course by this bold innovator, we stoutly defended the good old *laws of vision*, against the Doctor's *New System of seeing*:—but from dates and other circumstances, it is evident that this cannot be the growing COLOSSUS above referred to †.

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* It was well judged in the Doctor to give the *skin*, that humble covering of the body, the high sounding title above mentioned. The *phrenic centers*, and even the *brain*, it seems, yield in power to the *exterior organ*.'

† The Doctor breeds so fast, and brings forth so many new systems and theories, that we protest we have overlooked a capital one indeed, promulgated in this very essay. Here, if we rightly comprehend him, he demolishes the old Harveian circulation,—dethrones the heart—and portions out its hitherto undisputed, universal dominion over the circulating fluids, into numerous principalities, under the government of '*the spongiform substance of the cellulary-membrane*,' dispersed over the various parts of the body. These *heptarchies*, (though we know not their precise *number*) are the 'principal agents in the circulation,' and '*each part* of the body has a circulation *peculiar to itself*.'—Where will this man stop!—If he be suffered to go on long at this violent rate, we must e'en shut our books, and all go to school again:—a mortifying step, to be obliged to take at our age!

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It appears, however, that by our rough treatment of the new optical system, we had nearly, though unwittingly, deprived the world of the present *new Theory of the Human Sensations.* We will recite the alarming tale in the Doctor's own words.

Every thing, it seems, was prepared for the promulgation of the new theory, when a friend brought him the *Monthly Review* for *March* 1773, to let him see how severely he 'had been criticised, by the learned body of the Monthly Reviewers.'

'Tortured and vexed, I was going to throw all this theory into the fire, if it had not occurred to me, that two heads are oftentimes better than one.—Pleased with the thought, I called up my cookmaid, and bid her *run* her eye very carefully over the whole.'—[the very identical *eye*, we suspect, in which the Doctor saw the *erect* image—See the aforesaid Review, page 238, where he slyly calls it the eye of a friend] '*She liked* it, and approved of my publishing.'

'Under the sanction then of her *great authority* I boldly venture once more to request *your great* decision: I flatter myself I shall please you, for though my cookmaid is not so learned as a Reviewer, she is *as* excellent an *old woman* as the best——.'

What could induce this wench to relish the Doctor's theory, where he principally derives our pleasurable and other sensations from the *Midriff*, is best known to herself.——But are these, Dr. Berdoe, your *clinical* and practical observations, that you promised us when you commenced Author †? Viewing yourself in your cookmaid's *pupil*—and communing with her on the true seat of pleasurable sensations ‡? Fie upon you!—By way of screen, you would pass her off to us and the world for an *old woman*, like ourselves.—But a set of elderly matrons, as we are, are not to be so taken in—She is a young wanton baggage, we'll warrant her, and no better than she should be.

† See M. Review, vol. xlvi. April 1772, p. 448.

‡ These, says the Doctor, p. 35, are produced by all those causes that 'forcibly enchain us in the *possession* of those *objects* which may be called the *idols* of human happiness.' Here we have the fair sex plainly designed.—'*She liked* it,' says the Doctor. They are his very words. See above.

ART. XV. *Chirurgical Observations and Cases.* By William Bromfield, Surgeon to her Majesty, and to St. George's Hospital. Illustrated with Copper-plates. 8vo. 2 Vols. 14 s. Cadell. 1773.

MANY new, pertinent, and useful remarks are contained in this work, which is however unnecessarily enlarged by a considerable number of trite and insignificant observations, that seem to answer no other purpose than that of swelling the matter, which might with ease have been contained in one volume,

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lume, into two. The Author seems to have entertained the same apprehensions with *Martial*, that his works would be in danger of being lost, were they not eked out, and expanded into a larger bulk, by the addition of supplementary materials,—no matter of what quality:

'Edita ne brevibus pereant mihi charta libellis,
'Dicatur potius τον δ' αναμεσσομενον.'

De Libro Suo Lib. i. Epigr. 46.

The disposition of this matter likewise is frequently such as to incline the Reader to suppose that the Author had emptied his whole common-place book, and given its heterogeneous contents to the Public, just as the different articles stood there; without selection, and with very little regard to form, language, or method. Of this inexcusable inattention to order we shall give the two following very striking instances.

In the 2d chapter of his first volume, where the Author in the title of it professes to treat of *Amputation*, the Reader will, at the beginning of it, meet with an enumeration of some of the complaints that seem to indicate, or that require, the removal of a limb. From this subject however he will soon find him sliding away to another, that bears indeed some affinity to the operation;—the nature, causes, and signs of a mortification. He now begins to lose sight of the original object, for he must next accompany the Author starting into the doctrine of inflammation; discussing the various theories that have been formed on that subject, and finally proposing his own opinion. Having got over this litigated matter, the Author next treats of perspiration. He then proceeds to the sea and the land scurvy; and from thence to the pox, where he gives us his sentiments on the powers of *corrosive sublimate* in venereal complaints. From thence he leads the Reader to Harwich, and treats of sea-bathing, and the utility of warm sea-baths, first proposed by himself about fifteen years ago. Returning once more to inflammation he sticks to it pretty closely, to the end of the chapter;—like Montaigne and Tristram Shandy, leaving his companion at leisure to look about him, at the end of it, for the subject he first set off with. After a pause, the reader proceeds to chap. 3, where he finds him treating of Tumours; in chap. 4, of the Erysipelas; in chap. 5, of the *Anthrax* or Carbuncle. Here, and under this unpromising title, he at length unexpectedly meets with a large number of observations or remarks, some of them new and important, on the subject of *amputation*; particularly on that of the arm at the articulation of the shoulder.

The next instance of the neglect of order in this work, presents us likewise with a singular example of the want of a good understanding or correspondence between its different parts. In chap. 4, of the 2d volume, 'On Fractures,' we were surprised

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not to find our Author keeping pace at leaſt with his cotemporaries, in the ſimple and efficacious improvements that have been lately introduced into that branch of practice *. At page 59, indeed, we have one tranſient glimpſe afforded us, in about *four* words, of a part of the new treatment; where in the caſe of a conſiderable tumefaction of the limb, preventing its reduction, we are told that while the ſurgeon is uſing means to bring down the ſwelling, as well as afterwards when he attempts the reduction of the broken bone, if the fracture is of the *tibia* or *fibula*, 'the *knee ſhould be bent.*' But throughout the reſt of this chapter, ſcarce a veſtige of the improved practice is to be traced: on the contrary, we find the Author ſtill retaining the uſe of plaiſters, the endleſs circumvolutions of a long ſingle-headed roller, and the leg box;—parts of the inconvenient and noxious trumpery of our forefathers.

Proceeding onwards however to chap. 7, we are again, equally, ſurpriſed to find our Author there not only warmly recommending the placing the fractured leg, for inſtance, in a bent poſition, in order to relax the muſcles, both in the caſe of ſimple and of compound fractures, and not only during but after reduction;—ſuffering the patient to lie at his eaſe, on his ſide or otherwiſe, with his leg unconfined, on a ſoft pillow;—and ſtrongly approving the uſe of the eighteen-tailed bandage, on account of its evident advantages above the circular:—but we find him likewiſe putting in his claim to a conſiderable ſhare in the diſcovery of theſe late improvements, and contending that it is now near 30 years ſince he firſt recommended and inculcated them to his auditors, in his public lectures. This claim we ſhall not contravert; but it is ſingular, and certainly favours our idea of the Author's having huddled together the materials of the preſent work from his old and new common-place books; to find him obſerving nearly a total ſilence with reſpect to certain modern improvements, in a part of his work where he is profeſſedly treating of the ſubject to which they immediately relate: while in another part of it, he inſiſts on the great advantages derived from them, and contends for the honour of having long ago inculcated them.

Though the titles of the chapters into which this work is divided, do not, as the Reader already perceives, every where accurately ſpecify their contents; we ſhall enumerate them, in order to give the Reader ſome information concerning the ſubjects that are treated of in theſe two volumes.

The firſt is divided into ſix chapters. In the firſt, which has no title, the Author, on too ſlight grounds, in our opinion, re-

* We have formerly given a popular account of theſe improvements, and their *rationale*, in our 40th volume, June 1769, p. 465.

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commends the practice of repeatedly exhibiting *Dover's Powder*, or a ſudorific opiate, in concuſſions of the brain; inſtead of following the common method of uſing evacuations by bleeding and purgatives, and making openings through the ſkull by means of the trephine.

Though we deſigned only to give a bare tranſcript of the titles of the Author's chapters, yet the importance of the preſent ſubject obliges us ſo far to depart from this plan, as to animadvert particularly on a propoſal to diſcontinue the preſent rational practice, of emptying the ſyſtem in general by bleeding and other evacuations, and of perforating the cranium, when there are ſufficient grounds to believe that the brain, or its membranes, are affected by the preſſure or acrimony of a fluid extravaſated there:—while we are adviſed to ſubſtitute, in the place of theſe means of relief, the exhibition of opiates, on ſuch ſlender, or, at leaſt, dubious grounds as the following:

We are told, in the firſt place, that the common practice will not *always* ſucceed;—that a certain Empiric, as our Author has been informed, had often given relief in injuries of this kind, by means of opium;—that the practice of evacuating, &c. in the preſent caſe 'is founded' (as our Author erroneouſly inſinuates) 'on our *fixed idea* of inflammation, which is ſuppoſed to be owing to obſtruction, and to be kept up by a plethora;' but that inflammations are frequently cauſed by ſpaſms, and opium is the moſt likely remedy to take off ſpaſm;—and finally that the Author had uſed this remedy to *many* without injury; and that of four caſes in particular, here related, in which it was exhibited, three terminated happily.

It may however be objected that toward the latter part of the preceding ſummary, we have not done juſtice to the Author's propoſal; or given, in its full ſtrength, the ſubſtance of the following paragraph; which we ſhall therefore tranſcribe.

'I cannot ſay,' ſays Mr. B. 'that I ever knew any one the worſe for taking this anodyne ſudorific, though I have given it to *hundreds*; but, on the contrary, *patients*, labouring under the ſymptoms of concuſſion, were by this method recovered, and, *two* in particular with fractures of the ſkull, without the operation of the trephine being performed.'

Here the Reader is firſt told that the medicine has been given, with ſafety, to '*hundreds*.' It may firſt be aſked, to how many hundreds, and ſtill more properly, what were their ailments?—Were they ſlight colds, with running at the noſe—or fractures of the ſkull, attended with concuſſion?—Not the latter certainly; for in the next member of the ſentence, where the Author particularly names '*ſymptoms of concuſſion*,' the indefinite term, '*patients*,' only is employed, without the moſt diſtant hint of *number*; though it is now palpably on the decline. And, laſtly,

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lastly, when the Author mentions cases attended with *fractures of the skull*, he abruptly and rapidly sinks from his *hundreds*, down to number *two*.

What a loose, indiscriminate, and possibly fallacious manner is this of enabling a Reader to form a just estimate of the utility and safety of a new and, seemingly at least, hazardous practice;—in a case where the surgeon probably, to use the words of Pliny, quoted by us on a former occasion, is *Vitæ necisque nostræ imperator* *!—The Reader is likewise to observe that when the three successful cases are related, they are not mentioned as extracted from *hundreds*, or any smaller number, of a *similar kind*: nor indeed are the cases themselves, or the treatment of them, such as, by any means, justify the Author's random declaration at the end of the recital; that he firmly believes that the greater part of these patients would have died, had they been treated in the usual manner, the trephine applied, &c.

But granting, for argument's sake, that opiates might be safely, and even with advantage, administered to a patient already perhaps comatose, and deprived of sense and motion, in consequence of a violent concussion of the brain, a rupture of its vessels, and the consequent pressure, or acrimony, of their extravasated contents; surely this new practice ought only to have been proposed as an *auxiliary* occasionally to be employed in conjunction with those already universally adopted. Whatever reasons, theoretical or practical, may have induced the Author to entertain a favourable opinion of the practice here proposed by him, they certainly cannot justify him in recommending it in so unguarded a manner as he has here done; apparently to the total exclusion of the most obvious and palpable means of relief. And yet the Author does not appear inclinable that these last should even *co-operate* with the nostrum, or have any share in the cure to be effected by it; though he brings no objections to their use, except that they are not *always* successful.

Although Mr. Bromfield acknowledges that he at first pursued a trimming system; misled by his attachment to long-established practice, and intimidated probably by the formidable or suspicious aspect of the new medicine: yet he advises others to have no such qualms; and incites them, both by precept and example, boldly to persevere in it, without halting between the two opinions, as he did; when not finding the patient greatly relieved by the first dose, he fled to evacuations, 'suspecting a second might do mischief.'—On the contrary, '*dat non tentes*,' says he, *vel perfice*.'—That is, in plain English, trust to the powder, and let the patient take his chance. Though the most

* M. Review, vol. xl. March 1769, p. 210.

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decisive signs should appear that the *dura mater* is detached from the *cranium*, and the brain oppressed with extravasated blood, lymph, or matter, do not let it out; the powder provides for every contingency; it will make the absorbents do their office and suck it up again; and a copious sweat will send it out of the system. The patient lies stupid and senseless through spasm; and opium is a sovereign remedy against spasm.—Such, at least, is the general result of the Author's reasonings and precepts; or the impressions they are naturally fitted to produce on the minds of his Readers.

We have not been induced to dwell thus long on the present subject from bigotry to ancient practices, or through a spirit of cavilling; but on account of its great importance, and through an apprehension that this new method of treating concussions of the brain may be improperly pursued, while other means are neglected, by a rash prescriber, or a timid operator; naturally influenced in favour of it, by the weighty recommendation of a gentleman who has, we doubt not, deservedly acquired a considerable degree of eminence in his profession. The matter is certainly of the last importance; it is not *corio*, but *cranio humano ludere*: and how much soever we may deplore the want of success, that often attends the usual attempts to relieve an oppressed brain; yet certainly the surgeon who loses his patient, after having followed the present practice, founded apparently on the most rational indications, will have a consolation which can scarce be the lot of another, who has lost his, after having solely trusted to the ill-ascertained virtues of an antispasmodic or sudorific powder.

In the remaining part of this chapter, the Author relates the happy effects produced by issues made in the interval between two ribs, in complaints of the chest, and particularly in cases which threaten to terminate in a consumption. He afterward shews that great advantages may be derived, and have been experienced by him, from incisions properly made on the whole length of the *additamentum* of the temporal suture. They are said to have been found serviceable in removing symptoms that have remained after violent concussions of the brain; and not to have been less beneficial in the *gutta serena*, consequent to an extravasated fluid pressing on the optic nerves, as well as in epileptic fits.—We have already given the titles of the succeeding four chapters, which are followed by the sixth, in which the Author treats 'of the Reduction of the *Os Brachii* when dislocated.' An Appendix terminates this volume, containing, principally, observations relating to the stopping of hæmorrhages.

In the second volume the Author treats in chap. 1, Of the Diseases of the Bones; in chap. 2, Of the Rickets; 3. On the Contusion of the Synovial Glands; 4. On Fractures; 5. On the

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the fractured Patella; 6, On fractured Ribs with Emphysema; 7, On Compound Fractures; and chap. 8, 9, and 10, with the last of which the work is terminated, contain some observations 'On the Stone, on the Operation of the Lithotomy, and on the Diseases of the Urethra.'

Though many really useful remarks are to be met with under some of these heads, their utility is considerably lessened, and their merit obscured, partly by the manner in which they are presented, and partly by the intermixture of materials of a very inferior quality. Among these we may reckon those parts of the work where the Author undertakes to theorize, or to enter into physiological discussions. One specimen will be sufficient to justify this last remark.

In treating of the theory of inflammation (vol. I. p. 65, 66.) the Author speaking of 'the *globules*' of the blood which drop, during phlebotomy, on the surface of the mass coagulating in the porringer, observes that 'from the appearance of the blood running on the surface of the *coagulum*, we might conclude it to consist of *globular* particles; but *experience shews*, these globules contain particles that are *angular* and *aculeated*; for, when their *cysts* are broken by beating them well with a stick in a bason, their contents subside, and the cysts adhere to each other, and form what is called the fibrous part of the blood, which being taken away, the remainder will never after separate into *crassamentum* and *serum*, but continues a seemingly homogeneous fluid, denominated, perhaps too hastily, a broken state of the blood. This *easy experiment* shews, that these red particles, and the *salts* of the blood, are not globular, as the *spicula* of these salts, acting on the coats of the arteries, occasion a brisker circulation, which, being continued, produces a fever.'

At the beginning of this strange paragraph the Author evidently appears to confound the red *globules*, which can only be discovered in the blood by means of a microscope, with the large *drops* of blood that proceed from the arm, in venesection; and which sometimes preserve, during a short space, their spherical figure unaltered, on coming into contact with the blood contained in the porringer. The *coagulable lymph* which physiologists have discovered to be a component part of the blood, is here described in such a manner as scarce to be known again. It is represented as constituting certain *cysts* or tunics, investing the aforesaid large drops, burst by the strokes of the stick, and discharging, on their rupture, certain *angular* and *aculeated* particles, which are here said to be '*shewn by experience.*' This prolific but 'easy experiment' likewise brings to our view the '*salts of the blood*,' the *spiculæ* of which, we are told, produce fevers; nay, it further shews that neither these *spiculæ* or the red particles are globular.—What a train of errors,

of

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or misconceptions, and what a string of erroneous deductions from them, are comprized in this short paragraph!

In the foregoing observations we have principally, indeed almost solely, dwelt on some of the more obvious imperfections of this work; which we could not, with any regard to our own credit, pass over in silence, or without particular animadversion. Notwithstanding these and other blemishes, we shall repeat, that many pertinent hints, and useful observations and improvements, particularly relative to the operative part of surgery, are to be found, scattered in different parts of this performance, which merit the attention of practitioners. Had not the work possessed some share of merit, we should not have bestowed so much attention upon it.

MONTHLY CATALOGUE,
For MAY, 1774.

MEDICAL.

Art. 16. *Experiments upon the Human Bile; and Reflections on the Biliary Secretion.* By James Maclurg, M.D. 8vo. 3s. 6d. Boards. Cadell. 1772.

WE find ourselves so largely in arrear, with respect to medical articles in particular, that we are under a necessity of giving only a summary and superficial account of some of these productions, that might be thought deserving of a more particular notice. With regard to the present work, however, we should observe that it has been rather accidentally overlooked by us than neglected. It contains an account of several experiments made by the Author on the human cystic bile, with a view to throw some light on the nature of this fluid; principally by mixing it with the different mineral and vegetable acids, and marking the *phenomena* resulting from their action upon it. These experiments lead the Author to results very different from those of preceding enquirers, who have attempted the analysis of this fluid. They are followed by reflections on the nature of the biliary secretion, and on those parts of the animal œconomy that are connected with it, particularly on the influence of the bile on digestion, and on temperament; as well as on the diseases produced by a redundancy of that fluid. The work is terminated by some observations on the nature and formation of biliary concretions, which, the Author supposes, may possibly be produced by a coagulation of the bile by means of an acid generated in the stomach or duodenum.

We must not pass over, without some notice, the Author's ingenious and well-written introduction, in which he endeavours to evince the utility of theorising in physic, and to shew that the progress of science is quickened by the contentions of rival theorists. The *practical* errors, however, into which we may be led by an erroneous *theory*, he acknowledges should induce us not to be *wedded* to a system, but only to treat it as a *mistress*.—But a mistress will often make

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even a reputed wise man go very great lengths in her cause; and it is no secret to the world, that many lives have been sacrificed by different medical *Knights-errant*, at the instigation and in the support of their respective *Dulcineas*.

We mean not to discourage enquiries of the present kind, or to deny that advantages may be derived from the prosecution of them; but only to insinuate the necessity of being circumspect and reserved in drawing practical conclusions from them. There is a wide chasm, for instance, even between the most perfect knowledge of the chemical qualities of the bile, or any of the other fluids of the human body, and the applying that knowledge to practice, or to the cure of diseases.—The conclusion is at so very great a distance from the premises; and the slightest circumstance, unknown, overlooked, or mistaken, is capable of producing so great a change in the deduction!

Art. 17. *A Treatise on the Diseases of Infants and Children.* 12mo. 3 s. Johnston. 1772.

We see nothing either deserving of praise or censure in this slight compendium, in which the Author has professedly availed himself of such assistance from the works of preceding writers, as he found to be confirmed by his own experience. The Reader will not meet with much new information in this performance; nor indeed can a sufficiently copious and satisfactory account of the nature and cure of the various disorders to which infants and children are liable, be comprehended in the narrow bounds of a work of this size.

Art. 18. *Serious Considerations on some remarkable Passages in a Work lately published by Mr. B***, and presented to his Majesty.* 8vo. 1 s. Hewitt. 1773.

Art. 19. *Notes on Mr. William Bromfield's Two Volumes of Chirurgical Observations, &c. &c.* By D. A. S. M. D. and Professor of Surgery. 8vo. 1 s. Longman. 1773.

We shall not enter into any particular detail of the strictures of these two *spontaneous Reviewers* of Mr. Bromfield's publication. We may perhaps be thought to have sufficiently criticised him already: but our censures will be considered as *tender mercies*, when compared with the sportive *cruelties* of the *Serious Considerer*, and the more sober but keen animadversions of the *Annotator*. We shall observe, with respect to the first, that his strictures are delivered in a continued strain of waggery, and contemptuous irony, commencing with the first word of the title-page of his pamphlet, and carried on nearly to the end of it.

We cannot however dismiss this waggish critic without expressing our admiration, and indeed, as Reviewers, our *envy*, at his astonishing rapidity, considering him in the three characters of a *Reader*, a *Considerer*, and a *Penman*. In an advertisement prefixed, he bespeaks the candour of the Reader in excuse for style, &c. on the plea that 'the following Observations were *wrote* the *same evening* the Author read Mr. B.'s book, and have not undergone any correction.'—In our present straits, into which the daily increasing multitude of medical publications, and other circumstances, have driven us, we heartily wish this expeditious gentleman would lend us his [illegible] for a month or two. We use that name, as we are convinced he must be

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be poſſeſſed of ſome ſingular mechanical contrivance, to enable him to expedite matters at this violent rate:—ſuch a one belike as Dr. Burney mentions in his late *German tour*, that writes off voluntaries as faſt as a man can conceive and play them.

The criticiſms of the *Annotator* are rather of a more ſerious and argumentative caſt. The principal ſubjects on which he attacks Mr. Bromfield are, the method propoſed by him, above animadverted upon by us, of treating concuſſions of the brain;—his aſſuming, in more than one inſtance, the diſcoveries of others to himſelf: and the improprieties, ſingularities, and negligences of his ſtyle. After treating the Obſerver with conſiderable ſeverity on theſe and a few other points, he acknowledges the utility of ſome of the remarks contained in his performance; various parts of which, he confeſſes, may be read not only with ſafety but improvement.

Art. 20. *Medical and Chirurgical Obſervations, as an Appendix to a former Publication.* By Benjamin Gooch, Surgeon. 8vo. 5 s. 6 d. bound. Robinſon. 1773.

The Public are already well acquainted with the merit of the Author's two former publications, the firſt of which, intitled, '*Caſes and practical Remarks in Surgery*,' was republiſhed a ſecond time in the year 1767, and accompanied with '*A practical Treatiſe on Wounds, and other Chirurgical Subjects**. To theſe two volumes the preſent will be found a very uſeful ſupplement. The extraordinary caſes, or other intereſting obſervations, that have occurred to the Author in the courſe of a long and extenſive practice, are related with his uſual plainneſs and perſpicuity; and his reflections on them are evidently thoſe of an attentive, ſenſible, and well informed obſerver; who ſeems greatly to have at heart the improvement of his profeſſion, and has himſelf very largely contributed towards it.

Art. 21. *The Friendly Phyſician. A new Treatiſe, &c. &c.* By F. Spilſbury, Chymiſt. 8vo. 1 s. Wilkie. 1773.

The '*friendly Phyſician*,' who has here benevolently preſented us with a '*New Treatiſe*,' has abſolutely been at the pains to ſcrape together a tolerable large bundle of recipes from diſpenſatories, and of choice receipts from 'private practice;' and—good creature that he is,—has now and then thrown in a word or two into the bargain concerning the virtues of all the compounds, whether orthodox or heterodox, that he has recommended. All this he has done with the *friendly* view of inſtructing thoſe who may be diſpoſed to *buy* his medicine cheſts— (for this *Phyſician*, after all, turns out to be a Chemiſt) to ſelect the medicines with which they would have the aforeſaid receptacles furniſhed. Different ſchemes are likewiſe drawn, and preſented to their view, from a *ſix bottle-caſe*, at ſixteen ſhillings price, up to a *twenty-bottle caſe*, at two guineas. We entertain no doubt however but that, if they are diſpoſed to practice on a ſtill larger ſcale, *The friendly Phyſician*, and his *Carpenter*, will ſtrain every nerve to accommodate them.

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* See Monthly Review, vol. xviii. page 316, and vol. xxxix. page 158.

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Art. 22. *An Account of the late Dr. Goldsmith's Illness, so far as relates to the Exhibition of Dr. James's Powders:* Together with Remarks on the Use and Abuse of powerful Medicines in the Beginning of acute Diseases. By William Hawes, Apothecary. 4to. 1 s. Brown. 1774.

As many others beside our Medical Readers will find themselves deeply interested in the loss of Dr. Goldsmith, we are willing to take the most early notice of this publication. In the dedication of this pamphlet to Sir Joshua Reynolds and Mr. Burke, the Author, who attended the Doctor in his last and fatal illness, informs them that he has been induced to publish this account of the circumstances preceding that unhappy event, in consequence of the many private and public applications which have been made to him for that purpose;—and 'the rather, as he has reason to believe some persons have formed very unjust and uncandid notions respecting his conduct in this affair.' Our Readers must be content with the following short summary, which however contains the material facts that have more particularly given occasion to the present publication.

On *Friday* the 25th of March, at eleven o'clock at night, the Author was called to Dr. Goldsmith, who, as we learn elsewhere, had been taken ill that day, and who complained to him of a violent pain in his forehead, which had not been preceded by any cold shiverings. He had no pain in any other part, his tongue was moist, and his pulse beat about 90 strokes in a minute. The Doctor had already —we suppose this same day—taken a vomit of ipecacuanha wine, and declared to Mr. Hawes his intention of now taking *Dr. James's Fever-powder.* From this design Mr. H. vehemently but ineffectually endeavoured to dissuade him. Soon after Mr. H.'s departure, Dr. Fordyce visited the patient, and prescribed for him; and early the next morning called upon the Author, and informed him that 'he had represented to Dr. G. the preceding night, the impropriety there would be in his taking *Dr. James's Powders*; but that instead of paying any attention to his remonstrances on this subject, he had unhappily persisted in his own resolution, and taken two or three doses of the *Powder*, though it had operated both as a purgative and an emetic.'

On the *Saturday* morning, Mr. Hawes did not see Dr. Goldsmith, as he was told that he was dozing. In the evening he found him very bad, with a quick and small pulse, and so far exhausted, 'that he seemed to have neither strength nor spirits to speak,' except to declare, with a deep sigh, and in a very low voice, that 'he wished he had taken his friendly advice last (Friday) night.' By the Doctor's servant Mr. H. was informed that his master had been vomiting all day, and purging frequently; but that nevertheless 'he would make him give him *James's Fever-powders*:' so that, says the Author 'he still continued the use of the medicine, and of consequence it encreased in its pernicious operation, by which means the evacuations were continued for at least eighteen hours.'

On *Sunday* morning, as we are left to guess, from the Author's indefinite mode of expressing himself, he found the Doctor much worse, and that he had passed a very bad night; 'having vomited several

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several times, and had many loose stools'—' and lying absolutely sunk with weakness.' At the pressing solicitations of Mr. Hawes, exerted at the request of Dr. Fordyce, who ' thought it right to propose calling in another physician, as the patient would not follow his advice,' and who hoped ' that by so doing, he would be convinced of the danger of his situation,'—Dr. Turton was immediately joined in consultation.—After this period, nothing more is here related concerning this case than that the two physicians regularly attended the patient ' twice a day till his death.' This happened, as we are obliged to calculate from the public papers, about *eight* days afterwards.

On the whole, the Author, in very decisive terms, attributes the loss which society has sustained, by the death of so ingenious and worthy a member of it, to ' the mischievous effects of the *Fever-powders*, injudiciously administered.—Whether he is right or wrong in this conclusion, can scarce be collected by a reader of his ' concise,' but not ' clear,' circumstantial or satisfactory account. The few however, who make use of their reason in medical matters, will certainly join with him in condemning ' the present reigning propensity to quackery,' and the hasty recourse had to active and powerful remedies, through credulity, whim, or impatience, without any discriminating knowledge of the various circumstances respecting both the remedy and the disease, which may render the exhibition of them beneficial or noxious.

We shall only add that, since the publication of this pamphlet, the proprietor of the *Fever-powders* has, in support of the credit of that medicine, inserted in the public papers various *declarations* of the nurse and others who attended Dr. Goldsmith; importing, among other matters of less consequence, that the fever-powders which the Doctor took in the interval between the Friday and Saturday night, and to which Mr. Hawes principally ascribes the mischievous consequences that followed, were sent from the Author's own shop;—a circumstance concerning which Mr. H. is totally silent;—and that there is strong reason to presume that they were not the *Genuine Powders*. On the other hand, however, Mr. Hawes has, through the same channel, in answer to this last suggestion, presented the Public with two other *declarations*, respectively signed by his journeyman and maid-servant; the first of whom affirms that the powders which he carried to Dr. Goldsmith were the *genuine* fever powders, bought at the shop of Francis Newbery, junior; and the second declares that she held the candle, on the Friday night, while he broke the large broad seal off somewhat wrapped up in marble paper, which, on her inquiring, he told her contained *James's Powder*.—But it is perhaps rather extrajudicial in us to take notice of these *declarations*: the evidence is not properly before us.

Art. 23. *The Young Surgeon's Dictionary; or, Pupil's Instructor*, &c. 12mo. 2 s. 6 d. sewed. Brown. No Date.

We should guess this to be another production of the *Friendly Physician* *, or at least of some learned friend of his—or possibly of his printer only; as the same engraved view of the inside of a grand chemical laboratory is prefixed to this performance, that *adorns* Mr.

* Vid. Article 21.

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Spilsbury's publication. We can really find no other method of estimating its worth than that of literally *weighing* it. The paper indeed on which this very small and costly production is printed, though sufficiently coarse and brown, might honestly, between man and man, be worth about two-pence halfpenny, when it came out, pure and undefiled, from the hands of the manufacturer. But the compiler and printer have had the address, on its passing through their hands, to reduce it to waste paper; in which state it will scarce fetch a *farthing*. It weighs, cover and all, under four ounces.

We now find ourselves fairly arrived at the very *bathos* of medical authorship and reviewing; and shall take our leave, for this month, of this new mode of criticism: not however through the want of proper subjects for the scales and weights. At this very instant our shelves groan under the increasing load.

POETICAL.

Art. 24. *The Tears of Genius.* Occasioned by the Death of Dr. Goldsmith. By Courtney Melmoth. 4to. 1 s. 6 d. Becket. 1774.

In lamenting the death of Dr. Goldsmith, Mr. C. M. has been led to 'contemplate likewise the fate of others;' for, he adds, 'within a few years our literary losses have been fatally multiplied, and many of the most valuable members have been suddenly lopped off from science and society.'

The Tears of Genius, therefore, are shed not for Dr. G. only, but for Gray, Young, Sterne, Shenstone, Lyttelton, and Hawkesworth.

In celebrating these departed sons of Genius, their disconsolate mother imitates the peculiar manner and style of each; and we do not think her unhappy in some of the instances. Take, Reader, some of the lines on Shenstone as a specimen:

And now, my lov'd SHENSTONE, for thee,
Thou pride of the pastoral strain;
Thou fairest resemblance of me,
Dear elegant Bard of the plain.

For thee will I pour the sad lay,
That shall echo the thickets among;
And weep as I muse on the day,
That robb'd the poor swains of thy song,

Full gentle, and sweet was the note
That flow'd from his delicate heart,
SIMPLICITY smil'd as he wrote,
And NATURE was polish'd by ART,——

There are five more stanzas sacred to the memory of this pleasing writer; but the three we have given may suffice for a specimen.

The Author has precluded all criticism by assuring his readers, that this miscellaneous poem 'was begun and finished within a few hours after the news reached him that Dr. Goldsmith was dead.' This may serve to excuse any little defects in the performance; but if it be thought that another apology might be wanted for sending the piece in so much hurry to the press, the Poet replies, that it was done to prevent the *occasion* which produced the elegy from losing the *strength of the impression* by *delay*. 'For, alas, adds he, the traces of sorrow,

sorrow, for the loss of the learned, are soon worn out by the tumults of life.' This is very true; but the observation will not apply more peculiarly to the learned than to other men: perhaps less; for the memories of the learned and ingenious are preserved in their works, while others leave nothing behind them to make mankind regret their departure.

Art. 25. *Sophronia and Hilario*; an Elegy. By Charles Crawford, Esq; Author of the *Dissertation on the Phædon of Plato.* 4to. 1 s. 6 d. Becket. 1774.

If Mr. Crawford intended this poem as an essay toward discountenancing the foolish and butcherly custom of duelling, he is to be commended for his design. Of his poetry our Readers will judge from the following specimen:

To the appointed place both punctual went,
The ground was measur'd, and the fight began;
In vain their missile load, the pistols sent,
Each 'gainst the other bent his rage in vain.

His sword HILARIO brandish'd in the air,
"Come on (he said) come on, thou damned thing!"
Manly he mov'd, devoid of coward fear:
But o'er his head Death flaps his raven wing.

E'en when he deem'd the victory his own,
And rush'd to meet his foe with furious hate;
His eager foot tripp'd on an unseen stone:
Then ghastly smil'd, well pleas'd, malignant Fate.

His foe, ungen'rous, stabb'd him to the heart,
Stabb'd him ignobly as the hero fell;
The blood ran gushing from the gaping part:—
What tongue can this to sweet SOPHRONIA tell!

When in the agonies of death he lay,
Fierce and distorted betwixt rage and pain;
When groaning unreveng'd his soul away,
That thus he fell, e'en thus ignobly slain;—

His friend, the murd'rer with his sword approach'd,
"Defend thee, coward knave! (HORATIO cried)
"Or be for ever by the brave reproach'd,
"That thus by unfair means HILARIO died."

His arm the weapon to that bosom sent,
In which it burn'd to slake its eager thirst;
The soul full instant from the body went;
—His arm the dying worthless FLORIO curst.

Instant the blood into his hand he took,
And plac'd it tepid on HILARIO's cheek,
Well-pleas'd HILARIO cast a grateful look,
And falter'd these last words in accents weak:

"Thanks to my noble friend! (he smiling said)
"O spare SOPHRONIA, God! my children spare!"
On the dank heath then fell his gen'rous head;
His soul flew upwards to the ambient air.

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Thus when the Theban and as WOLFE of late,
The joyful news of victory receiv'd;
No more they dreaded the chill stroke of Fate;
Nor at th' approach of death while conqu'ring griev'd.

This is not the most pleasing poem of the kind that we ever perused: but we forbear; not being ambitious of the honour of having our names joined with those venerable ones of antiquity, which this sweet-blooded gentleman has treated with such extraordinary marks of *reverence* in his Dissertation on Plato, &c. See Review, vol. xlix. p. 437.

Art. 26. *Poems* by Mr. Fenton. 4to. 6 s. Kearsly. 1774.

We suppose this honest ancient Briton will hardly think us niggards in our approbation, when we allow that he does no discredit to his name. His poems are miscellaneous, many of them easy and pretty, and it gives us pleasure to see them prefaced with such a noble subscription list of the Author's countrymen.

Art. 27. *Poems* by Mr. Jerningham. 8vo. 2 s. 6 d. sewed. Robson. 1774.

Mr. Jerningham's prefatory advertisement informs his readers that 'the favourable reception these poems met with, as they separately appeared, has induced him to collect them into a little volume, and present them, with some emendations, to the Public;' and he hopes that the indulgence which 'first attended them, will not forsake them in their present appearance.'

We are always pleased with the modesty and becoming diffidence with which this ingenious Writer 'adds his literary mite, as he expresses it, to the treasure of English poetry.' Of the true value of that mite, we have frequently given our impartial estimate; and shall only now give a list of the pieces contained in the present edition of his works, viz.

The Magdalens—Yarico to Incle—The Nun—The Deserter—*Il Latte*—Matilda—The Swedish Curate—The Funeral of Arabert—and a few smaller pieces; most of which, if not all, seem to be now first published: the last, entitled *The Nunnery*, in imitation of Mr. Gray's *Elegy*, is concluded, in course, by *The Epitaph*; in which the Author has thus, very properly, glanced at his own poetical character;

By Death's stern hand untimely snatch'd away,
A youth unknown to fame these vaults infold;
He gave to SOLITUDE the pensive *day* *,
And PITY, &c.

*** In the advertisement above-quoted, Mr. J. takes notice, 'that out of respect to the public opinion, he has excluded some poems from this collection, choosing rather to submit to the voice of his cotemporaries, than make a presumptuous appeal to posterity.' How different this from the conduct of some more self-sufficient bards, who have seemed rather inclined to *bully* the Public into an approbation of their writings!

* The word is thus, in our copy, so faintly printed, that we are in some doubt whether the Author did not write *lay*.

PHILO-

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PHILOSOPHICAL.

Art. 28. *An Essay on Electricity; containing a Series of Experiments introductory to the Study of that Science.* 8vo. 3s. Bristol printed, and sold by Becket in London. 1773.

This compendium is well drawn up, and will be of use to those who wish to be initiated into the principles of electricity, and to acquire a knowledge of the principal experiments that have been made in this branch of science; some of which likewise are here agreeably enough diversified. The Essay is enlarged by various observations on medical electricity, and still more by the histories of the several cures that have been performed by means of the electrical apparatus; collected from the different writers who have treated this subject.

DRAMATIC.

Art. 29. *Codrus*, a Tragedy. 8vo. 1s. 6d. Johnson. 1774.

The Author of this Tragedy, in a very sensible prefatory letter, informs us, that it was not intended for the stage. It breathes, however, the genuine spirit of Liberty and Virtue, and for the sake of those honest old principles, which we remember to have heard something about many years ago, we can with pleasure pass over a few defects of composition.

Art. 30. *Henry and Emma*, a new Poetical Interlude, altered from Prior's Nut-brown Maid, with Additions, and a new Air and Chorus, (the Music by Dr. Arne) as performed on Wednesday, April 13, 1774, at the Theatre Royal in Covent Garden, for the Benefit of Mrs. Hartley. 8vo. 6d. Davies.

Hardly any skill could alter Prior's *Nut-brown Maid*, so as to atone to the Audience, or to the Reader, for the regret which they would feel at the omission of any of its beautiful and pathetic passages.

MISCELLANEOUS.

Art. 31. *The Roman History*, in a Series of Letters from a Nobleman to his Son. 12mo. 6s. Snagg.

A few years ago, we had a pocket history of England, *in Letters from a Nobleman to his Son*, or some title similar to this; it was not inelegantly written; and as the plan was well adapted for the instruction and entertainment of young Gentlemen, the work was favourably received; and it has, confessedly, *given rise* to the present performance:

'The Roman Historians, says the Editor, have been time immemorial, read in our schools, in detached pieces, and in such a manner as could give neither entertainment nor instruction to the *person who perused* them. *Here* the Author has laid before the Reader the leading facts, and drawn such conclusions from them, as must make a lasting impression on the memory of *every person who perusal it.* Virtue is delineated in its most amiable characters, and vice so as to deter the rising generation from becoming its votaries.'

There is no question but that abstracts of this kind, written in an easy, familiar style, and illustrated with suitable reflections, will prove both agreeable and useful to young readers; and that while they are engaged, perhaps, merely in the search of amusement, for which they will find an almost inexhaustible store in the Roman History,

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History) they will, at the same time, as our Editor observes, 'acquire knowledge of things of the utmost importance.'

This history is, for the most part, written in a familiar and pleasing strain; but it is unequal, frequently inaccurate in the details, and generally so incorrectly printed, that there is much left for the Editor to do, in a second edition. Of the Writer's inaccuracy, a single specimen may suffice, as well as a greater number, which we have noted in the course of our perusal.

Speaking of the memorable eruption of Mount Vesuvius, which happened in the reign of the Emperor Titus, the Writer mentions the death of the great Pliny, in the following terms:

'Pliny, the Author of the Natural History, lost his life on this memorable occasion, for a curiosity peculiar to himself, having led him too near the *mouth* of the Volcano, he was *swallowed up* and *devoured* in the *flames*.'

Would not any reader, not previously informed of the real circumstances of the fact, conclude, from this account of it, that Pliny had, in some measure, voluntarily shared the fate of Empedocles, and that he had actually perished in the very *Crater* from whence the flames issued? Whereas the truth is, that this celebrated observer of nature was not on the mountain, nor even within several miles of it, at the time of the eruption; that his curiosity, fatal as it proved, led him no nearer to it than Stabia, and that he died by suffocation, at the sea side, in the neighbourhood of that town, as he was endeavouring to escape from thence to his ships. The circumstance is thus related by his nephew:—'He fell down dead; suffocated, as I conjecture, by some gross and noxious vapour, having always had weak lungs, and frequently subject to a difficulty of breathing. As soon as it was light again—his body was found intire, and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man asleep than dead*.' This was three days after he fell; two of his servants were with him at the time of this melancholy accident.

Notwithstanding the little defects of a work probably compiled in haste, (for Noblemen as well as Plebeian writers may have cogent reasons for fast-writing) we can recommend this compilement as an agreeable and useful introduction to a more intimate knowledge of the rise, progress, revolutions, and declension of the greatest Empire that ever subsisted upon earth:—the history of which, however, as was said on a similar † occasion, "has been so often written, both in ancient and modern languages, that it would be imposture to pretend to new discoveries, or to offer any thing which other works of the same kind have not given."

Art. 32. *A Journal of a Voyage to the South Seas, in his Majesty's Ship the Endeavour, faithfully transcribed from the Papers of Sydney Parkinson, &c.* Folio. 1l. 5s. Boards. Richardson. 1773.

This performance is compiled from certain manuscripts of the late Mr. Parkinson, Draughtsman to Mr. Banks, in his late expedition

* Melmoth's Translation of Pliny's Letters.

† Vid. our account of Goldsmith's Roman History, Rev. vol. xlv. p. 183.

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round the world, procured from several of the officers and others belonging to the Endeavour, by the Editor; who complains of the loss, or the unjust detention, of the fair copy of the journal kept by his brother; in a long preface, where he arraigns, not in the most civil or guarded terms, the conduct of Mr. Banks, the late Dr. Hawksworth, and others, towards him.

We have already so largely gratified the curiosity of the Public with regard to the voyage of the Endeavour, by the extracts which we have given from the journals of Captain Cook and Mr. Banks, compiled and methodised by Dr. Hawkesworth, that we shall only observe that the Writer of the present journal seems to have been a well disposed young man, who kept a regular diary of such occurrences as fell within the sphere of his knowledge and observation; that the work is enlarged by some pretty copious specimens of the language of Otaheite and other parts which he visited, and that this journal is illustrated by twenty-seven plates, which perhaps may be thought to constitute the most valuable part of it.

Art. 33. *A Letter addressed to Dr. Hawkesworth, and humbly recommended to the Perusal of the very learned Deists.* 8vo. 6d. Payne. 1773.

This literary fungus, which suddenly sprung up from under the shade of the grand compilation of the South Sea Voyages, was overlooked by us at the time of its starting up. We need say no more of it, than that it is a very inoffensive excrescence; nor is its flavour such as to recommend it to the relish of any of the learned Deists to whom it is meant to be served up.

Art. 34. *Letters to Men of Reason,* and the Friends of the Poor, on the Hardships of the Excise Laws relating to Malt and Beer; more especially as they affect the Inhabitants of Cities and Great Towns. With a few Remarks on the late Regulations in the Corn Trade. 8vo. 1s. Almon.

An earnest remonstrance on the hardships the Brewers labour under, from the heavy and unequal duties to which they are subjected, as well as from the impolitic regulations of the hop trade, and from the frauds of hop-jobbers. We cannot pretend to enter into the various particulars, but the Writer appears to understand his subject, and to have considered it with due attention; his representations therefore merit immediate examination, no less from motives of justice to so great a body of manufacturers, and to the labouring poor, than from the national importance of the brewery and corn trade.

Art. 35. *An Appeal to the Public,* relative to a Cause lately determined in the Court of Chancery; in four Letters to Mr. John Vernon, of Southampton-buildings, Sollicitor. 4to. 1s. 6d. Wheble. 1774.

The Appellant * complains of the ill-usage he has received at the hands of a Mrs. M. a Lady of *easy Virtue,* once his *Friend,* but now the "kept Madam of a Sollicitor;" who joins with said *Madam* in a most unrighteous persecution of the Author; bringing actions against him "on account of demands already satisfied, though not legally discharged; propagating slanders, issuing writs, commencing

* Mr. M——, of Poland-street,

prosecu-

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profecutions in various forms, and *barring the door of juſtice* againſt the Appellant."—"Wretched Victim! his quiet annoyed, his character aſperſed, his property invaded,—covered with ſhame, ſurrounded with difficulties; without remedy, without hope!"—If theſe are the conſequences of keeping a girl, a man may e'en as well marry, and live honeſtly.

Art. 36. *One more Proof of the iniquitous* Abuſe of private Madhouſes. By Samuel Bruckſhaw, late of Stamford, Lincolnſhire. 8vo. 1s. 6d. Kearſly, &c. 1774.

Mr. Bruckſhaw ſtates the circumſtances of his arbitrary and cruel confinement, under an ill-ſupported charge of lunacy; and he tells his affecting tale in the ſtyle of a man whoſe mind has been greatly irritated by his ſufferings, but he does not fall into any of thoſe incoherencies which are the uſual indications of mental derangement.

If there really was no juſt foundation for ſuch treatment as the unfortunate Author hath met with, he muſt be conſidered as one of the moſt injured of mankind.

Art. 37. *A Letter to the Right Rev. Father in God, William Lord Biſhop of Cheſter*; on Occaſion of his Sermon preached before the Houſe of Lords, Jan. 31*, 1774. By Andrew Henderſon, Author of the Hiſtory of the Rebellion, 1745, and 1746, 8vo. 6d. Henderſon.

Some reflections thrown out by the Biſhop of Cheſter, on the conduct of the Nobility and Clergy of Scotland, in the time of the *Grand Rebellion*, have provoked the nationality of Mr. Henderſon to call the learned Prelate to account for his ſermon. He defends the conduct of his countrymen; enters at large into the merits of the civil war; ſhews himſelf to be a ſtaunch Whig; and treats the Biſhop as an high-flying Churchman, whoſe ſentiments, on the ſubject in queſtion, 'tend to rekindle the embers of unnatural antipathy, blow the coal of diſſention between the two kingdoms,—and poiſon the mind of his Royal Pupil,' &c. &c. All of which, tremendous as it is, had eſcaped us when we read the diſcourſe to which Mr. Henderſon refers; and will probably elude the diſcernment of moſt others, even with the help of this penetrating Writer's expoſition.

AMERICAN AFFAIRS.

Art. 38. *Select Letters on the Trade and Government of America, and the Principles of Law and Polity applied to the American Colonies.* Written by Governor Bernard, at Boſton, in the Years 1763, 4, 5, 6, 7, and 8. Now firſt publiſhed. To which are added, the Petition of the Aſſembly of Maſſachuſett's Bay againſt the Governor, his Anſwer thereto, and the Order of the King in Council thereon. 8vo. 2s. Payne. 1774.

Theſe letters appear to be made public by the proper authority, and will certainly contribute to lighten the load of obloquy heaped on the Governor for the diſcharge of his duty as the ſupream crown officer in the province of Maſſachuſett's Bay: a character that we ought not to loſe ſight of, while we attempt to form an opinion of his conduct there.

* See Review for March, p. 239.

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From several circumstances it appears, that before the passing the American stamp act, Sir Francis Bernard held a distinguished place in the opinion of that colony; but "this unfortunate act rendered him from a very popular, a very unpopular Governor. He was known to disapprove the act, and ready to join in any legal measures to get rid of it; yet he thought it an inexcusable duty, and his orders were peremptory to support it, while it remained an act of parliament. This was an unpardonable crime at that time, and, with its consequences, and the improvements made of them by the enemies of government, was the whole cause of the great change made in the people with regard to him." p. 116.

To assist the reader in discriminating between *private* opinion and *official* acts, the 5th and the 9th letters, of early date, may be recommended to his particular notice; and it is but an act of justice to Governor B. to pay due attention to them.

Those who wish to acquire a competent idea of the principles of American law and policy, will meet with a great degree of satisfaction in the perusal of this pamphlet; which deserves to be distinguished from the rubbish with which every political question that arises in this land of statesmen is usually overwhelmed.

Art. 39. *A Letter to Doctor Tucker*, on his Proposal of a Separation between Great Britain and her American Colonies. 8vo. 1s. Becket. 1774.

We are sorry that the argument in this letter, which we think a good one, is not supported by better talents than those of this Writer. 'The question, says he, seems to require that we should *consider* the injury that Britain may receive from this separation; and here I will beg leave to *consider* the subject in a somewhat different light; I would wish rather to *consider* the advantages that may accrue to Britain, and, indeed, to every part of her empire, from an union supported by a proper constitution. And this way of *considering* the question, amounts to pretty much the same thing; as whoever deprives us of an advantage we have a right to expect, does us a real injury. It is requisite here to *consider* the constitution on which this union is founded; and as it is impossible, at least with me, to *consider* the various claims of the respective colonies resulting from their different charters, I must take the liberty to *consider* it as one constitution common to them all; and indeed if Britain is still to possess these colonies, and your pen is not fated to destroy the British empire in America, I believe it will be found necessary to have them formed under one constitution.'

We hope the Author will now add one other *consideration* to the foregoing number, and then we shall never have the trouble of *considering* any more of his *inconsiderable* productions.

POLITICAL.

Art. 40. *Literary Liberty considered*; in a Letter to Henry Sampson Woodfall. 8vo. 2s. Johnson. 1774.

Contains some very just, and seasonable, and spirited animadversions on the licentiousness of the press; particularly the licentiousness of the News-papers. The Author professes (and he writes with the greatest appearance of sincerity) that he is no enemy to *well-directed* satire. He declares that there is no man who would with greater

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greater chearfulness, or in livelier colours, expose a *real* knave, however rich or elevated; but, at the same time, he is extremely and justly offended with that *daring spirit of detraction*, and that *confident insolence*, which so frequently appear in the news-papers and pamphlets of the times. These are evils of which every body complains, but for which no one has yet prescribed a remedy that we think so likely to prove effectual as the following, proposed by our Author; we shall give it in his own words. 'I move, Mr. Printer, that as it has been hitherto the custom to starve your authors into *detraction*, you endeavour, for the future, to starve them into *morality*.'—If this hint should not be clear to any of our Readers, they will find it fully explained in the pamphlet; which is written in a vein of pleasantry, as well as with a great degree of solid and convincing argument.

RELIGIOUS and CONTROVERSIAL.

Art. 41. *Queries relating to the Book of Common Prayer, &c.* with proposed Amendments. Addressed to those in Authority, and submitted to their Consideration. By Francis Wollaston, LL.B. F.R.S. 8vo. 1s. Wilkie. 1774.

When applications have been made to those in authority for amendments in some of our ecclesiastical forms, the reply has often been, and, we are told, is still repeated, that *the request was too general*, and that *particulars were not pointed out to their consideration*.—— The Author of the performance now before us, in a very modest and respectful manner, and at the same time with that seriousness and earnestness that becomes a minister of the Gospel, points out several important *particulars* to his superiors: whether they will pay any attention to them or not, they themselves best know; as for us, we shall only say, that, if they do not, religion and their own characters may be the sufferers.

Art. 42. *An Attempt to state in a short, plain, and impartial Manner*, the principal Arguments which have been used in the Controversy betwixt the Church of England and Protestant Dissenters. 4to. 1s. Dilly. 1774.

This attempt is conducted with decency and a becoming spirit; but the Protestant Dissenters, we apprehend, will not allow that the Author has placed their objections to the Church of England in a clear and strong light. He reduces their chief objections to the eight following particulars, *viz* Baptism, Confirmation, kneeling at the Sacrament, Athanasius's Creed, Burial Office, Episcopacy, canonical Obedience, and the Twentieth Article. There are other objections, however, which he has omitted, and on which the Protestant Dissenters lay great stress.

Art. 43. *The true Nature and infinite Importance of Religion and Christianity* opened and vindicated. 12mo. 35 Pages. Printed at Dublin, by S. Powell. 1774.

A plain and rational account is here given of religion, natural and revealed; and both are displayed in that engaging view, which may serve to *allure* mankind to practise the duties which they inculcate.

This little tract may be very useful where greater books could not be purchased, or might not be perused. It is written, we are informed,

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formed, by a worthy clergyman of Dublin, who hath printed a numerous impreſſion, at his own expence, in order to diſtribute the copies among thoſe to whom he had any expectations of doing good, by ſo well intended and ſuitable a preſent.

SERMONS.

I. Preached before the Preſident, Vice-Preſidents, and Governors, of the Marine Society, at St. Andrew's Church, Holborn, on occaſion of their Anniverſary Meeting, on Thurſday 10th February 1774. By Samuel Glaſſe, D.D. F.R.S. late Student of Chriſt Church, Oxon, and Chaplain in Ordinary to his Majeſty. To which is added, a Liſt of the Governors, and an Abſtract of the Proceedings of the Marine Society, from its firſt Inſtitution; including the general Account of Receipts and Diſburſements, to the preſent Time: with the State of the Subſcription. 4to. 6d. Dodſley, &c.

The deſign and inſtitution of the Marine Society, entitle it to rank among the moſt laudable and uſeful of our public charities. The generous and truly patriotic view with which it was originally planned, and ſince eſtabliſhed, by an act of incorporation, is, as Dr. Glaſſe well expreſſes it, 'to preſerve ſuch [poor friendleſs boys, &c.] as, in all appearance, were utterly loſt to themſelves and to the Public; and by a change of circumſtances ſimilar almoſt to enchantment, to ſubſtitute cleanlineſs of perſon, decency of apparel, and chearfulneſs of countenance, for filthineſs and nakedneſs, and dejection of ſpirit.'——'We raiſe them from the depths of *indigence* and neceſſity, by furniſhing them with the comforts of life, and enabling them to ſupport themſelves by honeſt induſtry; we reſcue them from the darkneſs of *ignorance*, and place them within the reach of information and knowledge:—and, laſtly, we remove them from the contagion of evil examples, and by gradually inuring them to a courſe of diligence, we wean them from that habitual idleneſs which is the fruitful parent of all manner of vice.'

Thoſe who are deſirous of farther information, with reſpect to the nature, utility, and ſtate of this very peculiar charity, muſt be referred to the publication before us; in which they will meet with full ſatisfaction as to the particulars required,—and an excellent ſermon into the bargain.

II. Preached at the Chapel in Great Queen-ſtreet, Lincoln's-Inn-Fields, March 20, 1774, for the Benefit of unfortunate Perſons confined for ſmall Debts. By Thomas Francklin, D.D. Miniſter of Queen-ſtreet Chapel, and Chaplain in Ordinary to his Majeſty. 4to. 1s. Sold for the Benefit of the Charity, by Davies, &c.

The deſign of that charity which this ſermon recommends, appears to be truly valuable and praiſe-worthy. 'The diſtinguiſhing characteriſtic, Dr. Francklin obſerves, of this excellent plan, and which ſeems to gild it with a ſuperior luſtre, is, that it is at once an act both of juſtice and of mercy; whilſt it imparts its welcome bounties to the unfortunate *debtor*, it ſatisfies the legal claims of the *creditor* alſo:—not only doth the unhappy priſoner recover his freedom when aſſiſted by us, but, whenever it happens, as it frequently doth that, on a ſtrict and careful inveſtigation of every circumſtance, the creditor

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creditor is himself found to be in an indigent and distressful condition, the whole debt is generously discharged; thus the relief of *one* is made subservient to the happiness of *both*, and the blessing is doubled by the mutual participation of it.' The sermon is sensible and persuasive, and well fitted to enforce the exercise of that particular kind of charity it is intended to recommend. From the account printed at the end of the discourse, it appears that 1722 debtors have been discharged since the commencement of this institution on the 23d of February 1772.

III. Preached at W———n, in the Diocese of Winchester, May 24, 1772. By the Rev. ———. Humbly inscribed to the Audience. 4to. 1s. Kearsly. 1774.

A trifle, struck off at a heat, in that *a-la-volée* sort of way, often mistaken by authors for the impetuosity of inspiration. This minikin sermon was written in three hours; it might have been written in one, and the Writer have no reason to glory in his exploit.

IV. Occasioned by the Death of Elizabeth Stafford, who departed this Life March 29, 1774, in the 15th Year of her Age; together with some Anecdotes concerning her, both previous to and during her last Illness. By John Stafford. 6d. Buckland.

V. Before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, Feb. 18, 1774. By Edmund Lord Bishop of Carlisle. 4to. 1s. Harrison.

CORRESPONDENCE.

To the EDITOR *of the* MONTHLY REVIEW.

ALLOW me to correct a mistake of IMPARTIAL's, and I have done.—He says, amongst other things, that "Dr. Fothergill escaped the censure of the Society, (meaning through partiality) Leeds was deemed the aggressor, and *disowned*.—On this circumstance (says Impartial) I make no comment."

But the circumstance is not true; *Leeds was not disowned*: it admits not, therefore, of the comment suggested, That Leeds was condemned unjustly, and the Society guilty of gross partiality.

AMICUS.

CANTIANUS informs us that Mr. Lewis, whom we supposed to have been the *Translator* of the Antiquities of Richborough *, has been dead these twenty years; that Mr. L. was only the Author of the *Dissertation* annexed; and that the Translator of Dr. Battely's Latin work is (as our Correspondent has been informed) one of the six preachers at Canterbury cathedral.

* See Review for April, p. 318.

*** The Gentleman who sent the *Plan for public Examinations*, at Cambridge, desiring that it might be inserted in the next Review, seems to have mistaken the nature and design of our work.

ERRATUM in our last.

P. 304, par. 3, l. 9, for *do not*, read *does not*.

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THE MONTHLY REVIEW, For JUNE, 1774.

ART. I. *Warton's Hiſtory of Engliſh Poetry*, continued.

PROCEEDING with our Author in his firſt diſſertation, we meet with the following ſingular remarks on the influence of women under the Gothic conſtitutions.

'It muſt be confeſſed, ſays he, that the ideas of chivalry, the appendage and the ſubject of romance, ſubſiſted among the Goths. But this muſt be underſtood under certain limitations. There is no peculiarity which more ſtrongly diſcriminates the manners of the Greeks and Romans from thoſe of modern times, than that ſmall degree of attention and reſpect with which thoſe nations treated the fair ſex, and that inconſiderable ſhare which they were permitted to take in converſation, and the general commerce of life. For the truth of this obſervation, we need only appeal to the claſſic writers: in which their women appear to have been devoted to a ſtate of ſeclusion and obſcurity. One is ſurpriſed that barbarians ſhould be greater maſters of complaiſance than the moſt poliſhed people that ever exiſted. No ſooner was the Roman empire overthrown, and the Goths had overpowered Europe, than we find the female character aſſuming an unuſual importance and authority, and diſtinguiſhed with new privileges, in all the European governments eſtabliſhed by the northern conquerors. Even amidſt the confuſions of ſavage war, and among the almoſt incredible enormities committed by the Goths at their invaſion of the empire, they forbore to offer any violence to the women. This perhaps is one of the moſt ſtriking features in the new ſtate of manners, which took place about the ſeventh century: and it is to this period, and to this people, that we muſt refer the origin of gallantry in Europe. The Romans never introduced theſe ſentiments into their European provinces.

'The Goths believed ſome divine and prophetic quality to be inherent in their women; they admitted them into their councils, and conſulted them on the public buſineſs of the ſtate. They were ſuffered to conduct the great events which they predicted. Ganna, a prophetic virgin of the Marcomanni, a German or Gauliſh tribe, was ſent by her nation to Rome, and admitted into the preſence of Do-

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mitian, to treat concerning terms of peace. Tacitus relates, that Velleda, another German prophetess, held frequent conferences with the Roman generals; and that on some occasions, on account of the sacredness of her person, she was placed at a great distance on a high tower, from whence, like an oracular divinity, she conveyed her answers by some chosen messenger. She appears to have preserved the supreme rule over her own people and the neighbouring tribes. And there are other instances, that the government among the ancient Germans was sometimes vested in the women. This practice also prevailed among the Sitones or Norwegians. The Cimbri, a Scandinavian tribe, were accompanied at their assemblies by venerable and hoary-headed prophetesses, apparelled in long linen vestments of a splendid white. Their matrons and daughters acquired a reverence from their skill in studying simples, and their knowledge of healing wounds, arts reputed mysterious. The wives frequently attended their husbands in the most perilous expeditions, and fought with great intrepidity in the most bloody engagements. These nations dreaded captivity, more on the account of their women, than on their own: and the Romans, availing themselves of this apprehension, often demanded their noblest virgins for hostages. From these circumstances, the women even claimed a sort of precedence, at least an equality subsisted between the sexes, in the Gothic constitutions.

'But the deference paid to the fair sex, which produced the spirit of gallantry, is chiefly to be sought for in those strong and exaggerated ideas of female chastity which prevailed among the northern nations. Hence the lover's devotion to his mistress was encreased, his attentions to her service multiplied, his affection heightened, and his sollicitude aggravated, in proportion as the difficulty of obtaining her was enhanced: and the passion of love acquired a degree of delicacy, when controlled by the principles of honour and purity. The highest excellence of character then known was a superiority in arms; and that rival was most likely to gain his lady's regard, who was the bravest champion. Here we see valour inspired by love. In the mean time, the same heroic spirit which was the surest claim to the favour of the ladies, was often exerted in their protection: a protection much wanted in an age of rapine, of plunder, and piracy; when the weakness of the softer sex was exposed to continual dangers and unexpected attacks. It is easy to suppose the officious emulation and ardour of many a gallant young warrior, pressing forward to be foremost in this honourable service, which flattered the most agreeable of all passions, and which gratified every enthusiasm of the times, especially the fashionable fondness for a wandering and military life. In the mean time, we may conceive the lady thus won, or thus defended, conscious of her own importance, affecting an air of stateliness: it was her pride to have preserved her chastity inviolate, she could perceive no merit but that of invincible bravery, and could only be approached in terms of respect and submission.'

Now, though we shall readily subscribe to Mr. Warton's opinion with respect to the peculiar influence of the fair sex under the Gothic establishments, we can by no means agree with him in that idea of unpoliteness which he throws into the character

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of the classic times. Worse than Goths he represents the polished Greeks and Romans, and supposes the female part of them in a state of seclusion and insignificance; 'for the truth of which observation, he tells us, we need only appeal to the classic writers.' If there be any thing in this assertion we must have read the classics very idly indeed, for we will own that they never gave us any such idea. Is it from their poets or from their historians that we are to draw this opinion of the unimportance of their women? Has that unimportance left the classic poets in silence? Have they left us no records of tenderness, of subduing beauty, or assiduous love? Or, if they have, was female importance confined to the softer influences only? Were there no Fulvias, no Portias? Had Porsenna no female hostages? And, if he had, were not hostages taken from the most *important* of the people? Did not Rome owe even her safety to female influence *? Was not Greece governed by the wife of Themistocles †? Was not the matron-tax mitigated through the eloquence of Hortensia ‡? Had the female insignificance and seclusion, ascribed by our Author to classic times, been predicated of the women of modern Greece, the remark had been just §. But fixed on the eras of Sophocles and Alcibiades, of Propertius and Tibullus, Brutus and Cato, it loses, in our opinion, all manner of propriety.

The following general and comprehensive conclusion results from the first dissertation:

'Amid the gloom of superstition, in an age of the grossest ignorance and credulity, a taste for the wonders of oriental fiction was introduced by the Arabians into Europe, many countries of which were already seasoned to a reception of its extravagancies, by means of the poetry of the Gothic scalds, who perhaps originally derived their ideas from the same fruitful region of invention. These fictions, coinciding with the reigning manners, and perpetually kept up and improved in the tales of troubadours and minstrels, seem to have centered about the eleventh century in the ideal histories of Turpin and Geoffry of Monmouth, which record the supposititious atchievements of Charlemagne and King Arthur, where they formed the ground-work of that species of fabulous narrative called romance. And from these beginnings or causes, afterwards enlarged and enriched by kindred fancies fetched from the crusades, that singular and capricious mode of imagination arose, which at length composed the marvellous machineries of the more sublime Italian poets, and of their disciple Spenser.'

The second dissertation, prefixed to the History of the English Poetry, relates to the introduction of learning into England.

* Plut in Vit. Coriol.
† Id. in Vit. Them.
‡ Val. Max. lib. viii. cap. 3. Quinct. 1. c. 1. App. Civil. 4.
§ Voyage Litteraire de la Grece, &c.

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After a pathetic review of thoſe public calamities which had laid the glorious libraries of Rome and Conſtantinople in aſhes, and almoſt baniſhed learning and civility out of Europe; after ſhewing with what difficulty the remaining gleams of ſcience were kept alive, the wonderful ſcarcity of books, and the ſtill greater ſcarcity of men that were able to read them, our Author leads us forward to the eighth century, an era when the Saxon learning, gradually promoted by the propagation of Chriſtianity, arrived at its higheſt ſtate in this kingdom. At this point Mr. Warton finds footing for his general view of the progreſs of the Engliſh learning, and thus he proceeds:

'In the mean time England ſhared theſe improvements in knowledge: and literature, chiefly derived from the ſame ſources, was communicated to our Saxon anceſtors about the beginning of the eighth century. The Anglo-Saxons were converted to Chriſtianity about the year 570. In conſequence of this event, they ſoon acquired civility and learning. Hence they neceſſarily eſtabliſhed a communication with Rome, and acquired a familiarity with the Latin language. During this period, it was the prevailing practice among the Saxons, not only of the clergy but of the better ſort of laity, to make a voyage to Rome. It is natural to imagine with what ardour the new converts viſited the holy ſee, which at the ſame time was fortunately the capital of literature. While they gratified their devotion, undeſignedly and imperceptibly they became acquainted with uſeful ſcience.

'In return, Rome ſent her emiſſaries into Britain. Theodore, a monk of Rome, originally a Greek prieſt, a native of Tarſus in Cilicia, was conſecrated Archbiſhop of Canterbury, and ſent into England by Pope Vitellian, in the year 688. He was ſkilled in the metrical art, aſtronomy, arithmetic, church-muſic, and the Greek and Latin languages. The new Prelate brought with him a large library, as it was called and eſteemed, conſiſting of numerous Greek and Latin authors; among which were Homer in a large volume, written on paper with moſt exquiſite elegance, the homilies of Saint Chryſoſtom on parchment, the pſalter, and Joſephus's Hypomneſticon, all in Greek. Theodore was accompanied into England by Adrian, a Neopolitan monk, and a native of Africa, who was equally ſkilled in ſacred and profane learning, and at the ſame time appointed by the Pope to the abbacy of Saint Auſtin's at Canterbury. Bede informs us, that Adrian requeſted Pope Vitellian to confer the archbiſhopric on Theodore, and that the Pope conſented on condition that Adrian, "who had been *twice in France*, and on that account was *better acquainted* with the nature and difficulties of ſo long a journey," would conduct Theodore into Britain. They were both eſcorted to the city of Canterbury by Benedict Biſcop, a native of Northumberland, and a monk, who had formerly been acquainted with them in a viſit which he made to Rome. Benedict ſeems at this time to have been one of the moſt diſtinguiſhed of the Saxon eccleſiaſtics: availing himſelf of the arrival of theſe two learned ſtrangers, under their direction and aſſiſtance, he procured workmen from France, and

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and built the monaſtery of Weremouth in Northumberland. The church he conſtructed of ſtone, after the manner of the Roman architecture; and adorned its walls and roof with pictures, which he purchaſed at Rome, repreſenting among other ſacred ſubjects the Virgin Mary, the twelve apoſtles, the evangelical hiſtory, and the viſions of the Apocalypſe. The windows were glazed by artiſts brought from France. But I mention this foundation to introduce an anecdote much to our purpoſe. Benedict added to his monaſtery an ample library, which he ſtored with Greek and Latin volumes, imported by himſelf from Italy. Bede has thought it a matter worthy to be recorded, that Ceolfrid, his ſucceſſor in the government of Weremouth-abbey, augmented this collection with three volumes of pandects, and a book of coſmography wonderfully enriched with curious workmanſhip, and bought at Rome. The example of the pious Benedict was immediately followed by Acca Biſhop of Hexham in the ſame province: who having finiſhed his cathedral church by the help of architects, maſons, and glaziers hired in Italy, adorned it, according to Leland, with a valuable library of Greek and Latin authors. But Bede, Acca's cotemporary, relates, that this library was entirely compoſed of the hiſtories of thoſe apoſtles and martyrs to whoſe relics he had dedicated ſeveral altars in his church, and other eccleſiaſtical treatiſes, which he had collected with infinite labour. Bede however calls it a moſt copious and noble library. Nor is it foreign to our purpoſe to add, that Acca invited from Kent into Northumberland, and retained in his ſervice during the ſpace of twelve years, a celebrated chantor named Maban: by the aſſiſtance of whoſe inſtructions and ſuperintendance he not only regulated the church muſic of his dioceſe, but introduced the uſe of many Latin hymns hitherto unknown in the northern churches of England. It appears that before the arrival of Theodore and Adrian, celebrated ſchools for educating youth in the ſciences had been long eſtabliſhed in Kent. Literature, however, ſeems at this period to have flouriſhed with equal reputation at the other extremity of the iſland, and even in our moſt northern provinces. Ecbert Biſhop of York, founded a library in his cathedral, which, like ſome of thoſe already mentioned, is ſaid to have been repleniſhed with a variety of Latin and Greek books. Alcuine, whom Ecbert appointed his firſt librarian, hints at this library in a Latin epiſtle to Charlemagne. "Send me from France ſome learned treatiſes, of equal excellence with thoſe which I preſerve here in England under my cuſtody, collected by the induſtry of my maſter Ecbert: and I will ſend to you ſome of my youths, who ſhall carry with them the flowers of Britain into France. So that there ſhall not only be an *incloſed garden* at York, but alſo at Tours ſome ſprouts of Paradiſe," &c. William of Malmeſbury judged this library to be of ſufficient importance not only to be mentioned in his hiſtory, but to be ſtyled, "Omnium liberalium artium armarium, nobiliſſimam bibliothecam." This repoſitory remained till the reign of King Stephen, when it was deſtroyed by fire, with great part of the city of York. Its founder Ecbert died in the year 767. Before the end of the eighth century, the monaſteries of Weſtminſter, Saint Alban's, Worceſter, Malmſbury, Glaſtonbury, with ſome others, were founded, and opulently endowed. That of Saint

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Alban's was filled with one hundred monks by King Offa. Many new bishopsics were also established in England: all which institutions, by multiplying the number of ecclesiastics, turned the attention of many persons to letters.'

After this follows some account of the principal Saxon Authors at this period, which were Aldhelm, Bishop of Sherburn, Ceolfrid, Alcuine, Bede, and King Alfred.

'In an enquiry of this nature, says our Author, Alfred deserves particular notice, not only as a writer, but as the illustrious rival of Charlemagne, in protecting and assisting the restoration of literature. He is said to have founded the university of Oxford; and it is highly probable, that in imitation of Charlemagne's similar institutions, he appointed learned persons to give public and gratuitous instructions in theology, but principally in the fashionable sciences of logic, astronomy, arithmetic, and geometry, at that place, which was then a considerable town, and conveniently situated in the neighbourhood of those royal seats at which Alfred chiefly resided. He suffered no priest that was illiterate to be advanced to any ecclesiastical dignity. He invited his nobility to educate their sons in learning, and requested those lords of his court who had no children, to send to school such of their younger servants as discovered a promising capacity, and to breed them to the clerical profession. Alfred, while a boy, had himself experienced the inconveniences arising from a want of scholars, and even of common instructors, in his dominions; for he was twelve years of age, before he could procure in the western kingdom a master properly qualified to teach him the alphabet. But, while yet unable to read, he could repeat from memory a great variety of Saxon songs. He was fond of cultivating his native tongue; and with a view of inviting the people in general to a love of reading, and to a knowledge of books which they could not otherwise have understood, he translated many Latin authors into Saxon. These, among others, were Boethius OF THE CONSOLATION OF PHILOSOPHY, a manuscript of which, of Alfred's age, still remains, Orosius's HISTORY OF THE PAGANS, Saint Gregory's PASTORAL CARE, the venerable Bede's ECCLESIASTICAL HISTORY, and the SOLILOQUIES of Saint Austin. Probably Saint Austin was selected by Alfred, because he was the favourite author of Charlemagne. Alfred died in the year 900, and was buried at Hyde abbey, in the suburbs of Winchester, under a sumptuous monument of porphyry.

'Aldhelm, nephew of Ina King of the West Saxons, frequently visited France and Italy. While a monk of Malmesbury in Wiltshire, he went from his monastery to Canterbury, in order to learn logic, rhetoric, and the Greek language, of Archbishop Theodore, and of Albin abbot of Saint Austin's, the pupil of Adrian. But he had before acquired some knowledge of Greek and Latin under Maidulf, an Hibernian or Scot, who had erected a small monastery or school at Malmesbury. Camden affirms, that Aldhelm was the first of the Saxons who wrote in Latin, and that he taught his countrymen the art of Latin versification. But a very intelligent antiquarian in this sort of literature, mentions an anonymous Latin poet, who wrote the life of Charlemagne in verse; and adds, that he was the first of the Saxons

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Saxons that attempted to write Latin verſe. It is however certain, that Aldhelm's Latin compoſitions, whether in verſe or proſe, as novelties were deemed extraordinary performances, and excited the attention and admiration of ſcholars in other countries. A learned cotemporary, who lived in a remote province of a Frankiſh territory, in an epiſtle to Aldhelm has this remarkable expreſſion, "VESTRUM LATINITATIS PANEGYRICUS NUMER has reached us even at this diſtance, &c." In reward of theſe uncommon merits he was made Biſhop of Sherburn in Dorſetſhire in the year 705. His writings are chiefly theological: but he has likewiſe left in Latin verſe a book of ÆNIGMATA, copied from a work of the ſame title under the name of Sympoſius, a poem de VIRGINITATE hereafter cited, and treatiſes on arithmetic, aſtrology, rhetoric, and metre. The laſt treatiſe is a proof that the ornaments of compoſition now began to be ſtudied. Leland mentions his CANTIONES SAXONICÆ, one of which continued to be commonly ſung in William of Malmeſbury's time: and, as it was artfully interſperſed with many alluſions to paſſages of ſcripture, was often ſung by Aldhelm himſelf to the populace in the ſtreets, with a deſign of alluring the ignorant and idle, by ſo ſpecious a mode of inſtruction, to a ſenſe of duty, and a knowledge of religious ſubjects. Malmeſbury obſerves, that Aldhelm might be juſtly deemed "ex acumine Græcum, ex nitore Romanum, et ex pompa Anglum." It is evident, that Malmeſbury, while he here characteriſes the Greeks by their acuteneſs, took his idea of them from their ſcientifical literature, which was then only known. After the revival of the Greek philoſophy by the Saracens, Ariſtotle and Euclid were familiar in Europe long before Homer and Pindar. The character of Aldhelm is thus drawn by an ancient chronicler. "He was an excellent harper, a moſt eloquent Saxon and Latin poet, a moſt expert chantor or ſinger, a DOCTOR EGREGIUS, and admirably verſed in the ſcriptures and the liberal ſciences."

Alcuine, Biſhop Ecbert's librarian at York, was a cotemporary pupil with Aldhelm under Theodore and Adrian at Canterbury. During the preſent period, there ſeems to have been a cloſe correſpondence and intercourſe between the French and Anglo-Saxons in matters of literature. Alcuine was invited from England into France, to ſuperintend the ſtudies of Charlemagne, whom he inſtructed in logic, rhetoric, and aſtronomy. He was alſo the maſter of Rabanus Maurus, who became afterwards the governor and preceptor of the great abbey of Fulda in Germany, one of the moſt flouriſhing ſeminaries in Europe, founded by Charlemagne, and inhabited by two hundred and ſeventy monks. Alcuine was likewiſe employed by Charlemagne to regulate the lectures and diſcipline of the univerſities, which that prudent and magnificent potentate had newly conſtituted. He is ſaid to have joined to the Greek and Latin, an acquaintance with the Hebrew tongue, which perhaps in ſome degree was known ſooner than we may ſuſpect; for at Trinity college in Cambridge there is an Hebrew Pſalter, with a Normanno-Gallic interlinear verſion of great antiquity. Homilies, lives of ſaints, commentaries on the Bible, with the uſual ſyſtems of logic, aſtronomy, rhetoric, and grammar, compoſe the formidable cata-

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logue of Alcuine's numerous writings. Yet in his books of the sciences, he sometimes ventured to break through the pedantic formalities of a systematical teacher: he has thrown one of his treatises in logic, and I think, another in grammar, into a dialogue between the author and Charlemagne. He first advised Bede to write his ecclesiastical history of England; and was greatly instrumental in furnishing materials for that early and authentic record of our antiquities.'

We omit the character and account of Bede, as better known than the others.

These fair openings of literature, however, were quickly obscured, and the efforts of the glorious Alfred and the flattering prospects of Bede perished under the supineness of succeeding kings, and the incursions and devastations of the barbarous Dane.

At length, after the conquest, learning revived again, and flourished under better auspices and a happier protection. Not many years after the invasion a play was acted, the first, perhaps, that was ever known or exhibited in England: it was called *St. Catharine*, and was composed by Geoffry, a learned Norman, who was invited from the university of Paris, to superintend the direction of the school of the abbey of Dunstable. The players were his scholars. Matthew Paris, who first records the anecdote, says that Geoffry borrowed copes from the sacrist of the neighbouring abbey of St. Alban's, to dress his characters.

'The most eminent scholars which England produced both in philosophy and humanity, before and even below the twelfth century, were educated in our religious houses.

'In every great abbey there was an apartment called the *Scriptorium*, where many writers were constantly busied in transcribing not only the service books, but books for the library.'

Distinguished amongst the principal scholars of the eleventh century was Joannes Grammaticus, who studied polite literature at Paris. He wrote an explanation of Ovid's Metamorphoses, and a treatise on the Art of Versification.

In the twelfth, Laurence, prior of the church of Durham, wrote nine books of Latin elegies, &c. Robert Dunstable, a monk of St. Alban's, wrote an elegant Latin poem, in elegiac verse, containing two books on the life of St. Alban. The following line, which begins the second book, is remarkably flowing and harmonious:

Rieridum studiis claustri laxare rigorem.

Henry of Huntingdon, commonly known and celebrated as an historian, was likewise a terse and polite Latin poet of this period. The proem to his book De Herbis, has this elegant invocation;

Vatum

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Vatum magne parens, herbarum Phœbe repertor,
Voſque, quibus reſonant Tempe jocoſa, deæ!
Si mihi ſerta prius hedera florente paraſtis,
Ecce meos flores, ſerta parate, fero.

Geoffry of Monmouth, who lived in this century, is ſo well known that he requires no notice here.

A moſt diſtinguiſhed ornament of this age was John of Saliſbury. His ſtyle has a remarkable elegance and energy. His Policraticon is a pleaſant miſcellany, replete with erudition, and a judgment of men and things. He was highly promoted in the church by Henry the Second, whoſe court was crowded with ſcholars, and almoſt rivalled, in this reſpect, that of his cotemporary, William, King of Sicily.

Eadmer, a monk of Canterbury, an elegant writer of hiſtory, and William, a monk of Malmeſbury, celebrated as an hiſtorian by the late Lord Lyttelton, were of this period. William wrote many pieces of Latin poetry, too, and it is remarkable that almoſt all the profeſſed writers in proſe at this time made attempts in verſe. With theſe may be mentioned Simeon of Durham, Roger Hoveden, and Benedict abbot of Peterborough, as hiſtorians of a liberal caſt; likewiſe John Hanville, a monk of St. Alban's, who wrote a long Latin poem, called Architrepius. But if we may judge of the whole from the ſpecimen Mr. Warton has given us, we can entertain no very favourable opinion of its merit.

Gyraldus Cambrensis deſerves particular notice for the univerſality of his works. He was an hiſtorian, an antiquary, a topographer, a divine, a philoſopher, and a poet. His love of ſcience was ſo great that HE REFUSED TWO BISHOPRICS. The following Engliſh tranſlation of his deſcription of the ſituation of the abbey of Lantony in Monmouthſhire, will entertain our Readers, and they will ſee that old Gyrald was a man of a romantic genius and a picturеſque fancy:

"In the deep vale of Ewias, which is about a bowſhot over, and encloſed on all ſides with high mountains, ſtands the abbey church of St. John, a ſtructure covered with lead, and not unhandſomely built for ſo loneſome a ſituation; on the very ſpot where formerly ſtood a ſmall chapel dedicated to St. David, which had no other ornaments than green moſs and ivy. It is a ſituation fit for the exerciſe of religion; and a religious edifice was firſt founded in this ſequeſtered retreat to the honour of a ſolitary life, by two hermits, remote from the noiſe of the world, on the banks of the river Hondy, which winds through the midſt of the valley.—The rains which mountainous countries uſually produce, are here very frequent, the winds exceedingly tempeſtuous, and the winters almoſt continually dark. Yet the air of the valley is ſo happily tempered as ſcarcely to be the cauſe of any diſeaſes. The monks ſitting in the cloyſters of the abbey,

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bey, when they chuſe for a momentary refreſhment to caſt their eyes abroad, have on every ſide a pleaſing proſpect of mountains aſcending to an immenſe height, with numerous herds of wild deer feeding on the higheſt extremity of this lofty horizon. The body of the ſun is not viſible above the hills till after the meridian hour, even when the air is moſt clear."

Of this era was Alexander Neckham, a very ingenious Latin poet, and the friend and correſpondent of Peter of Blois. He was educated in the convent of St. Alban's, and finiſhed his ſtudies at Paris, the common courſe of a learned education amongſt the Engliſh in thoſe days. His capital work is his Seven Books on the Divine Wiſdom. In the introduction he commemorates the innocent and unreturning pleaſures of thoſe early days which he paſſed amongſt the learned monks of St. Alban's, in theſe clear and unaffecting elegiacs:

——————— *Clauſtrum*
Martyris Albani ſit tibi tuta quies.
Hic locus ætatis noſtræ primordia novit,
Annos felices, lætitiæque dies.
Hic locus ingenuis pueriles imbuit annos
Artibus, et noſtræ laudis origo fuit.
Hic locus inſignes magnoſque creavit alumnos,
Felix eximio martyre, gente, ſitu.

Walter Mapes, archdeacon of Oxford, was ſtyled the Anacreon of the eleventh century. He was a joyous divine; wrote ſome jolly Bacchanalian ſongs, and attacked Pope Innocent in a drole and lively Latin ditty on his new injunction concerning the celibacy of the clergy; in one part of which he expreſſes his hope that every married prieſt with his bride will ſay a *pater noſter* for the ſoul of one who had hazarded his ſalvation in their defence:

Ecce jam pro clericis multum allegavi,
Necnon pro preſbyteris plura comprobavi:
PATER NOSTER *nunc pro me, quoniam peccavi,*
Dicat quiſque Preſbyter, cum ſua Suavi,

Joſeph of Exeter wrote two very claſſical Latin poems, one on the Trojan war, the other on the Cruſade.

But theſe inſtances of polite literature and claſſical erudition were not numerous; and ſtudies of the more elegant kind gave way to the barbarous genius of ſcholaſtic divinity.

Having now accompanied our Author through his preliminary diſſertations, his Hiſtory of the Engliſh Poetry will require our future attention.

[*To be continued.*]

ART.

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ART. II. *The History of the Revolutions of Denmark.* With an Account of the present State of that Kingdom and People. By John Andrews, LL. D. In 2 Vols. 8vo. 12s. bound. Nourse. 1774.

THIS history is collected and abridged from various writers, and interspersed with a number of judicious observations. The conclusion of the tenth and commencement of the eleventh centuries, Dr. Andrews supposes, may be deemed the epocha of Danish grandeur. At that time Canute, justly surnamed the Great, was on the throne: one instance which is recorded as proving his claim to the title, is, his having submitted himself to be tried according to the common forms of justice, and to be punished conformably to the letter of the law, for a murder which he had the misfortune to commit in a fit of drunkenness. While he bowed himself in this exemplary manner to the laws of his country, he at the same time maintained his authority, with great vigour, over every part of his dominions.

The annals of Denmark present us with the portraits of several princes, by no means inferior to Canute. Here we meet with wise, worthy, and valiant men, who, if history is to be depended on, appear to have *deserved* a throne. The two Waldemars, who were elected and reigned in the twelfth and thirteenth centuries, merit this praise: the second of this name, among other instances of his zeal for the domestic prosperity of his people, applied himself to compile a body of laws selected from the wisest and most approved in that age: they were made extremely favourable to the spirit of freedom which prevailed in Denmark, and were framed with the consent of the whole Danish nation, convened for that purpose by Waldemar, whose solicitude on the occasion, we are told, endeared him to his people, even more than other parts of his conduct. As it is impracticable for us, as well as foreign to our plan, to give an account of the several princes who filled the Danish throne, or of the different state of the kingdom under their various administrations, or during the interregnums which sometimes happened,—we shall only select some passages which may entertain our readers, and enable them to form a judgment of this author's manner.

Waldemar III. who began his reign about a century after the prince of the same name before-mentioned, had many excellent qualities, which were greatly beneficial to his people, but they were accompanied with a strange mixture of weakness, bigotry, and folly. While he appeared to be under the powerful influence of the superstition of the times, he nevertheless had the confidence to arrest a bishop and cast him into prison; and when the pope returned an unfavourable answer to a request he had presented and threatened him with excommunication, he made this

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this celebrated reply, "That he owed his existence to God, his kingdom to his subjects, and his religion to the see of Rome, which last, if it was esteemed too great a favour, he was ready to restore."

The character of king John, who was elected in 1481, and died in 1513 is thus drawn by Dr. Andrews: "He died greatly regretted by his subjects, over whom he had ruled with a gentleness and sagacity *that* made them insensible of the calamities *that* were the natural consequences of the wars he was so frequently engaged in. No prince could shew more solicitude in their behalf than John. He was minutely inquisitive into the causes of abundance and scarcity, and employed himself, on all occasions, to prevent, or relieve, the public distresses. He was sincerely pious; and a great favourer of men of virtue, and good character. He was particularly fond of persons of eminence for their knowledge and literature. He employed them preferably to all others, in affairs of state; gave them the freest access to his person, entertained them at his table, and provided for them with great munificence. In a word he was a prince of great bravery, wisdom, and humanity. His reign was glorious to himself, and happy to his people. He was no less zealous for their domestic prosperity than for the success of his undertakings abroad. He found means to reconcile both these pursuits, and procured uninterrupted security and plenty at home, while, at the same time, he raised the power of Denmark to a high degree, and left it in a condition to command the respect of all it's neighbours."

Very different from this was the character of Christian his son and successor, who ascended the throne under great advantages, and was not destitute of courage, or skill, or vigilance and activity; but he was of a passionate, ferocious temper, full of pride and haughtiness, implacable, austere, sanguinary, and though ambitious, void of true heroism. The crown of Sweden had been formerly united with that of Denmark and Norway: it was the aim of this prince to reduce that country again into subjection. When he had accomplished the conquest, the first ideas that occurred to his mind were those of blood and revenge. He invited the Swedish nobility to a sumptuous feast, and spent two days with them in mirth and diversions, after which, having contrived some accusation against them, he ordered them all without exception to be executed, which was immediately performed in the great market-place at Stockholm, where upwards of one hundred were thus sacrificed *; after

* The story of this massacre is pathetically delineated by Mr. Jerningham, in his Poem entitled *the Swedish Curate*,

which

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which he let loose his soldiers on the inhabitants of the city, and allowed them to range at large through the kingdom, where they committed all kinds of outrage and cruelty. But there were some patriots who had escaped the massacre. Providence had one particularly in reserve to chastise the insolence and tyranny of Christian: this was the famous Gustavus Vasa, son of Eric, a nobleman and senator of the first rank, and the first victim who fell in the late dreadful slaughter. Gustavus was, at this calamitous period, hidden in the bottom of the mines of Dalecarlia, meditating in what manner he should enter on the arduous plan he had formed for the deliverance of his country. He waited for the proper opportunity, and at length found means to execute his purpose. He rose to great and true honour and glory, while Christian, the Nero of the north, sunk under his vices, was deposed by his subjects, and loaded with the execration of his own and succeeding ages.

Christian IV. reigned from 1588 to 1648: he was allowed to be as accomplished a prince as any of the age in which he lived: 'Denmark, says our Author, for a long time flourished remarkably under his administration, and though he might, on the whole, be accounted rather unfortunate in his enterprizes abroad, yet his people were equitable enough to distinguish between the propriety of the plans he entered upon, and the ill success that might attend them; well knowing that whenever he failed, it was seldom for want of having acted with the judgment and precaution sufficient to have deserved better fortune. In consequence of the good opinion his subjects universally entertained of him, he never found them backward in concurring with, and forwarding all his designs to the utmost of their power. His demands from the states were respectfully complied with, and not only the taxes imposed by the public authority were chearfully paid, but whenever any sudden exigence arose, he was always sure of instantly meeting with the most cordial and ready supplies from every rank and condition; each town and corporation shewing the utmost alacrity, and advancing for his service as considerable sums as they were able to raise. As a return for these continual proofs of loyalty and affection, no Danish monarch ever strove with more zeal to deserve them. Bounded by the laws in the extent and execution of his power, he never aimed at rescinding any which he deemed beneficial to the community; and his influence, though great, was never employed for any purposes of oppression. The only use he made of the ascendancy he possessed over the minds of his people, was to induce the prosecution of such measures as tended, in his opinion, to promote their interest or their glory. No sovereign ever did more to animate his subjects by the force of his own example. He chearfully bore an ample share of every burden,

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burden in common with them, and was ever forward in expoſing his perſon to all manner of toils and dangers. By perſevering invariably in this conduct, he acquired a name which is held in the higheſt veneration by the Danes, who ſeem unanimouſly inclined to prefer him to any of his ſucceſſors, as uniting, in a much more conſpicuous degree, the virtues of a good king, with the qualifications of a hero. He remains, in ſhort, the favourite object of their remembrance; and is mentioned as a prince whoſe example is highly worthy of imitation by ſuch of his rank as wiſh to merit the unfeigned attachment of their ſubjects.' Such is the picture, adds this writer, of Chriſtian IV. as drawn by the generality of people in Denmark. 'Neither, on the whole, is it any miſrepreſentation of that prince, whoſe character, allowing for ſome defects and frailties, often incident to the beſt diſpoſitions, was altogether truly noble and heroic. Though it muſt be confeſſed, at the ſame time, that what greatly conduces to render his memory ſo precious in that country, is the recollection that he was the laſt king under whom it enjoyed a conſtitutional freedom.'

This prince was engaged in conteſts with the Swedes, and proved very ſucceſsful, till the great Guſtavus Adolphus aſcended the Swediſh throne; a prince, obſerves Dr. Andrews, born to fix the deſtiny of ſtates and kingdoms, and to change the face of Europe. The very firſt beginnings of this hero, it is added, ſoon convinced Chriſtian that he had to deal with a much more formidable enemy than before. He retook from the Danes all they had won from his father, and had not the deſigns of Ruſſia called the chief of his attention elſewhere, he would in all probability have reduced the Danes to great extremities. Chriſtian availed himſelf of this diverſion to carry on the war on more equal terms. It was at length concluded by the interpoſition of James I. king of England, his brother-in-law. 'But the conditions were no longer dictated by Denmark with that loftineſs it had aſſumed in the reign of Frederic II. Sweden was now on quite another footing: and it was owing to the moderation of Guſtavus that an honourable peace was granted to Denmark.'

It is known by thoſe who are acquainted with the hiſtory of this period, that in conſequence of the great opinion entertained of him in Europe, Chriſtian IV. was intruſted with the ſupreme management of affairs by the confederacy formed among the proteſtant princes and ſtates of the empire in oppoſition to the exorbitant encroachments of the houſe of Auſtria. He conducted the enterprize with great vigour, courage and ſkill, but did not meet with all the ſucceſs he had reaſon to hope for; he was obliged to enter into a negociation with the houſe of Auſtria, and on the whole might be ſaid to have concluded

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no dishonourable peace, as whatever had been taken from him was restored. Gustavus Adolphus afterwards appeared in the same station, he entered Germany, where he made a rapid and unexpected progress, and was universally considered as the hero destined to curb the ambition of the house of Austria, and to restore the freedom of the empire, together with the rights of the protestant party. And here we have one instance among many of the weakness attending even the greatest minds; 'Whatever zeal, observes Dr. Andrews, was professed by Christian in favour of a cause for which he had been so great a sufferer, still he was tormented by the remembrance that he had once been at the head of it, that through his ill success it had been ruined, and that another more able and more successful director was now substituted in his stead. His pride was so deeply stung by these reflections, that it was plain the glory that surrounded the Swedish monarch was a sore mortification to Christian, notwithstanding that hero was avenging the common cause of all the Protestants against their capital enemy. Certain it is, the greatest flaw in the character of Christian, was the envy he bore that illustrious prince. It led him into several steps, which, had they succeeded, might have defeated the noble plan concerted by that great king, who was equally a statesman and a warrior, and proposed nothing wherein he had not with him the wishes of the wise and honest part of all Europe.'

The Partisans of the house of Austria perceived the disposition of Christian, and were very solicitous to avail themselves of it; they made him several valuable offers; but Christian had wisdom sufficient to forbear a compliance without convening and consulting a national diet, who earnestly advised and entreated him to abstain from acting a hostile part against Gustavus. Christian, says our Author, though a prince of a very warm and lofty temper, had still a reserve of coolness and judgment that enabled him to restrain his impetuosity, and to correct quickly the errors into which hastiness sometimes betrayed him. Happily for his subjects, he became sensible of the precipitateness of his conduct; and determined to rectify it without delay, by renouncing the schemes he had been tempted to form in favour of the imperial court, and by renewing the friendship that subsisted between Denmark and Sweden. When this behaviour of Christian is duly attended to, it ought to be confessed that he derived more honour by refraining from an indulgence of his inclinations, when convinced of their evil tendency, than if he had never had them to contend with. It shewed him to be endued with a great soul; since nothing is more difficult than to suppress the emotions of a violent and erroneous emulation, and to make them give way for the common

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common good, to the advancement of a rival's glory. But this disposition of Christian had a very ill consequence, in raising the suspicions of Gustavus, who, we are told, never from that hour would place any confidence in him, notwithstanding the frequent assurances given of his friendship and good wishes.

The reflections which Dr. Andrews has made above appear to be just in themselves, and honourable to Christian. The panegyric on this prince is, however, considerably lessened by the following observation: 'that the moderation and forbearance of Christian were, in a great measure, dictated by the dread of Gustavus; who was, in a manner, reputed invincible, and who, in the torrent of his endless victories, was now threatening to overwhelm the house of Austria in universal ruin.'

'It is truly glorious to the memory of Gustavus, when notice is taken of his attention to the internal government of his kingdom, to have it said of him; 'He was the more incited to act in this manner, from seeing the fortunate results of it in the prosperity attending the conduct of Christian, by whom he was resolved to be outdone in nothing that was praise-worthy. He had the sense and penetration to discern all that was proper and judicious in the proceedings of the Danish monarch; and he had, at the same time, too much greatness of mind to disown his merit, of which he had witnessed sufficient instances, both in the field, and in a variety of other transactions of the highest difficulty and importance.'

It is time we should take some notice of the great revolution which commenced in Denmark in the reign of Frederic III. successor to Christian IV. This extraordinary change appears principally to have arisen from the behaviour and incroachments of the nobility, which a politic prince made use of as a means to advance the power of the crown. 'The nobles, we are told, enjoyed a portion of authority utterly inconsistent with the general welfare of the realm. The succession to the crown was, in some respects, wholly at their disposal. They obliged the kings at their election to grant them as many privileges as they thought proper to demand. Thus, on the commencement of every reign, additions were made to the already extravagant measure of their particular immunities.—From being the protectors and patrons of the subordinate orders, they were in several instances become their oppressors and tyrants, and by means of their immense wealth, they had, within the space of the last century, engrossed by degrees almost the whole power of the state.' Consequently reciprocal hatred and mistrust, rancorous conflicts, and personal injuries prevailed between the higher and lower orders in Denmark. The clergy also, since the reformation had stripped them of their great riches and revenues, were become of less consequence, and joined

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joined with the inferior ranks in complaints againſt the nobles. This ſtate of things ſeemed to portend, or, together with other concurring cauſes, prepared the way for, that great change which now took place in the Daniſh conſtitution. Frederic III. was beloved by the inferior people, eſpecially for his gallant and humane behaviour during the ſiege of Copenhagen by the Swedes, which happened in his reign. At the next meeting of the ſtates, the commons and clergy under the ſecret influence of the court, to expreſs their regard to the king, went in a body to the Houſe of Nobles, and made firſt only this propoſition, that the ſucceſſion of the crown ſhould be ſettled on the king's family and deſcendants. This proceeding appeared the more novel and audacious, as whatever related to matters of conſequence to the realm had hitherto originated from the nobles, who nevertheleſs now ſaw that whether they conſented or not, the meaſure would be carried, in deſpite of all oppoſition. Yet in this ſtate of things, ſome of the nobility were imprudent enough to irritate and exaſperate the other orders, 'who broke up in the utmoſt rage, vowing never to meet the nobles any more, 'till they had taken the fulleſt revenge on their pride.' Accordingly they pitched on a place where to continue their ſeſſion apart, and at length came to the ſtrange reſolution, as in a fit of deſpair, 'immediately to wait on the King in a body, and make him a tender, not only of an hereditary right of the crown of Denmark for his family, but alſo of an abſolute uncontroulable dominion over all ranks and degrees of his ſubjects. In this fatal determination there was not a voice diſſentient in the whole aſſembly; to ſuch a pitch of wrath and indignation had the haughtineſs of the nobles excited them.' The nobles were inexpreſſibly ſurprized and ſhocked to hear from the mouth of the preſident of the commons himſelf that ſuch was their reſolution, that it was irrevocable, that they would ſtand to it at all hazards, and that if the nobility refuſed to give their ſuffrages, their own ſhould be ſufficient. The nobles laboured to gain time under different pretences, and would have delayed the commons by deliberations and harangues; but inſtead of waiting to attend to them, they repaired in a body to the court, where they made the King the ſolemn offer propoſed, and we may conclude met with a gracious and hearty reception. The court, whoſe policy throughout the whole of this great event was keen and vigilant, had already taken all the neceſſary precautions to fruſtrate any intention the nobles might form of making an eſcape from the city. After ſeveral heſitations, delays and terrors, they were obliged to ſend the ampleſt notification to the court, of their readineſs to ſubmit to whatever ſhould be demanded of them. Soon after which the whole body of the nobility were farther obliged to pay their ſolemn homage,

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and swear fidelity and implicit obedience to the King, who was seated on a throne erected on a scaffolding for that purpose. This they did on their knees in the presence of the army, and the Burghers of Copenhagen, who were all under arms, and surrounded them on every side.

The account of this transaction forms a great part of the first volume, from which we can only present our readers with the foregoing short relation. For various circumstances attending the revolution, together with many judicious remarks and reflections, we must refer to the volume, which we doubt not will be read with pleasure, though we think the Author is, in this part of the work, more prolix than was necessary.

The Commons did not find the advantages they had hoped for, from this resignation of themselves, without terms, to the will of a monarch: however it is acknowledged 'that though Frederic III. arrived at arbitrary power by the odious means of deceiving the lower orders of the realm into a belief that it was necessary for the common good, to alter the constitution, yet after they had placed him in the seat of absolute royalty, he acted in such a manner as to efface, as far as practicable, the appearance of the despotism that had been established. Those measures excepted, which were indispensably requisite to confirm and strengthen such an establishment, he took none that betrayed the least inclination to rule otherwise than as a mild and good-natured master; and shewed on all occasions an unfeigned propensity to promote the welfare of his subjects.'

Christian V. on account of the difficulties in which he was involved by his wars with Sweden, was obliged to exert the arbitrary authority transmitted to him from his father. 'His inclinations, we are told, were mild, but his situation required peculiar abilities to moderate the excess of power annexed to it. The examples set before him by the other absolute princes of Europe, in his time, were too contagious to be resisted; and he was hurried into an imitation of them, through those false notions of personal glory that usually surround a despotic throne.'

The two Danish monarchs who are most extolled, and we believe justly, in these volumes, are Christian VI. and Frederic V. the last of whom died in the beginning of the year 1766. The representation which is given of them, both as men, and as princes, is indeed very amiable. Dr. Andrews seems to embrace every opportunity of speaking in their praise. 'The reigns, says he, of Christian VI. and of his Son Frederic V. may not improperly be styled the golden age of Denmark; so far as such a title may be applied to a country situated in no very desirable climate, and under a government as arbitrary and despotic in it's principles as any in Christendom. When the allowances

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allowances are made which those two essential considerations require, it will appear that no people have had less reason to complain of the faults of administration, than the inhabitants of Denmark, for the space of near forty years: a long tract of time, when we reflect that during the whole of it, the interest of the commonwealth has been invariably consulted as the capital and main object; and this too by absolute princes, invited by a multiplicity of motives to act otherwise; and encouraged by that most potent of all incentives, the strength of examples on all sides, to list under the standard of ambition. Brilliant views, when attended with any plausibility, are seldom resisted even by the moderate. How much wisdom and prudence, therefore, must these two illustrious monarchs have been endowed with, to have withstood the many temptations thrown in their way by the designing and the interested. With what sagacity must they have acted, to steer through the numerous difficulties that could not fail being encountered by princes who were determined to preserve at once the tranquillity of their dominions, and the dignity of their crown.—Inspired with a thorough conviction of the necessity for applying to the business of their station, they wholly devoted themselves to this arduous task. They called forth their whole capacity, and kept it alive by a constant course of vigorous exertion. By persisting unremittingly in this conduct, they learnt the great art of accommodating themselves to circumstances; and were enabled to face with success, the trials and vicissitudes of the times they lived in. By managing with spirit and dexterity the various opportunities that offered, they rose superior to all difficulties; and found means to reconcile the happiness of their subjects, with their own personal grandeur and pretensions. When truth empowers mankind to speak well of their rulers, they cannot be too loud in their praise. It is the noblest retribution a great mind can propose. To bestow it faintly or coldly is absolutely criminal. It robs the proprietor of his due.—Swayed by these motives, we cannot too much extol the great qualities of Christian VI. and Frederic V. of Denmark. We cannot too cordially unite with the whole Danish nation, in acknowledging their worth. Harassed and oppressed by the misconduct and the ambition of former administrations, the Danes will never forget to whose paternal cares, to whose mild and equitable government they were so long indebted for the blessings of peace, and the introduction of those arts that are the source of domestic felicity. The auspicious, the sacred names of these two glorious monarchs will ever be remembered with the warmest sentiments, and the strongest expressions of gratitude; and, one may safely add, will powerfully conduce to raise up imitators of their virtues.'

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This may appear to have ſomewhat of the air of declamation; but the more particular account given of the conduct of theſe princes, ſeems to juſtify the applauſe which the writer beſtows. To form a farther judgment we muſt leave our readers to conſult the hiſtory itſelf; to which we muſt alſo refer them for a view of the Daniſh trade, manufactures, &c. together with remarks on the laws and internal government of Denmark; which laſt article, by way of Appendix, conſtitutes a great part of the ſecond volume. Theſe laws have one excellence, of which we cannot but take notice, becauſe it is greatly deſirable that we ſhould have the ſame advantage in our own country; the Author tells us, 'they are remarkable on account of their plainneſs and brevity; they are expreſſed with ſo much preciſion, and are ſo little ſubject to ambiguity, that they require no labour and effort of the underſtanding to comprehend them.'

We ſhall only add, that in peruſing this compilement, we have met with conſiderable entertainment, and ſome information. The late revolution in the Daniſh Court is too recent and too little underſtood to allow the Hiſtorian to ſay much on the ſubject, and therefore the reader muſt not expect an account of it in the preſent performance.

ART III. *Sketches of the Hiſtory of Man.* 4to. 2 Vols. 1l. 16s. boards. Cadell. 1774.

THIS work, for which the Public is indebted to the very ingenious Author of the *Elements of Criticiſm*, will afford both entertainment and inſtruction to the generality of readers. It contains many pertinent and curious obſervations on a great variety of uſeful and important ſubjects, ſome of which, indeed, are treated in a way ſomewhat ſuperficial and imperfect, and others with leſs preciſion and accuracy than their importance deſerves. For this, however, the candid Reader will make favourable allowances, and will rather be diſpoſed to wonder that the Author, amidſt the various duties and occupations of an active life, ſhould execute the ſeveral parts of ſo extenſive and bold an undertaking ſo ſucceſsfully as he has done, than to find fault with imperfections that were naturally to be expected, and, in ſome meaſure, unavoidable.

The Author's ſtyle, though not elegant, is, in general, plain, eaſy, and perſpicuous; diſfigured indeed, occaſionally, with vulgar phraſes, and low turns of expreſſion. The Reader too, it muſt be acknowledged, is ſometimes a little diſguſted with the Author's illiberal reflections, of which we could point out ſeveral examples. What he has ſo extravagantly and unjuſtly advanced with reſpect to the Engliſh public ſchools

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(vol. I. p. 450.) deserves particular reprehension. We freely acknowledge, that the plan of education at our schools is liable to many just exceptions; but the censures of Lord K. are by no means pertinent to the subject: and what he says of the youth at Eton school receiving vales from strangers, is such a *caricature* of a *sketch* as will do but little credit to his Lordship's pencil.

That the work, however, upon the whole, has a very considerable degree of merit, cannot, without manifest injustice, be denied. A love of liberty and of mankind appears throughout; the Author's views are enlarged, his knowledge is extensive, and many of his remarks are extremely acute and ingenious: in a word, both the Philosopher and the Politician may derive no small advantage from an attentive perusal of his performance; for though both the philosophical and the political reader will, no doubt, often differ from him in opinion, yet the hints which he throws out occasionally, may open new views to each, and lead to very useful and important enquiries.

'The following work, (says he, in his Preface) is the substance of various speculations, that occasionally amused the Author, and enlivened his leisure hours. It is not intended for the learned; they are above it: nor for the vulgar; they are below it. It is intended for men, who, equally removed from the corruption of opulence, and from the depression of bodily labour, are bent on useful knowledge; who, even in the delirium of youth, feel the dawn of patriotism, and who in riper years enjoy its meridian warmth. To such men this work is dedicated; and that they may profit by it, is the Author's ardent wish, and probably will be while any spirit remains in him to form a wish.

'May not he hope, that this work, child of his grey hairs, will survive, and bear testimony for him to good men, that even a laborious calling, which left him not many leisure-hours, never banished from his mind, that he would little deserve to be of the human species, were he indifferent about his fellow-creatures:

Homo sum: humani nihil a me alienum puto.

'Most of the subjects handled in the following sheets, admit but of probable reasoning; which is not a little slippery, as with respect to many reasonings of that kind, it is difficult to pronounce, what degree of conviction they ought to produce. It is easy to form plausible arguments; but to form such as will stand the test of time, is not always easy. I could amuse the reader with numerous examples of conjectural arguments, which, fair at a distant view, vanish like a cloud on a near approach. In the first sketch of this book, not to go further, he will find recorded more than one example. The dread of being misled by such arguments, filled the author with anxiety; and after his utmost attention, he can but faintly hope, that he has not often wandered far from truth.

'Above thirty years ago, he began to collect materials for a natural history of man; and in the vigour of youth, did not think the

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undertaking too bold, even for a single hand. He has discovered of late, that his utmost abilities are scarce sufficient for executing a few imperfect sketches.'

Our Author divides his work into three books, the first of which is introduced with an enquiry, whether there be different races of men, or whether all men be of one race, without any difference but what proceeds from climate or other accidental causes.

'Plants, says he, were created of different kinds to fit them for different climates, and so were brute animals. Certain it is, that all men are not fitted equally for every climate. There is scarce a climate but what is natural to some men, where they prosper and flourish; and there is not a climate but where some men degenerate. Doth not then analogy lead us to conclude, that as there are different climates on the face of this globe, so there are different races of men fitted for these different climates?'

He observes further upon this head, that the natural productions of each climate make the most wholesome food for the people who are fitted to live in it—that there are many nations which differ so widely from each other, not only in complexion, in features, in shape, and in other external circumstances, but in temper and disposition, particularly in two capital articles, courage and the treatment of strangers, that even the certainty of there being different races could not make one expect more striking differences—that the very frame of the human body clearly shews, that there must be different races of men fitted for different climates—and that were all men of one species, there never could have existed, without a miracle, different kinds, such as exist at present.

From these, and some other particulars, our ingenious Author thinks it evident, beyond any rational doubt, that there are different races or kinds of men, and that these races or kinds are naturally fitted for different climates; whence we have reason, he thinks, to conclude, that originally each kind was placed in its proper climate, whatever change may have happened in latter times by war or commerce.

'There is a remarkable fact, continues he, that confirms the foregoing conjectures. As far back as history goes, or tradition kept alive by history, the earth was inhabited by savages divided into many small tribes, each tribe having a language peculiar to itself. Is it not natural to suppose, that these original tribes were different races of men, placed in proper climates, and left to form their own language?

'Upon summing up the whole particulars mentioned above, would one hesitate a moment to adopt the following opinion, were there no counterbalancing evidence, viz. "That God created many pairs of the human race, differing from each other both externally and internally; that he fitted these pairs for different climates, and placed each pair in its proper climate; that the peculiarities of the

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original pairs were preſerved entire in their deſcendents; who, having no aſſiſtance but their natural talents, were left to gather knowledge from experience, and in particular were left (each tribe) to form a language for itſelf; that ſigns were ſufficient for the original pairs, without any language but what nature ſuggeſts; and that a language was formed gradually, as a tribe increaſed in numbers, and in different occupations, to make ſpeech neceſſary?" But this opinion, however plauſible, we are not permitted to adopt; being taught a different leſſon by revelation, viz. That God created but a ſingle pair of the human ſpecies. Tho' we cannot doubt of the authority of Moſes, yet his account of the creation of man is not a little puzzling, as it ſeems to contradict every one of the facts mentioned above. According to that account, different races of men were not formed, nor were men formed originally for different climates. All men muſt have ſpoken the ſame language, viz. that of our firſt parents. And what of all ſeems the moſt contradictory to that account, is the ſavage ſtate: Adam, as Moſes informs us, was endued by his Maker with an eminent degree of knowledge; and he certainly was an excellent preceptor to his children and their progeny, among whom he lived many generations. Whence then the degeneracy of all men unto the ſavage ſtate? To account for that diſmal cataſtrophe, mankind muſt have ſuffered ſome terrible convulſion.

'That terrible convulſion is revealed to us in the hiſtory of the tower of Babel, contained in the 11th chapter of Geneſis, which is, "That for many centuries after the deluge, the whole earth was of one language, and of one ſpeech; that they united to build a city on a plain in the land of Shinar, with a tower whoſe top might reach unto heaven; that the Lord beholding the people to be one, and to have all one language, and that nothing would be reſtrained from them which they imagined to do, confounded their language, that they might not underſtand one another; and ſcattered them abroad upon the face of all the earth." Here light breaks forth in the midſt of darkneſs. By confounding the language of men, and ſcattering them abroad upon the face of all the earth, they were rendered ſavages. And to harden them for their new habitations, it was neceſſary that they ſhould be divided into different kinds, fitted for different climates. Without an immediate change of conſtitution, the builders of Babel could not poſſibly have ſubſiſted in the burning region of Guinea, nor in the frozen region of Lapland; houſes not being prepared, nor any other convenience to protect them againſt a deſtructive climate. Againſt this hiſtory it has indeed been urged, "that the circumſtances mentioned evince it to be purely an allegory; that men never were ſo frantic as to think of building a tower whoſe top might reach to heaven; and that it is groſsly abſurd, taking the matter literally, that the Almighty was afraid of men, and reduced to the neceſſity of ſaving himſelf by a miracle." But that this is a real hiſtory, muſt neceſſarily be admitted, as the confuſion of Babel is the only known fact that can reconcile ſacred and profane hiſtory.

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'And this leads us to conſider the diverſity of languages *. If the common language of men had not been confounded upon their attempting the tower of Babel, I affirm, that there never could have been but one language. Antiquaries conſtantly ſuppoſe a migrating ſpirit in the original inhabitants of this earth; not only without evidence, but contrary to all probability. Men never deſert their connections nor their country without neceſſity: fear of enemies and of wild beaſts, as well as the attraction of ſociety, are more than ſufficient to reſtrain them from wandering; not to mention that ſavages are peculiarly fond of their natal ſoil †. The firſt migrations were

* As the ſocial ſtate is eſſential to man, and ſpeech to the ſocial ſtate, the wiſdom of providence in fitting men for acquiring that neceſſary art, deſerves more attention than is commonly beſtowed on it. The Orang Outang has the external organs of ſpeech in perfection; and many are puzzled to account why it never ſpeaks. But the external organs of ſpeech make but a ſmall part of the neceſſary apparatus. The faculty of imitating ſounds is an eſſential part; and wonderful would that faculty appear, were it not rendered familiar by practice: a child of two or three years, is able, by nature alone without the leaſt inſtruction, to adapt its organs of ſpeech to every articulate ſound; and a child of four or five years can pitch its windpipe ſo as to emit a ſound of any elevation, which enables it with an ear to imitate the ſongs it hears. But above all the other parts, ſenſe and underſtanding are eſſential to ſpeech. A parrot can pronounce articulate ſounds, and it has frequently an inclination to ſpeak; but, for want of underſtanding, none of the kind can form a ſingle ſentence. Has an Orang Outang underſtanding to form a mental propoſition? has he a faculty to expreſs that propoſition in ſounds? and ſuppoſing him able to expreſs what he ſees and hears, what would he make of the connective and disjunctive particles?

† With reſpect to the ſuppoſed migrating ſpirit, even Bochart muſt yield to Kempfer in boldneſs of conjecture. After proving, from difference of language, and from other circumſtances, that Japan was not peopled by the Chineſe, Kempfer without the leaſt heſitation ſettles a colony there of thoſe who attempted the tower of Babel. Nay, he traces moſt minutely their road to Japan; and concludes, that they muſt have travelled with great expedition, becauſe their language has no tincture of any other. He did not think it neceſſary to explain, what temptation they had to wander ſo far from home; nor why they ſettled in an iſland, not preferable either in ſoil or climate to many countries they muſt have traverſed.

An ingenious French Writer obſerves, that plauſible reaſons would lead one to conjecture, that men were more early poliſhed in iſlands than in continents; as people, crowded together, ſoon find the neceſſity of laws to reſtrain them from miſchief. And yet, ſays he, the manners of iſlanders and their laws are commonly the lateſt formed. A very ſimple reflection would have unfolded the myſtery. Many many centuries did men exiſt without thinking of navigation. That art was not invented till men, ſtraitened in their quarters upon the continent, thought of occupying adjacent iſlands.

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probably occaſioned by factions and civil wars; the next by commerce. Greece affords inſtances of the former, Phœnicia of the latter. Unleſs upon ſuch occaſions, members of a family or of a tribe will never retire farther from their fellows than is neceſſary for food; and by retiring gradually, they loſe neither their connections nor their manners, far leſs their language, which is in conſtant exerciſe. As far back as hiſtory carries us, tribes without number are diſcovered, each having a language peculiar to itſelf. Strabo* reports, that the Albanians were divided into ſeveral tribes, differing in external appearance and in language. Cæſar found in Gaul ſeveral ſuch tribes; and Tacitus records the names of many tribes in Germany. There are a multitude of American tribes that to this day continue diſtinct from each other, and have each a different language. The mother-tongues at preſent, tho' numerous, bear no proportion to what formerly exiſted. We find original tribes gradually enlarging; by conqueſt frequently, and more frequently by the union of weak tribes for mutual defence. Such events promote one language inſtead of many. The Celtic tongue, once extenſive, is at preſent confined to the highlands of Scotland, to Wales, to Britanny, and to a part of Ireland In a few centuries, it will ſhare the fate of many other original tongues: it will be totally forgotten.

'If men had not been ſcattered every where upon the confuſion of Babel, another particular muſt have occurred, differing not leſs from what has really happened than that now mentioned. As paradiſe is conjectured to have been ſituated in the heart of Aſia, the ſurrounding regions, for the reaſon above given, muſt have been firſt peopled; and the civilization and improvements of the mother-country were undoubtedly carried along to every new ſettlement. In particular, the colonies planted in America, the South-ſea iſlands, and the *Terra Auſtralis incognita*, muſt have been highly poliſhed; becauſe, being at the greateſt diſtance, they probably were the lateſt. And yet theſe and other remote people, the Mexicans and Peruvians excepted, remain to this day in the original ſavage ſtate of hunting and fiſhing.

'Thus, had not men wildly attempted to build a tower whoſe top might reach to heaven, all men would not only have ſpoken the ſame language, but would have made the ſame progreſs toward maturity of knowledge and civilization. That deplorable event reverſed all nature: by ſcattering men over the face of all the earth, it deprived them of ſociety, and rendered them ſavages. From that ſtate of degeneracy, they have been emerging gradually. Some nations, ſtimulated by their own nature, or by their climate, have made a rapid progreſs: ſome have proceeded more ſlowly; and ſome continue ſavages. To trace out that progreſs toward maturity in different nations, is the ſubject of the preſent undertaking.'

Though what our Author advances in this *Sketch*, in ſupport of his opinion of there being different races of men, is far from concluſive or ſatisfactory, yet it will contribute greatly to the Reader's entertainment, as it contains many curious facts vouched by late Travellers and Writers of credit.

* Book ii.

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Our Author proceeds, in his second *Sketch*, to treat of the progress of men with respect to food and population, and the most striking observation we meet with upon this subject is, that *cookery depopulates like a pestilence.* The ingenious Author, we suppose, means *Scotch cookery*, since it is universally allowed that ENGLISH COOKERY gives health, vigour, spirit, and courage; a truth, to which many a brave, honest Scotchman will bear testimony, with gratitude and joy.

The subject of the third *Sketch*, which is a very short one, is the *progress of men with respect to property.* And here our Author observes, that among the senses inherent in the nature of man, the sense of property is eminent. By this sense wild animals, caught by labour or art, are perceived to belong to the hunter or fisher; they become his *property*; it is the foundation of *meum et tuum*, a distinction of which no human being is ignorant.

'The gradual progress, continues he, of this sense, from its infancy among savages to its maturity among polished nations, is one of the most entertaining articles that belong to the present undertaking. But as that article makes a part of Historical Law-Tracts, nothing remains for me but a few gleanings.'

In the fourth *Sketch* he treats of the origin and progress of commerce, and his chief view in it is, to examine how far industry and commerce are affected by the quantity of circulating coin. In the course of what he advances upon this subject, he gives us his sentiments upon the following question,—Whether a Bank be upon the whole beneficial or hurtful to commerce?

'It is undoubtedly, says he, a spur to industry, like a new influx of money: but then, like such influx, it raises the price of labour and of manufactures. Weighing these two facts in a just balance, the result seems to be, that in a country where money is scarce, a bank properly constituted is a great blessing, as it in effect multiplies the specie, and promotes industry and manufactures; but that in a country which possesses money sufficient for an extensive trade, the only bank that will not hurt foreign commerce, is what is erected for supplying the merchant with ready money by discounting bills. At the same time, much caution and circumspection is necessary with respect to banks of both kinds. A bank erected for discounting bills, ought to be confined to bills really granted in the course of commerce; and ought to avoid, as much as possible, the being imposed on by fictitious bills drawn merely in order to procure a loan of money. And with respect to a bank purposely erected for lending money, there is great danger of extending credit too far, not only with respect to the bank itself and to its numerous debtors, but with respect to the country in general, by raising the price of labour and of manufactures, which is the never-failing result of too great plenty of money, whether coin or paper.'

The

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The fifth *Sketch* is divided into two sections, the first of which is a very entertaining one; the subject of it is—*the origin and progress of useful arts.* The following extract from it cannot fail of being acceptable to our Readers.

'When Cæsar invaded Britain, agriculture was unknown in the inner parts: the inhabitants fed upon milk and flesh, and were cloathed with skins. Hollinshed, cotemporary with Elizabeth of England, describes the rudeness of the preceding generation in the arts of life: "There were very few chimneys even in capital towns: the fire was laid to the wall, and the smoke issued out at the roof, or door, or window. The houses were wattled and plaistered over with clay; and all the furniture and utensils were of wood. The people slept on straw-pallets, with a log of wood for a pillow." Henry II. of France, at the marriage of the Duchess of Savoy, wore the first silk stockings that were made in France. Queen Elizabeth, the third year of her reign, received in a present a pair of black silk knit stockings; and Dr. Howel reports, that she never wore cloth hose any more. Before the conquest there was a timber bridge upon the Thames between London and Southwark, which was repaired by King William Rufus, and was burnt by accident in the reign of Henry II. ann. 1176. At that time a stone bridge in place of it was projected, but it was not finished till the year 1212. The bridge Notre-Dame over the Seine in Paris was first of wood. It fell down anno 1499; and as there was not in France a man who would undertake to rebuild it of stone, an Italian cordelier was employed, whose name was *Joconde*, the same upon whom Sanazarius made the following pun:

Jocondus geminum imposuit tibi, Sequana, pontem;
Hunc tu jure potes dicere pontificem.

The art of making glass was imported from France into England ann. 674, for the use of monasteries. Glass windows in private houses were rare even in the twelfth century, and held to be great luxury. King Edward III. invited three clockmakers of Delft in Holland to settle in England. In the former part of the reign of Henry VIII. there did not grow in England cabbage, carrot, turnip, or other edible root; and it has been noted, that even Queen Catharine herself could not command a salad for dinner, till the King brought over a gardener from the Netherlands. About the same time, the artichoke, the apricot, the damask rose, made their first appearance in England. Turkeys, carps, and hops, were first known there in the year 1524. The currant-shrub was brought from the island of Zant ann. 1533; and in the year 1540, cherry-trees from Flanders were first planted in Kent. It was in the year 1563 that knives were first made in England. Pocket-watches were brought there from Germany ann. 1577. About the year 1580, coaches were introduced; before which time Queen Elizabeth on public occasions rode behind her chamberlain. A saw-mill was erected near London ann. 1633, but afterward demolished, that it might not deprive the labouring poor of employment. How crude was the science of politics even in that late age!

'People

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'People who are ignorant of weights and meaſures fall upon odd ſhifts to ſupply the defect. Howel Dha, Prince of Wales, who died in the year 948, was their capital lawgiver. One of his laws is, "If any one kill or ſteal the cat that guards the Prince's granary, he forfeits a milch ewe with her lamb; or as much wheat as will cover the cat when ſuſpended by the tail, the head touching the ground." By the ſame lawgiver a fine of twelve cows is enacted for a rape committed upon a maid, eighteen for a rape upon a matron. If the fact be proved after being denied, the criminal for his falſity pays as many ſhillings as will cover the woman's poſteriors.'

In the ſecond ſection our Author treats of the progreſs of taſte, and of the fine arts; and the beſt of his obſervations upon this ſubject are to be found in his *Elements of Criticiſm*. His account of the Greek Tragedy is ſuperficial and injudicious, and ſome of his occaſional remarks rather trifling; as, for example, when he tells us that in Rome, an illiterate Shopkeeper is a more correct judge of ſtatues, pictures, and buildings, than the beſt educated Citizen of London.

In the ſixth *Sketch* our Author traces the gradual progreſs of women, from their low ſtate in ſavage tribes, to their elevated ſtate in civilized nations. This is a very curious and intereſting ſubject, and many of his reflections upon it are juſt and pertinent. As it has been much controverted, whether matrimony be an appointment of nature, or only of municipal law, he conſiders this queſtion at ſome length, and thinks the controverſy may be determined upon ſolid principles. The means provided by nature for continuing the race of other animals, he thinks, may throw light upon the œconomy of nature with reſpect to man; accordingly he begins with that article, which, he ſays, has not engaged the attention of naturaliſts ſo much as it ought to do.

With reſpect to animals whoſe nouriſhment is graſs, pairing, we are told, would be of no uſe; the female feeds herſelf and her young at the ſame inſtant, and the male has nothing to do. On the other hand, all brute animals whoſe young require the nurſing care of both parents, are directed by nature to pair; nor is the connection diſſolved till the young can provide for themſelves. Pairing is indiſpenſible to wild birds that build in trees; becauſe the male muſt provide food for his mate while ſhe is hatching the eggs; and as they have commonly a numerous iſſue, it requires the labour of both to pick up food for themſelves and for their young: upon which account it is ſo ordered, that the young are ſufficiently vigorous to provide for themſelves, before a new brood is produced.

Now if analogy can be relied on, man too, our Author thinks, is directed by nature to matrimony, as there is no other creature in the known world to which pairing is ſo neceſſary. Providential care deſcends even to vegetable life: every plant bears

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bears a profuſion of ſeed; and in order to cover the earth with vegetables, ſome ſeeds have wings, ſome are ſcattered by means of a ſpring, and ſome are ſo light as to be carried about by the wind. If men and women, therefore, were not impelled by nature to matrimony, they would be leſs fitted for continuing their ſpecies than even the humbleſt plant. We may fairly conclude then, our Author ſays, that matrimony in the human race is an appointment of nature; and this concluſion, we are told, cannot be reſiſted by any one who believes in providence, and in final cauſes.

But if pairing in the ſtricteſt ſenſe be a law of nature among men, as among ſome other animals, how is Polygamy to be accounted for, which formerly was univerſal, and to this day obtains among many nations?

'I am reduced, ſays our Author, to no dilemma here. Polygamy is derived from two ſources; firſt, from ſavage manners, once univerſal; and next, from a voluptuouſneſs in warm climates, which inſtigate men of wealth to tranſgreſs every rule of temperance. Theſe two ſources I propoſe to handle with care, becauſe they make a great part of the hiſtory of the female ſex.'

For what our Author ſays upon this curious ſubject, as likewiſe upon the different degrees of reſtraint impoſed upon married women in different countries, and at different times in the ſame country, together with the cauſes of theſe differences, we muſt refer our Readers to the work at large.

In his Appendix to the ſixth *Sketch* our Author gives us ſome very entertaining and inſtructive obſervations concerning the propagation of animals, and the care of their offſpring, which cannot fail of being acceptable to every claſs of Readers.

'The natural hiſtory of animals, ſays he, with reſpect to pairing, and care of their offſpring, is ſuſceptible of more elucidation than could regularly be introduced into the ſketch itſelf, where it makes but a ſingle argument. Loth to neglect a ſubject that eminently diſplays the wiſdom and benevolence of Providence, I gladly embrace the preſent opportunity, however ſlight, to add what further occurs upon it. Buffon, in many large volumes, beſtows ſcarce a thought on that favourite ſubject; and the neglect of our countrymen Ray and Derham is ſtill leſs excuſable, conſidering that to diſplay the conduct of Providence was their ſole purpoſe in writing on natural hiſtory.

'The inſtinct of pairing is beſtow'd on every ſpecies of animals to which it is neceſſary for rearing their young; and on no other ſpecies. All wild birds pair: but with a remarkable difference between ſuch as place their neſts on trees, and ſuch as place them on the ground. The young of the former, being hatched blind, and without feathers, require the nurſing care of both parents till they be able to fly. The male feeds his mate on the neſt, and cheers her with a ſong. As ſoon as the young are hatched, ſinging yields to a more neceſſary occupation, that of providing food for a numerous iſſue, a taſk that requires both parents.

'Eagles

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'Eagles and other birds of prey build on trees, or on other inacceſſible *ſpots*. They not only pair, but continue in pairs all the year round; and the ſame pair procreate year after year. This at leaſt is the caſe of eagles: the male and female *hunt* together, unleſs during incubation, during which time the female is fed by the male. A greater number than a ſingle pair never are ſeen in company.

'Gregarious birds pair, in order probably to prevent diſcord in a ſociety confined to a narrow ſpace. This is the caſe particularly of pigeons and rooks. The male and female ſit on the eggs alternately, and divide the care of feeding their young.

'Partridges, plovers, pheaſants, peafowl, grouſe, and other kinds that place their neſts on the ground, have the inſtinct of pairing: but differ from ſuch as build on trees in the following particular, that after the female is impregnated, ſhe completes her taſk without needing any help from the male. Retiring from him, ſhe chuſes a ſafe ſpot for her neſt, where ſhe can find plenty of worms and graſs-ſeed at hand. And her young, as ſoon as hatched, take foot, and ſeek food for themſelves. The only remaining duty incumbent on the *dam* is, to lead them to proper places for food, and to call them together when danger impends. Some males, provoked at the deſertion of their mates, break the eggs if they *ſtumble* on them. Eider ducks pair like other birds that place their neſts on the ground; and the female finiſhes her neſt with down plucked from her own breaſt. If the neſt be deſtroyed for the down, which is remarkably warm and elaſtic, ſhe makes another neſt as before. If ſhe be robb'd a ſecond time, ſhe makes a third neſt; but the male furniſhes the down. A lady of ſpirit obſerved, that the Eider duck may give a leſſon to many a married woman, who is more diſpoſed to pluck her huſband than herſelf. The black game never pair: in ſpring the cock on an eminence crows, and claps his wings; and all the females within hearing inſtantly reſort to him.

'Pairing birds, excepting thoſe of prey, flock together in February, in order to chuſe their mates. They ſoon diſperſe; and are not ſeen afterward but in pairs.

'Pairing is unknown to quadrupeds that feed on graſs. To ſuch it would be uſeleſs; as the female gives ſuck to her young while ſhe herſelf is feeding. If M. Buffon deſerve credit, the roe-deer are an exception. They pair, though they feed on graſs, and have but one *litter* in a year.

'Beaſts of prey, ſuch as lions, tigers, wolves, pair not. The female is left to ſhift for herſelf and for her young; which is a laborious taſk, and often ſo unſucceſsful as to ſhorten the life of many of them. Pairing is eſſential to birds of prey, becauſe incubation leaves the female no ſufficient time to *hunt* for food. Pairing is not neceſſary to beaſts of prey, becauſe their young can bear a long faſt. Add another reaſon, that they would multiply ſo faſt by pairing as to prove troubleſome neighbours to the human race.

'Among animals that pair not, males fight deſperately about a female. Such a battle among horned cattle is finely deſcribed by Lucretius. Nor is it unuſual for ſeven or eight lions to wage bloody war for a ſingle female.

'The

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'The same reason that makes pairing necessary for gregarious birds, obtains with respect to gregarious quadrupeds; those especially who store up food for winter, and during that season live in common. Discord among such would be attended with worse consequences than even among lions and bulls, who are not confined to one place. The beavers, with respect to pairing, resemble birds that place their nests on the ground. As soon as the young are produced, the males abandon their stock of food to their mates, and live at large; but return frequently to visit them while they are suckling their young.

'Hedge-hogs pair as well as several of the monkey-kind. We are not well acquainted with the natural history of these animals; but it would appear that the young require the nursing care of both parents.

'Seals have a singular economy. Polygamy seems to be a law of nature among them, as a male associates with several females. The sea-turtle has no occasion to pair, as the female concludes her task by laying her eggs in the sand. The young are hatched by the sun; and immediately crawl to the sea.

'In every other branch of animal economy concerning the continuance of the species, the hand of Providence is equally conspicuous. The young of pairing birds are produced in the spring, when the weather begins to be comfortable; and their early production makes them firm and vigorous before winter, to endure the hardships of that rigorous season. Such early production is in particular favourable to eagles, and other birds of prey; for in the spring they have plenty of food, by the return of birds of passage.

'Though the time of gestation varies considerably in the different quadrupeds that feed on grass, yet the female is regularly delivered early in summer, when grass is in plenty. The mare admits the stallion in summer, carries eleven months, and is delivered the beginning of May. The cow differs little. A sheep and a goat take the male in November, carry five months, and produce when grass begins to spring. These animals love short grass, upon which a mare or a cow would starve*. The rutting-season of the red deer is the end of September, and beginning of October: it continues for three weeks, during which time the male runs from female to female without intermission. The female brings forth in May, or beginning of June; and the female of the fallow deer brings forth at the same time. The she-ass is in *season beginning* of summer; but she bears twelve months, which fixes her delivery to summer. Wolves and foxes copulate in December: the female carries five months, and brings forth in April, when animal food is as plentiful as at any other season; and the she lion brings forth about the same time. Of this early birth there is one evident advantage, hinted above: the

* I have it upon good authority, that ewes pasturing in a hilly country, pitch early on some snug spot, where they may drop their young with safety. And hence the risk of removing a flock to a new field immediately before delivery: many lambs perish by being dropped in improper places.

young

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young have time to grow ſo firm as eaſily to bear the inclemencies of winter.

'Were one to gueſs what probably would be the time of rutting, ſummer would be named, eſpecially in a cold climate. And yet to quadrupeds who carry but four or five months, that economy would be pernicious, throwing the time of delivery to an improper ſeaſon for warmth, as well as for food. Wiſely is it ordered, that the delivery ſhould conſtantly be at the beſt ſeaſon for both.

'Gregarious quadrupeds that ſtore up food for winter, differ from all other quadrupeds with reſpect to the time of delivery. Beavers *copulate the end* of autumn, and bring forth in January, when their granary is full. The ſame economy probably obtains among all other quadrupeds of the ſame kind.

'One rule takes place among all brute animals, without a ſingle exception, That the female never is burdened with two litters at the ſame time. The time of geſtation is ſo unerringly calculated by nature, that the young brood upon hand can provide for themſelves before another brood comes on. Even a hare is not an exception, though many litters are produced in a year. The female carries thirty or thirty-one days; but ſhe ſuckles her young only twenty days, after which they provide for themſelves, and leave her free to a new litter.

'The care of animals to preſerve their young from harm is a beautiful inſtance of Providence. When a hind hears the hounds, ſhe puts herſelf in the way of being hunted, and leads them away from her fawn. The lapwing is no leſs ingenious: if a perſon approach, ſhe flies about, retiring always from her neſt. A partridge is extremely artful: ſhe hops away, hanging a wing as if broken: lingers till the perſon approach, and hops again. A hen, timid by nature, is bold as a lion in defence of her young: ſhe darts upon every creature that threatens danger. The roe-buck defends its young with reſolution and courage. So doth a ram; and ſo do many other quadrupeds.

'It is obſerved by an ingenious writer *, that nature ſports in the colour of domeſtic animals, in order that men may the more readily diſtinguiſh their own. It is not eaſy to ſay, why colour is more varied in ſuch animals, than in thoſe which remain in the ſtate of nature: I can only ſay, that the cauſe aſſigned is not ſatisfactory. One is ſeldom at a loſs to diſtinguiſh one animal from another; and Providence never interpoſes to vary the ordinary courſe of nature, for an end ſo little neceſſary as to make the diſtinction ſtill more obvious. Such interpoſition would beſide have a bad effect, by encouraging inattention and indolence.

'The foregoing particulars are offered to the public as hints merely: may it not be hoped, that they will excite curioſity in thoſe who reliſh natural hiſtory? The field is rich, tho' little cultivated; and I know no other branch of natural hiſtory that opens finer views into the conduct of Providence.'

The Engliſh reader will obſerve a few Scotticiſms, &c. ſome of the moſt obvious of which we have only diſtinguiſhed by *italics*: farther notice of ſuch minute blemiſhes being unneceſſary.

* Pennant.

[*To be continued.*]

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ART. IV. *Eunomus: or Dialogues concerning the Law and Conſtitution of England*, concluded. See laſt Month's Review.

THE converſations of which we have already given an account, are repreſented as having been carried on by only two perſons, Policrites and Eunomus. But in the dialogue now before us, which comprehends the third volume, an additional Speaker is introduced, Philander, an accompliſhed gentleman, who had lately returned from abroad, after three years abſence, and had travelled to good purpoſe; having enlarged his knowledge, and cultivated his mind, without injuring his affection and eſteem for his native country. This new character adds variety and ſpirit to the dialogue, which is ſtill farther recommended by the peculiar importance of the ſubject on which it treats.

After the converſation between Eunomus, Philander, and Policrites had turned upon a number of topics, which naturally preſented themſelves on the occaſion of a friend's having arrived in England who had reſided ſo long in foreign parts, they were inſenſibly led, from ſome obſervations advanced on one ſide, and queſtioned on the other, to a more ſerious contemplation of government in general, and that of their own conſtitution in particular. The conſideration of government in general is aſſigned to Philander, whoſe obſervations are judicious and liberal. He aſſerts, with Mr. Locke, that *compact* is the juſt original of civil ſociety; and he anſwers the objections which have been made to this opinion. He conſiders governments only in two lights, either as monarchical or popular; but he obſerves that the combinations of theſe with all their ſhades and differences are infinite. With regard to the ſuppoſed origin of different forms of government, he thinks that not only an elective monarchy would obtain in the world before an hereditary monarchy; but that monarchy itſelf ſeems not to be the firſt form of government that ſociety (taking its riſe from compact) would naturally fall into.

'However amiable, ſays he, a form of government it may be, when qualified as with us; monarchy, in the abſtract, is certainly the moſt remote from the idea of natural equality. For, in the abſtract, what can be more oppoſite than that any ſet of people, from being all equal in power and authority among themſelves, ſhould all unite under the power and authority of a ſingle perſon? A democracy, as it has leaſt of the idea of government in it, ſeems however to be the firſt obvious mode of aſſemblage from a ſtate of nature: it is a ſociety indeed that leaſt infringes on natural liberty, but at the ſame time, leaſt corrects the abuſes of it, which is the end and aim of all ſocieties. A kind of limited Republic ſeems to be the firſt and moſt obvious ſtep to a regular ſubordination, and ſociety, properly ſo called: for without ſubordination, no durable form can

 ſubſiſt.

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ſubſiſt. The very name of government implies it. Beſides that the degree of liberty ſeems to make a Republic an obvious form of government from a ſtate of nature, when liberty is to be given up: ſo is it a likely form to be laid hold of, from the impatience of mankind, where liberty has been abuſed under a monarchy; and that monarchy comes to be diſmembered by part of the ſubjects ſhaking off their antient ſubjection, and forming new aſſemblages of their own. The ſtates of Holland afford a late inſtance of what I am ſpeaking. The ſeveral free ſtates of Italy now exiſting, originally the fragments of that vaſt empire that fell to pieces by its own weight, is a more diſtant but a more ſtriking example of the ſame thing.'

As to the great queſtion about the beſt form of government, our Author is of opinion that leſs need to be ſaid of it, becauſe it is the duty of ſubjects, *under any government*, to take things as they find them; a poſition which might, in ſome reſpects, be juſtly diſputed. A perfect government he looks upon to be as mere an idea as perfect virtue, or perpetual motion. The true general idea of the thing itſelf is, that it muſt be, "ſuch an one as will diminiſh leaſt of natural liberty, and at the ſame time, beſt anſwer the end of ſociety;" and he truſts that our own will ſtand this teſt. But though he will not pretend to decide which is the beſt form of government of thoſe that now exiſt, ſuppoſing no one to be entirely perfect; yet he can by no means agree with Mr. Pope when he ſays, "That which is beſt adminiſtered is beſt." This notion our Dialogiſt clearly refutes; after which he traces the natural progreſs of government, and points out the difficulties that ſtrangers have in acquiring a knowledge of the laws of foreign countries.

Philander having diſcharged the taſk aſſigned him, our Author proceeds to his principal ſubject, which is the Engliſh conſtitution. His ſentiments upon this head are put into the mouth of Eunomus, who, through all the three dialogues, is repreſented as the chief ſpeaker. In the progreſs of the diſcourſe, the nature of the Engliſh Conſtitution is deſcribed, its antiquity is aſſerted, and ſome miſtakes concerning it are rectified. It is ſhewn in particular, and in a very ſatisfactory manner, that the King is one of three eſtates of the realm, and that the Spiritual Lords do not conſtitute a *diſtinct State*. The Author, in embracing this opinion, hath no intention to detract from the privileges of the Spiritual Lords, as will amply appear from what he hath alledged in vindication of their being diſtinctly mentioned in the legiſlative declaration of every Act of Parliament.

'This inſertion, he ſays, ſerves as a conſtant recognition of their legiſlative capacity, either 1. to prevent people in all ages arguing againſt their legiſlative right, from ſome peculiar circumſtances attending them; as their not being tried by Parliament as temporal Lords,

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Lords, in the forms of proceeding at Common Law; or their not giving their votes on the trial of a Peer, tho', it is well known, they attend during the evidence, decline voting in capital cases from principles of the Canon Law, but when they retire, always protest their right of voting. 2. More particularly in these later times, to express a just abhorrence of the former age, when their rights were so wickedly attacked, and their removal from the House of Lords was the first step to the dissolution of the government. This sacred order, a very early establishment of christianity, I consider as one of the guardians of the English church in the most eminent manner: and in that capacity, I hope, they will continue to sit in that House to the end of time. For the antient ecclesiastical and civil establishments are so interwoven in our constitution and formed for each other, that any one who is not indifferent to the latter, cannot but wish perpetuity to the former!'

Without inquiring whether the zeal of the Writer has not here carried him somewhat too far, we proceed to the next object of his consideration, the Representation of the People in Parliament; the present state of which he defends with all the bigotry of the professed Lawyer. After stating, clearly and strongly, the objections commonly urged upon this head, he exerts his utmost abilities in endeavouring to remove them. Part of what he hath advanced upon the subject we shall lay before our Readers.

'What are we to say in answer to all this? These two things I conceive. 1. That admitting this inequality to be the grievance complained of, it cannot now be redressed. 2. That it may reasonably be doubted, however, whether, every thing considered, it is in fact such a grievance or not.

'If it is a grievance, it is such an one as cannot be redressed. And I found this assertion on two grounds; that the very attempt to do it would totally unhinge the Constitution; and if it was once done, according to the most imagined plan of perfection, the effects of it could never be lasting.

'Political Projectors will tell us perhaps, this new modelling of the Legislative Body would be only, "*Ripigliari Il Stato*," in the Florentine phrase; "bringing things back to their original establishment;" an expedient approved of by all politicians. I should rather look upon the expedient, in this case, not as an attempt to resettle, but to new-found the constitution: which if it could succeed at last, must in the preparation towards it produce universal confusion; by dispossessing every part of the kingdom of rights they have so long been possessed of; and in their nature the most important of all others, because they are the foundation of their security and protection. To disfranchise the boroughs themselves, answers no end; a prescriptive right of sending Members would continue. To disannul that prescription would be little less than suicide in a Parliament. It could never be thought of in practice but in the most troublesome tumultuous times; or at least cannot fail of producing them. It was not perhaps the worst project of Cromwell's time; but it was certainly a project fit for no time, but such as his, when the

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conſtitution was already overturned; and it was only left to conſider how they could build a new one on the ruins of the old.

'But ſuppoſing this reformation once made, could it be laſting? Would not this inequality in the repreſentation imperceptibly recommence almoſt as ſoon as reformed? Much of it is owing to the ſurpriſing alteration that time and accidental cauſes have produced in the commerce, wealth, and importance of places themſelves. Some, for inſtance, were once epiſcopal ſees, and places of great opulence; tho' now within the reach of the objection, almoſt as much as any Borough whatever. Another cauſe of the inequality complained of, ariſes out of this already aſſigned. Many Boroughs have been ſo ſenſible of their decline, and their comparative unimportance to the community, that they have themſelves petitioned againſt, and abolitſhed their own right of Repreſentation. For a Member's wages, it muſt be owned, was, heretofore, no inconſiderable tax on a ſmall Borough. And may not theſe or other unforeſeen cauſes, at the diſtance of a century or two, operate as ſtrongly after a repreſentation was new modelled, as they did before, when they gave riſe to it?

'If then this inequality of repreſentation cannot be altered without the utmoſt hazard, and when altered, cannot be ſecured from returning: what reaſons can there be for making the alteration? Much leſs, ſure, is to be ſaid for the alteration, if the thing itſelf is ſuch a grievance, as is neither publickly ſeen nor felt.

'In fact, the grievance from this quarter is chiefly ſpeculative; the objections I have ſtated on this head, do not flow altogether from this ſource: they have other cauſes capable of producing them as well as this. And the objections are ſo far from actually exiſting at the ſame time, (as they are ſtated) that one may ſerve to take off the force and preſſure of the other.

'In the firſt place, I am not ſatisfied that ſmall Boroughs are the only ſpot where corruption thrives: it is a weed that naturally thrives beſt in a rich ſoil; it grows up with liberty. It cannot be perfectly rooted out, without injuring the better product of the ſoil itſelf; but there are ways of keeping it under.'

Our Author goes on to ſhew, with conſiderable force of reaſoning, that ſeveral advantages may ariſe from Boroughs being repreſented by ſtrangers; and having examined, at large, a cenſure which, he ſays, has been too haſtily paſſed on the conſtitution, he concludes, that the inequality of repreſentation is not in reality the dreadful grievance complained of. But we can by no means agree with him in his general concluſion; and we think that the determination of the queſtion, on the ſide of a more equal repreſentation, may be ſafely left to the common-ſenſe of every impartial perſon. Changes in government muſt, no doubt, be attended with difficulty; but are they, therefore, never to be attempted? As to what is alledged, with regard to the caſe before us, "that a reformation would not be laſting," are no amendments to be made at preſent, becauſe the ſame evils might in time return again? It would probably be long

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long before they would return in the same degree; and when they do so, they ought again to be reformed. Nothing surely can be clearer than that a more equal representation would be perfectly suitable to the original design and spirit of the British form of government; and though it might not be followed by a removal of every political complaint, it could not avoid being productive of important benefits. After all that our Dialogist hath advanced, we still are persuaded, with Bishop Burnet and Lord Chatham, that the Boroughs are *the rotten part of the Constitution*; and we strongly feel, with Mr. Locke, that it is highly absurd, "that the bare name of a town, of which there remains not so much as the ruins, where scarce so much housing as a sheepcote, or more inhabitants than a shepherd, are to be found, should send as many Representatives to the grand Assembly of Law-makers, as a whole County, numerous in people, and powerful in riches."

From the case of *unequal*, the Writer passes on to the case of *improper* representation. He then explains what is essential to the preservation of the constitution, gives a slight historical review of it, and considers Lord Burleigh's maxim, "that England could never be ruined but by a Parliament." That period, our Author hopes, will never exist.

'Judging, says he, at least, from the constitution grown up to its present maturity, and the essential parts of it at this day excellently well preserved, I flatter myself, that period will scarce arrive, till universal barbarism once more darkens this western hemisphere; and political liberty, with science its constant companion, is exiled to some distant part of the globe.'

We cannot but express our ardent wish that these sanguine hopes may be justified by the event.

A general view of the English constitution having been exhibited in the former part of the dialogue, a transition is next made to the legal polity of this country, under which head a number of questions are examined, for which we must refer our Readers to the work itself. They will here meet with much valuable information concerning the general division of our laws; the objects, extent, antiquity, and origin of the common law; and the essential nature, consequences, titles, formal parts, and distinctions of Acts of Parliament. The fundamental rules of construction, some particularities as to the sanctions of our laws, the true idea of judicial decisions, their use as precedents, the authority and qualities of good reports, and other subjects of a similar kind, are, likewise, well explained.

'If, says this Writer, I was to form a *scale*, by which the authority of legal precedents might be measured; the precedents *sub silentio* would obtain the lowest place: next above these (but so much

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above these, that, in comparison, the first are almost as the freezing point in the thermometer is to the spring temperature) I consider the opinion of a single Judge at nisi prius, on a point directly in question: then, higher up the scale, the determination of any one Court in Westminster-hall: much higher than this, that very determination confirmed by another Court on Writ of Error: and the highest of all, the determination of the same case, on a Writ of Error in the House of Lords. This last has the highest place imaginable in the scale of judicature; and affords evidence of common law, or of the exposition of an Act of Parliament, no way inferior, in point of authenticity, to the express positive text of an Act of Parliament itself.'

The trial by Jury is particularly considered by our Author. This mode of trial he justly calls the noblest form of policy that was ever invented on earth; and he endeavours to shew that it has been improved by various regulations, that it is not absolutely superceded by any other course of enquiry, and that it is not impaired by the proceedings in Courts after verdicts. But the point which is most laboured by him is, that Juries are, in their nature, judges of the fact only, and not of the law. He fully examines the contrary doctrine, and it would be injustice to him not to acknowledge, that he hath supported his own opinion with great strength of argument. Nevertheless, we cannot entirely assent to what he has said upon the subject. We still think, with Sir John Hawles and other respectable Writers, that a Jury may take upon them to determine concerning the whole cause before them, as combined of fact and law. Had they not such a power, their verdict, in many cases, would be rendered very insignificant, and the rights and liberties of Englishmen be exposed to the utmost danger. Besides, is it not ridiculous to suppose that a Jury, with the assistance of the Council and the Bench, cannot usually form a satisfactory judgment, when the whole course of justice proceeds upon this principle, that every criminal is acquainted with the law, and is to be punished for the violation of it?

The peculiar excellence of the criminal law of England is thus briefly and judiciously stated:

'The *Criminal Law* of this Country, is one of those points of eminence in the Constitution, that taking your view from thence, you may command the most extensive prospect of liberty, and look down (as I may say) on all other Governments far below it. I think this will be evident, if I remind you ever so little of the nature of crimes and their punishments; of the manner of charging and convicting criminals.

'The Laws of England, in relation to *Crimes*, differ very much from those of other States; and are excellently fitted to the convenience of the English government. I do not suppose any country has such fixed and precise ideas of crimes. Of which the various and well defined shades of guilt in treason, homicide and thefts are very

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very remarkable instances. This precision is the more necessary, because the punishment is, (as I hinted) in all cases of crimes, as fixed as the crimes themselves.

'The complexion of our penal laws is no more severe than it is arbitrary. All *torture* is disclaimed even as a punishment, much less used as the means of conviction, as it was by the Roman law, and still is in many other countries.'

As it has been proposed that death, in some capital cases, should be exchanged for hard labour, the learned Author fully examines this proposition, and offers two reasons, why the law, in the cases alluded to, should stand as it is. 1. Because the law, as it stands, best answers the noblest purpose of criminal law, that of *preventing* a crime, rather than *punishing* the person who commits it. In maintaining this assertion, our Dialogist considers the power of *punishing*, and the power of *pardoning* taken together, as parts of the same system. But 2. He thinks that the law is much better as it stands, than to have it altered on the grounds which have been proposed, because the law cannot well be altered on those terms but against the direct spirit of the Constitution. These points appear to us to be clearly established.

Omitting several other topics, we proceed to the conclusion of the volume, in which we find the following delineation of the great excellence of our Constitution.

'After all we have said, does it seem too much to assert, that, every thing fairly considered, the English Constitution may stand the most rigid tests of history and experience, to have its excellence justly weighed; and that it may be compared with those of any age or country?—That it wants few of those improvements, which the boasted plans of perfect Commonwealths, those idle dreams of mere speculative Politicians, have obtruded on the world; often without knowing the real nature and genius of their own?—And that it is not affected (if the whole is taken together) by those little strokes of satire in the celebrated draughts of fancy, in the *Utopia*, *Atalantis*, or *Hounhym* land?

'And as far as it is in the power of good laws, in aid of the Constitution, to make good subjects, we are happy above all others. And yet, when I say this, I do most heartily join in the wish, that our body of Statute Laws were to be thoroughly and maturely reviewed. Their perpetual encrease even on the same subjects, is an additional argument, that Lord Bacon who recommended it even in his days comparatively wanted: and in time of profound peace, it would perhaps be as great a service, and public blessing, as the Parliament could bestow on the nation! But as to the bulk of our laws, considered merely in itself, I own, I do not see it in the light some affect to place it in. It has, indeed, been well observed by Tacitus, *corruptissima Respublica, plurimæ leges*. But I would consider the multiplicity of our laws in a more amiable light; not so much as the consequence of corruption, as of a jealous regard to liberty. Our Constitution, by particularly defining every thing by law, leaves us

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free in every case where the law does not oblige; and, therefore, the law, to reach all cases, and not be arbitrary by construction, must, in its nature, be voluminous.

'But a number of laws, if they are evidence of corruption, are made, at the same time, to check its progress, and to secure us from its effects.'

We entirely agree with the Author, that there is no way more effectual to restrain vice, than by good education of children, and good examples of parents:

'Without the latter, says he, the best impressions acquired from the former may be soon effaced: where it prevails, its influence will extend to the utmost verge of domestic authority. And can it be doubted, whether that subordination and regularity that grace a family are most likely to be serviceable to a State? Let every one, therefore, in his own house, have a kind of *Persian School of Justice*. Let the foundations be laid early for making a *good Man*, and a *good Christian*; which will, in due time, form the most perfect character in this world, (as comprehending those two, or rather giving full scope to the latter, by enlarging the sphere of virtue to its utmost) in compleating that of a *good Citizen*. Then the laws will have the best effect, that can even be wished for in theory, that of *being a rule in all cases, rather than a restraint in a few*.'

The whole fourth volume consists of notes and references, in confirmation of the doctrines advanced in the course of the dialogues.

With regard to the general character of the work before us, our Readers will perceive that its merit is of a mixed kind. In some respects, it breathes a spirit of liberty: in others, it is rather favourable to high notions both in Church and State. The Author possesses considerable vigour of imagination, and very extensive learning. His composition is free, easy, and manly; but, at the same time, greatly deficient in elegance and correctness. It is even frequently defective in point of purity. The abominable Londonism, of using the active verb *lay*, instead of the neutral verb *lie*, often occurs; and other improprieties, of a singular nature, might readily be specified.

If the Writer of these Dialogues should hereafter lay aside certain prejudices of education and profession, and make some improvement in the article of style, it will undoubtedly be in his power to appear in public, with the highest degree of advantage.

ART. V. *Lord Chesterfield's Letters* continued: See our last Month's Review.

WE now open the *second* volume of these elegant and entertaining letters; which, like the *first*, abounds with such a variety of tempting flowers, that we are bewildered in the multiplicity, and at a loss which to select for the nosegay of the present month.

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This literary collection is not, however, in all respects, to be compared to those beautiful gardens in which we meet only with the most valuable flowers, and the choicest fruits. On a closer inspection, we are sorry to observe among them, some of the rankest weeds, and most noxious plants †, which we cannot but view with disgust and surprize: for how shall we account for their appearance among those admirable productions to which they are in their nature so heterogeneous, and so disgraceful? That Lord Chesterfield should happen to effeminate the seeds of this baleful crop, may not seem altogether strange to those who knew him to have been, what a witty Lady once sarcastically styled him, "a Gentleman of easy virtue;" but that the Fair Gardener * who undertook the care and culture of the soil should *suffer* them to grow in it, is matter of amazement to us, and, surely, will not reflect honour upon *her!*

The exceptionable passages here chiefly alluded to, are those in which Lord C. in the excess of his solicitude lest his son should be unnaturally insensible to the calls of pleasure, and too much addicted to books or to business, advises, nay *presses* him to female attachments. We have not the least objection to any of those agreeable attentions to the Fair, which perhaps equally contribute to the polishing and refinement of both sexes; nor are we at all inclined to contravert his lordship's maxim—that "the concurrence of the two sexes is as necessary to the perfection of our being, as to the formation of it." But when this noble, modern Aristippus comes to recommend to his young disciple so unrestrained an indulgence of his inclinations as the invasion of another man's bed, we start with astonishment, and view the seductive, licentious Counsellor with horror. The Reader shall see that we have but too much ground for this severity of stricture.

'—— *A propos*, I am assured that Madam de Blot—is excessively pretty,—and yet has been scrupulously constant to her husband, though she has now been married above a year. Surely she does not reflect, that woman wants polishing. I would have you polish one another reciprocally. Force, assiduities, attentions, tender looks, and passionate declarations, on your side, will produce some irresolute wishes, at least, on hers; and when even the slightest wishes arise, the rest will soon follow.' Lett. xxx. addressed to Mr. Stanhope at Paris, 1751.

Let not the prevailing modes of gallantry in France be urged in excuse for this fatherly piece of advice to a young man of fashion, sent thither to complete his education, and acquire *les maniéres, les agrémens, les graces*, to perfection.——Are

† The richer the soil, the more fruitful of weeds, is a trite but true observation.

* Mrs. Stanhope, who committed these Letters to the press.

CHASTITY, HONOUR, and VIRTUE to be sacrificed to *such refinements?* rather perish, for ever, the *agrémens* and the *graces* of Lord Chesterfield, and his lordship's fame and memory with them!

Lest it should be thought that we have ungenerously taken advantage of a single, a casual, and possibly a problematical passage, in order to detract from the praise which his Lordship has so deservedly acquired, by the more just, and sensible, and moral parts of his letters, we could produce a number of similar extracts, which would put the guilt of Lord C. beyond all doubt, and all exculpation: but one more will suffice:

'I hope you have been thanked by the Ladies, if not paid in money, for the Mohairs †, which I sent by a Courier to Paris.—— Do they like you the better for getting them? *La petite Blot devroit au moins payer de sa personne.* As for Madame de Polignac, I believe you will very willingly hold her excused from personal payment.'

There are more *hints* of this sort; but we have cited enough.

It is with real regret that we have pointed out these gross imperfections in the *system* of so very ingenious, sensible, and pleasing a Writer; but, for Virtue's sake, we could not suffer his Lordship's libertinism to pass uncensured,—nor for our own sakes, lest our silence should be construed into an approbation of what no friend to human society (religion out of the question) could possibly approve.—Nor must we omit to remark the *absurdity*, as well as the immorality, of the Preceptor who prompts his pupil to debauch his female acquaintance, even without supposing the natural inducement of *passion*, to plead in palliation of the crime.

After this act of justice, to shew that we are not cynically, or as Lord C. in one of these letters, has it, *personically* disposed to damn this noble sinner beyond all hope of redemption, we will now (as in our two former * articles) give some more agreeable as well as useful specimens, of what may be called Lord Chesterfield's *Councels of Prudence.* And now, grave and gentle Readers, what say ye to a sermon?——'A *Sermon!*' Yes, and an admirable, though not a *pious* discourse it is! There will be no occasion to call for night-caps. Attend!

LETTER XXV.

'My dear Friend,

'I mentioned to you, some time ago, a sentence; which I would most earnestly wish you always to retain in your thoughts, and observe in your conduct. It is *suaviter in modo, fortiter in re.* I do not know any one rule so unexceptionably useful and necessary in every part of life. I shall therefore take it for my text to day; and, as old men love preaching, and I have some right to preach to you, I

† *By Mohairs we suppose his Lordship means Tabbies.* Editor's note.

* See Reviews for May and June,

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here present you with my sermon upon these words. To proceed then regularly and *pulpitically*; I will first show you, my beloved, the necessary connection of the two members of my text, *suaviter in modo*; *fortiter in re*. In the next place, I shall set forth the advantages and utility resulting from a strict observance of the precept contained in my text; and conclude with an application of the whole. The *suaviter in modo* alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the *fortiter in re*; which would also run into impetuosity and brutality, if not tempered and softened, by the *suaviter in modo*: however, they are seldom united. The warm, choleric man, with strong animal spirits, despises the *suaviter in modo*, and thinks to carry all before him by the *fortiter in re*. He may possibly, by great accident, now and then succeed, when he has only weak and timid people to deal with; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by the *suaviter in modo* only: *he becomes all things to all men*; he seems to have no opinion of his own, and servilely adopts the present opinion of the present person: he insinuates himself only into the esteem of fools, but is soon detected, and surely despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins the *suaviter in modo* with the *fortiter in re*. Now to the advantages arising from the strict observance of this precept.

'If you are in authority, and have a right to command, your commands delivered *suaviter in modo* will be willingly, chearfully, and consequently well obeyed; whereas, if given only *fortiter*, that is brutally, they will rather, as Tacitus says, be interpreted than executed. For my own part, if I bid my footman bring me a glass of wine, in a rough insulting manner, I should expect, that in obeying me, he would contrive to spill some of it upon me; and I am sure I should deserve it. 'A cool steady resolution should show, that where you have a right to command, you will be obeyed; but, at the same time, a gentleness in the manner of enforcing that obedience, should make it a chearful one, and soften, as much as possible, the mortifying consciousness of inferiority. If you are to ask a favour, or even to solicit your due, you must do it *suaviter in modo*, or you will give those, who have a mind to refuse you either, a pretence to do it, by resenting the manner; but, on the other hand, you must, by a steady perseverance and decent tenaciousness, show the *fortiter in re*. The right motives are seldom the true ones, of men's actions, especially of kings, ministers, and people in high stations; who often give to importunity and fear, what they would refuse to justice or to merit. By the *suaviter in modo* engage their hearts, if you can; at least, prevent the pretence of offence: but take care to show enough of the *fortiter in re* to extort from their love of ease, or their fear, what you might in vain hope for from their justice or good-nature. People in high life are hardened to the wants and distresses of mankind, as surgeons are to their bodily pains; they see and hear of them all day long, and even of so many simulated ones, that they do not know which are real, and which not. Other sentiments are therefore to be applied to, than those of mere

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justice and humanity; their favour must be captivated by the *suaviter in modo*: their love of ease disturbed by unwearied importunity, or their fears wrought upon by a decent insinuation of implacable, cool, resentment; this is the true *fortiter in re*. This precept is the only way I know in the world, of being loved without being despised, and feared without being hated. It constitutes the dignity of character, which every wise man must endeavour to establish.

'Now to apply what has been said, and so conclude.

'If you find that you have a hastiness in your temper, which unguardedly breaks out into indiscreet sallies, or rough expressions, to either your superiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the *suaviter in modo* to your assistance: at the first impulse of passion, be silent, till you can be soft. Labour even to get the command of your countenance so well, that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding timid meekness is always abused and insulted by the unjust and the unfeeling; but when sustained by the *fortiter in re*, is always respected, commonly successful. In your friendships and connections, as well as in your enmities, this rule is particularly useful; let your firmness and vigour, preserve and invite attachments to you; but, at the same time, let your manner hinder the enemies of your friends and dependants from becoming yours: let your enemies be disarmed by the gentleness of your manner; but let them feel, at the same time, the steadiness of your just resentment; for there is great difference between bearing malice, which is always ungenerous, and a resolute self-defence, which is always prudent and justifiable. In negociations with foreign ministers, remember the *fortiter in re*; give up no point, accept of no expedient, till the utmost necessity reduces you to it, and even then dispute the ground inch by inch; but then, while you are contending with the minister *fortiter in re*, remember to gain the man, by the *suaviter in modo*. If you engage his heart, you have a fair chance for imposing upon his understanding, and determining his will. Tell him, in a frank gallant manner, that your ministerial wrangles do not lessen your personal regard for his merit; but that, on the contrary, his zeal and ability, in the service of his master, increase it; and that, of all things, you desire to make a good friend of so good a servant. By these means you may and will very often be a gainer, you never can be a loser. Some people cannot gain upon themselves to be easy and civil to those who are either their rivals, competitors, or opposers, though, independently of those accidental circumstances, they would like and esteem them. They betray a shyness and an awkwardness in company with them, and catch at any little thing to expose them; and so, from temporary and only occasional opponents, make them their personal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in business; which can only be carried on successfully, by unadulterated

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verated good policy and right reasoning. In such situations I would be more particularly and *noblement* civil, easy, and frank, with the man whose designs I traversed; this is commonly called generosity and magnanimity, but is, in truth, good sense and policy. The manner is often as important as the matter, sometimes more so; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are severally done. The countenance, the address, the words, the enumeration, the graces, add great efficacy to the *suaviter in modo*, and great dignity to the *fortiter in re*; and consequently they deserve the utmost attention.

'From what has been said, I conclude with this observation, that gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties: that you may be seriously convinced of this truth, and show it in your life and conversation, is the most sincere and ardent wish of yours.'

We shall now add part of another Letter, chiefly for the sake of a parliamentary anecdote, which will be acceptable to our more scientific Readers.

'I acquainted you in a former letter, that I had brought a bill into the House of Lords for correcting and reforming our present calendar, which is the Julian; and for adopting the Gregorian. I will now give you a more particular account of that affair; from which reflections will naturally occur to you, that I hope may be useful, and which I fear you have not made. It was notorious, that the Julian calendar was erroneous, and had overcharged the solar year with eleven days. Pope Gregory the 13th corrected this error; his reformed calendar was immediately received by all the Catholic powers of Europe, and afterwards adopted by all the Protestant ones, except Russia, Sweden, and England. It was not, in my opinion, very honourable for England to remain in a gross and avowed error, especially in such company; the inconveniency of it was likewise felt by all those who had foreign correspondences, whether political or mercantile. I determined, therefore, to attempt the reformation; I consulted the best lawyers, and the most skilful astronomers, and we cooked up a bill for that purpose. But then my difficulty began: I was to bring in this bill, which was necessarily composed of law jargon and astronomical calculations, to both which I am an utter stranger. However, it was absolutely necessary to make the House of Lords think that I knew something of the matter; and also, to make them believe that they knew something of it themselves, which they do not. For my own part, I could just as soon have talked Celtic or Sclavonian to them, as astronomy, and they would have understood me full as well: so I resolved to do better than speak to the purpose, and to please instead of informing them. I gave them, therefore, only an historical account of calendars, from the Egyptian down to the Gregorian, amusing them now and then with little episodes; but I was particularly attentive to the choice of my words, to the harmony and roundness of my periods, to my elocution, to my action. This succeeded, and ever will succeed; they thought I informed, because I pleased them: and many of them said, that I had made

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made the whole very clear to them; when, God knows, I had not even attempted it. Lord Macclesfield, who had the greatest share in forming the bill, and who is one of the greatest mathematicians and astronomers in Europe, spoke afterwards, with infinite knowledge, and all the clearness that so intricate a matter would admit of: but as his words, his periods, and his utterance, were not near so good as mine, the preference was most unanimously, though most unjustly, given to me. This will ever be the case; every numerous assembly is *mob*, let the individuals who compose it be what they will. Mere reason and good sense is never to be talked to a mob: their passions, their sentiments, their senses, and their seeming interests, are alone to be applied to. Understanding they have collectively none; but they have ears and eyes, which must be flattered and seduced; and this can only be done by eloquence, tuneful periods, graceful action, and all the various parts of oratory.

'When you come into the House of Commons, if you imagine that speaking plain and unadorned sense and reason will do your business, you will find yourself most grossly mistaken. As a speaker, you will be ranked only according to your eloquence, and by no means according to your matter; every body knows the matter almost alike, but few can adorn it. I was early convinced of the importance and powers of eloquence; and from that moment I applied myself to it. I resolved not to utter one word, even in common conversation, that should not be the most expressive, and the most elegant, that the language could supply me with for that purpose; by which means I have acquired such a certain degree of habitual eloquence, that I must now really take some pains, if I would express myself very inelegantly. I want to inculcate this known truth into you, which you seem by no means to be convinced of yet, that ornaments are at present your only objects. Your sole business now, is to shine, not to weigh. Weight without lustre is lead. You had better talk trifles elegantly, to the most trifling woman, than coarse inelegant sense, to the most solid man: you had better return a dropped fan genteely, than give a thousand pounds awkwardly: and you had better refuse a favour gracefully, than grant it clumsily. Manner is all, in every thing: it is by manner only that you can please, and consequently rise. All your Greek will never advance you from secretary to envoy, or from envoy to embassador; but your address, your manner, your air, if good, very probably may. Marcel can be of much more use to you than Aristotle. I would, upon my word, much rather that you had Lord Bolingbroke's style and eloquence, in speaking and writing, than all the learning of the Academy of Sciences, the Royal Society, and the two Universities united.

'Having mentioned Lord Bolingbroke's style, which is, undoubtedly, infinitely superior to any body's; I would have you read his works, which you have, over and over again, with particular attention to his style. Transcribe, imitate, emulate it, if possible: that would be of real use to you in the House of Commons, in negotiations, in conversation; with that, you may justly hope to please, to persuade, to seduce, to impose; and you will fail in those articles, in proportion as you fall short of it. Upon the whole, lay aside, during

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during your year's residence at Paris, all thoughts of all that dull fellows call solid, and exert your utmost care to acquire what people of fashion call shining. *Prenez l'éclat et le brillant d'un galant homme.*'

Here we cannot help observing, by the way, how extremely solicitous the noble preceptor appears, not in the above-quoted letter only, but in many other parts of the series, to qualify his Son for making an *agreeable figure* in the House of Commons,—without once attempting to point out to him the great line of his duty there, or shewing him the proper objects of his attention and regard, not merely as a Senator, but as an ENGLISHMAN. Here and there, indeed, we meet with a few political hints; but they are such as might be expected from a man emulous rather of the character of a Machiavel, than of an Hampden or a Trenchard.

It was, perhaps, from this and other obvious considerations, that a certain great Moralist is said to have been provoked to censure the present publication, as fitted only to inculcate "the morals of a whore, with the manners of a dancing-master."

With regard to elegance of manners, however, we presume that every Connoisseur in what is justly esteemed Politeness, will totally dissent from the opinion of the learned Moralist; who will not, we apprehend, be allowed, by his acquaintance, to decide on a subject, on which he may be deemed as little qualified to judge, as a Rhinoceros would be, with respect to the graceful agility of an Antelope.

Our Readers will, by this time, be ready to conclude that Lord C.'s passion for pleasing had entirely taken possession of the whole man; and they will not be mistaken. He did not, indeed, make any secret of his extreme devotion to *les bienséances.* In his forty-first letter he has, himself, curiously and frankly developed this principal part of his character.

'As I open myself, without the least reserve, whenever I think that my doing so can be of any use to you, I will give you a short account of myself. When I first came into the world (which was at the age you are of now, so that (by the way) you have got the start of me in that important article by two or three years at least) at nineteen, I left the university of Cambridge, where I was an absolute pedant: when I talked my best, I quoted Horace; when I aimed at being facetious, I quoted Martial; and when I had a mind to be a fine gentleman, I talked Ovid. I was convinced that none but the ancients had common sense; that the Classics contained every thing that was either necessary, useful, or ornamental to men; and I was not without thoughts of wearing the *toga virilis* of the Romans, instead of the vulgar and illiberal dress of the moderns. With these excellent notions, I went first to the Hague, where, by the help of several

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several letters of recommendation, I was soon introduced into all the best company; and where I very soon discovered, that I was totally mistaken in almost every one notion I had entertained. Fortunately, I had a strong desire to please (the mixed result of good-nature, and a vanity by no means blameable) and was sensible, that I had nothing but the desire. I therefore resolved, if possible, to acquire the means too. I studied attentively and minutely the dress, the air, the manner, the address, and the turn of conversation of all those whom I found to be the people in fashion, and most generally allowed to please. I imitated them as well as I could: if I heard that one man was reckoned remarkably genteel, I carefully watched his dress, motions, and attitudes, and formed my own upon them. When I heard of another, whose conversation was agreeable and engaging, I listened and attended to the turn of it. I addressed myself, though *de très mauvaise grace*, to all the most fashionable fine ladies; confessed, and laughed with them at my own awkwardness and rawness, recommending myself as an object for them to try their skill in forming. By these means, and with a passionate desire of pleasing every body, I came by degrees to please some; and, I can assure you, that what little figure I have made in the world, has been much more owing to that passionate desire I had of pleasing universally, than to any intrinsic merit, or sound knowledge I might ever have been master of. My passion for pleasing was so strong (and I am very glad it was so) that I own to you fairly, I wished to make every woman I saw, in love with me, and every man I met with, admire me. Without this passion, for the object, I should never have been so attentive to the means; and I own I cannot conceive how it is possible for any man of good-nature and good sense to be without this passion. Does not good-nature incline us to please all those we converse with, of whatever rank or station they may be? And does not good sense, and common observation, show of what infinite use it is to please? Oh! but one may please by the good qualities of the heart, and the knowledge of the head, without that fashionable air, address, and manner, which is mere tinsel. I deny it. A man may be esteemed and respected, but I defy him to please without them. Moreover, at your age, I would not have contented myself with barely pleasing; I wanted to shine, and to distinguish myself in the world as a man of fashion and gallantry, as well as business. And that ambition or vanity, call it what you please, was a right one; it hurt nobody, and made me exert whatever talents I had. It is the spring of a thousand right and good things.'

The knowledge of the world was undoubtedly his Lordship's *forte*; and in his 57th Letter we have some striking observations on the subject:

April 30, 1752.

'My dear Friend,

'*Avoir du monde* is, in my opinion, a very just and happy expression, for having address, manners, and for knowing how to behave properly in all companies; and it implies very truly, that a man who hath not those accomplishments, is not of the world. Without them, the best parts are inefficient, civility is absurd, and freedom offensive. A learned parson, rusting in his cell, at Oxford or Cambridge,

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bridge, will reason admirably well upon the nature of man; will profoundly analyse the head, the heart, the reason, the will, the passions, the senses, the sentiments, and all those subdivisions of we know not what; and yet, unfortunately, he knows nothing of man: for he hath not lived with him; and is ignorant of all the various modes, habits, prejudices, and tastes, that always influence, and often determine him. He views man as he does colours in Sir Isaac Newton's prism, where only the capital ones are seen: but an experienced dyer knows all their various shades and gradations, together with the result of their several mixtures. Few men are of one plain, decided colour; most are mixed, shaded, and blended; and vary as much, from different situations, as changeable silks do from different lights. The man *qui a du monde* knows all this from his own experience and observation: the conceited, cloistered philosopher knows nothing of it from his own theory; his practice is absurd and improper; and he acts as awkwardly as a man would dance, who had never seen others dance, nor learned of a dancing master; but who had only studied the notes by which dances are now pricked down, as well as tunes. Observe and imitate, then, the address, the arts, and the manners of those *qui ont du monde:* see by what methods they first make, and afterwards improve impressions in their favour. Those impressions are much oftener owing to little causes, than to intrinsic merit; which is less volatile, and hath not so sudden an effect. Strong minds have undoubtedly an ascendant over weak ones, as Galigai Maréchale d'Ancre very justly observed, when, to the disgrace and reproach of those times, she was executed for having governed Mary of Medicis by the arts of witchcraft and magic. But then ascendant is to be gained by degrees, and by those arts only which experience, and the knowledge of the world teaches; for few are mean enough to be bullied, though most are weak enough to be bubbled. I have often seen people of superior, governed by people of much inferior parts, without knowing or even suspecting that they were so governed. This can only happen, when those people of inferior parts have more worldly dexterity and experience, than those they govern. They see the weak and unguarded part, and apply to it: they take it, and all the rest follows. Would you gain either men or women, and every man of sense desires to gain both, *il faut du monde.* You have had more opportunities than ever any man had, at your age, of acquiring *ce monde*; you have been in the best companies in most countries, at an age when others have hardly been in any company at all. You are master of all those languages, which John Trott seldom speaks at all, and never well; consequently you need be a stranger no where. This is the way, and the only way, of having *du monde*; but if you have it not, and have still any coarse rusticity about you, may one not apply to you the *rusticus expectat* of Horace?

"This knowledge of the world teaches us more particularly two things, both of which are of infinite consequence, and to neither of which nature inclines us; I mean, the command of our temper, and of our countenance. A man who has no *monde* is inflamed with anger, or annihilated with shame, at every disagreeable incident: the one makes him act and talk like a madman, the other makes him

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him look like a fool. But a man who has *du monde*, seems not to understand what he cannot or ought not to resent. If he makes a slip himself, he recovers it by his coolness, instead of plunging deeper by his confusion, like a stumbling-horse. He is firm, but gentle; and practises that most excellent maxim, *suaviter in modo, fortiter in re.* The other is the *volto sciolto e pensieri stretti.* People, unused to the world, have babbling countenances; and are unskilful enough to show what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable occasions; he must seem pleased, when he is very much otherwise; he must be able to accost and receive with smiles, those whom he would much rather meet with swords. In courts he must not turn himself inside out. All this may, nay must be done, without falsehood and treachery: for it must go no farther than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners, to those one does not love, are no more a breach of truth, than your humble servant at the bottom of a challenge is; they are universally agreed upon and understood, to be things of course. They are necessary guards of the decency, and peace of society: they must only act defensively; and then not with arms poisoned by perfidy. Truth, but not the whole truth, must be the invariable principle of every man, who hath either religion, honour, or prudence. Those who violate it, may be cunning, but they are not able. Lies and perfidy are the refuge of fools and cowards. Adieu!'

In our last Review we gave Lord C.'s letter in recommendation of Lord Bolingbroke's works. As some of our Readers may not be sufficiently attentive to the date of that letter, or may not know in what year that noble Author's posthumous works appeared, it is but justice to the memory of Lord Chesterfield, to give here a transcript of a note which we meet with, referring to a passage in a letter dated 1752, wherein his lordship recommends Lord B.'s Letters on the study and use of history, viz.

'We cannot but observe with pleasure, that at this time Lord Bolingbroke's Philosophical works had not appeared; which accounts for Lord Chesterfield's recommending to his son, in this as well as in some foregoing passages, the study of Lord Bolingbroke's writings.'

We propose to finish our Review of Lord Chesterfield's Letters in a subsequent article.

ART. VI. *A new System, or, an Analysis of ancient Mythology:* Wherein an Attempt is made to divest Tradition of Fable; and to reduce Truth to its original Purity. In this Work is given an History of the Babylonians, Chaldeans, Egyptians, Canaanites, Helladians, Ionians, Leleges, Dorians, Pelasgi: also of the Scythæ, Indoscythæ, Ethiopians, Phenicians. The whole contains an Account of the principal Events in the first Ages, from the Deluge to the Dispersion; Also of the various Migrations, which ensued,

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ſued, and the Settlements made afterwards in different Parts: Circumſtances of great Conſequence, which were ſubſequent to the Gentile Hiſtory of Moſes. By Jacob Bryant, formerly of King's College, Cambridge; and Secretary to his Grace the late Duke of Marlborough, during his Command abroad; and Secretary to him as Maſter General of his Majeſty's Ordnance. Vols. I. and II. 2l. 4s. Boards. Payne, &c. 1774.

WE have formerly had occaſion to mention this * Author with peculiar honour, as one of thoſe men who, in our own day, are maſters of the profoundeſt erudition, and who do not come behind the moſt diſtinguiſhed names of the laſt century, for their attention to every the minuteſt circumſtance that may be the means of elucidating the darkneſs of the earlieſt ages. The character we then gave of Mr. Bryant is ſtill more ſtrongly and copiouſly confirmed by the preſent work. The learning with which it abounds muſt, at once, excite the notice of the moſt curſory Reader. Nothing in the ancient Greek and Roman literature, however recondite, or wherever diſperſed, ſeems to have eſcaped our Author's ſagacious and diligent inveſtigation.

But depth of erudition is far from being Mr. Bryant's ſole praiſe. The elaborate production before us is equally diſtinguiſhed for its ingenuity and novelty. In point of novelty, it is, indeed, ſingularly ſtriking. It departs from the commonly received ſyſtems, to a degree that has not yet been attempted, or thought of, by any men of learning; and even thoſe who may entertain the greateſt doubts, concerning the truth and ſolidity of ſome things which are here advanced, will be ready to allow that ſeveral parts of the Author's ſcheme are highly probable, and that other parts of it have a very plauſible appearance. His hypotheſis is, therefore, undoubtedly deſerving of an attentive examination.

It muſt, at the ſame time, be acknowledged, that the ſubject undertaken by Mr. Bryant is uncommonly difficult. It is one of the moſt abſtruſe and intricate ſubjects which antiquity preſents to us; and it lies ſo open to conjecture, that it muſt neceſſarily be involved in no ſmall degree of uncertainty. The information concerning it, muſt be collected from a vaſt number of incidental paſſages, obſervations, and aſſertions ſcattered through ancient Authors, who were themſelves imperfectly acquainted with what they wrote about, and whom it is almoſt impoſſible to reconcile.

Perhaps the greateſt light that can be thrown upon ſome of the enquiries Mr. Bryant is engaged in, is that which is

* See our account of his Obſervations and Enquiries relating to various parts of ancient Hiſtory, in the 37th vol. of the Review. p. 346.

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afforded by Etymology. The method of proceeding by Etymology is, indeed, not a little hazardous. The ableſt men have frequently failed in the application of it, and perſons of weak judgment have rendered it the ſource of the moſt abſurd and groundleſs fancies. Hence ſome have been induced wholly to diſregard it, and have even treated it with the utmoſt contempt. But this has ariſen from the want of a proper acquaintance with the ſubject. Thoſe who have ſuch a knowledge of the oriental tongues, as to be capable of tracing them through the Greek, and Latin, and other languages, and who have attended to the names of things, which, in almoſt every country, carry the marks of being derived from the Eaſt, muſt be ſenſible that a judicious uſe of the ſcience of Etymology greatly tends to the elucidation of antiquity, and that it often leads to very important diſcoveries. The ſervice which has been rendered to Mr. Bryant by this ſcience, is apparent in every part of his work.

Notwithſtanding the difficulties attending our Author's deſign, and the uncertainty his ſubject might be expected to be involved in, even after the beſt uſe that could be made of Etymology, and the ſcattered paſſages of ancient writers; ſuch are the ſagacity and diligence with which he has applied theſe helps, that he is firmly perſuaded of his having been ſucceſsful in clearing up the hiſtory of the remoteſt ages, and in throwing light upon objects which have hitherto been ſurrounded with darkneſs and error. Indeed, his ſcheme is ſo great, and the diſcoveries he propoſes to make are ſo extraordinary, that we ſhall be excuſable in laying the contents of his preface ſomewhat at large before our readers; that by this means they may have a more complete view of his intention, and be the better enabled to judge hereafter of the ſeveral ſteps by which he has conducted his undertaking.

'It is my purpoſe, ſays Mr. Bryant, in the enſuing work, to give an account of the firſt ages; and of the great events, which happened in the infancy of the world. In conſequence of this, I ſhall lay before the reader what the Gentile writers have ſaid upon this ſubject, collaterally with the accounts given by Moſes, as long as I find him engaged in the general hiſtory of mankind. By theſe means I ſhall be able to bring ſurprizing proofs of thoſe great occurrences, which the ſacred penman has recorded. And when his hiſtory becomes more limited, and is confined to a peculiar people, and a private diſpenſation; I ſhall proceed to ſhew, what was ſubſequent to his account after the migration of families, and the diſperſion from the plains of Shinar.

Our Author aſſerts, that when mankind were multiplied upon the earth, each great family had *by divine appointment* a particular

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particular place of deſtination, to which they retired; and in confirmation of this aſſertion, he refers to the teſtimony of Euſebius, which is too late a teſtimony to be conſidered as deciſive. However, though we may not be ſo fully aſſured, as Mr. Bryant ſeems to be, that in this manner the firſt nations were conſtituted, and kingdoms founded, we entirely agree with him, that great changes were ſoon effected, and that colonies went abroad without any regard to their original place of allotment. 'New eſtabliſhments were ſoon made; from whence enſued a mixture of people and languages. Theſe are events of the higheſt conſequence: of which we can receive no intelligence, but through the hands of the Gentile writers.'

'It has been obſerved, continues our ingenious Author, by many of the learned, that ſome particular family betook themſelves very early to different parts of the world; in all which they introduced their rites and religion, together with the cuſtoms of their country. They repreſent them as very knowing and enterprizing; and with good reaſon. They were the firſt, who ventured upon the ſeas, and undertook long voyages. They ſhewed their ſuperiority and addreſs in the numberleſs expeditions which they made, and the difficulties which they ſurmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the ſettlements which they made in the Weſt. But I ſhall ſhew hereafter, that colonies of the ſame people are to be found in the moſt extream parts of the Eaſt: where we may obſerve the ſame rites and ceremonies, and the ſame traditional hiſtories, as are to be met with in their other ſettlements. The country called Phenicia, could not have ſufficed for the effecting all that is attributed to theſe mighty adventurers. It is neceſſary for me to acquaint the reader, that the wonderful people, to whom I allude, were the deſcendants of Chus; and called Cuthites, and Cuſeans. They ſtood their ground at the general migration of families; but were at laſt ſcattered over the face of the earth. They were the firſt apoſtates from the truth; yet great in worldly wiſdom. They introduced, wherever they came, many uſeful arts; and were looked up to, as a ſuperior order of beings: hence they were ſtiled heroes, dæmons, heliadæ, macarians. They were joined in their expeditions by other nations; eſpecially by the collateral branches of their family, the Mizraim, Caphtorim, and the ſons of Canaan. Theſe were all of the line of Ham, who was held by his poſterity in the higheſt veneration. They called him Amon: and having in proceſs of time raiſed him to a divinity, they worſhipped him as the ſun; and from this worſhip they were ſtiled Amonians. This is an appellation which will continually occur in the courſe of this work: and I am authorized in the uſe of it from Plutarch;

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from whom we may infer that it was not uncommon among the sons of Ham.'

Mr. Bryant informs us, that he should be glad to give the reader a still farther insight into the system he is about to pursue. 'But such, says he, is the scope of my inquiries, and the purport of my determinations, as may possibly create in him some prejudice to my design: all which would be obviated, were he to be carried step by step to the general view, and be made partially acquainted, according as the scene opened. What I have to exhibit, is in great measure new: and I shall be obliged to run counter to many received opinions, which length of time, and general assent, have in a manner rendered sacred. What is truly alarming, I shall be found to differ not only from some few historians, as is the case in common controversy; but in some degree from all: and this in respect to many of the most essential points, upon which historical precision has been thought to depend. My meaning is, that I must set aside many supposed facts, which have never been controverted; and dispute many events, which have not only been admitted as true; but have been looked upon as certain æras, from whence other events were to be determined. All our knowledge of Gentile history must either come through the hands of the Grecians; or of the Romans, who copied from them. I shall therefore give a full account of the Helladian Greeks, as well as of the Iönim, or Ionians, in Asia: also of the Dorians, Leleges, and Pelasgi. What may appear very presumptuous, I shall deduce from their own histories many truths, with which they were totally unacquainted; and give to them an original, which they certainly did not know. They have bequeathed to us noble materials, of which it is time to make a serious use. It was their misfortune not to know the value of the data, which they transmitted, nor the purport of their own intelligence.'

Our learned Author goes on to acquaint us, that it will be one part of his labour to treat of the Phenicians, whose history has been much mistaken; and also of the Scythians, whose original has been hitherto a secret: and he hopes that many good consequences will ensue from such an elucidation. He intends to say a great deal about the Ethiopians, the Indi, and the Indo-Scythæ; and to exhibit an account of the Cimmerian, Hyperborean, and Amazonian nations, as well as the people of Cholchis. There is no writer, who has written at large of the Cyclopians. Yet their history is of great antiquity, and abounds with matter of consequence. He proposes, therefore, to treat of them very fully, and of the great works which they performed; and to subjoin an account of the Lestrigons, Lamii, and Sirens.

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'As it will be my buſineſs, proceeds Mr. Bryant, to abridge hiſtory of every thing ſuperfluous and foreign, I ſhall be obliged to ſet aſide many ancient lawgivers, and princes, who were ſuppoſed to have formed republics, and to have founded kingdoms. I cannot acquieſce in the ſtale legends of Deucalion of Theſſaly, of Inachus, of Argos, and Agialeus of Sicyon: nor in the long line of princes, who are derived from them. The ſuppoſed heroes of the firſt ages in every country are equally fabulous. No ſuch conqueſts were ever atchieved, as are aſcribed to Oſiris, Dionuſus, and Seſoſtris. The hiſtories of Hercules, and Perſeus, are equally void of truth. I am convinced, and hope I ſhall ſatisfactorily prove, that Cadmus never brought letters to Greece; and that no ſuch perſon exiſted as the Grecians have deſcribed. What I have ſaid about Seſoſtris and Oſiris, will be repeated about Ninus, and Semiramis, two perſonages, as ideal as the former. There never were ſuch expeditions undertaken, nor conqueſts made, as are attributed to theſe princes: nor were any ſuch empires conſtituted, as are ſuppoſed to have been eſtabliſhed by them. I make as little account of the hiſtories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaſter of Bactria. Yet ſomething myſterious, and of moment, is concealed under theſe various characters: and the inveſtigation of this latent truth will be the principal part of my inquiry. In reſpect to Greece, I can afford credence to very few events, which were antecedent to the olympiads. I cannot give the leaſt aſſent to the ſtory of Phryxus, and the golden fleece. It ſeems to me plain beyond doubt, that there were no ſuch perſons as the Grecian Argonauts; and that the expedition of Jaſon to Colchis was a fable.'

It is the deſign of our Author, after having cleared his way, to proceed to the ſources from whence the Grecians drew their mythology and hiſtory; and to give an account of the Titans, and Titanic war, with the hiſtory of the Cuthites and ancient Babylonians. This will be accompanied by the Gentile hiſtory of the deluge, the migration of mankind from Shinar, and the diſperſion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumſtances of high conſequence in chronology will be ſtated. Many ſurprizing proofs will be brought in confirmation of the Moſaic account: and it will be found, from repeated evidence, that every thing, which the divine hiſtorian has tranſmitted, is moſt aſſuredly true.——It will be found that the deluge was the grand epocha of every ancient kingdom.——Under whatever title he may come, the firſt king in all countries will appear to be Noah.—This circumſtance will be diſcernible even in the annals of the Egyptians: and though their chronology has been ſuppoſed to have reached be-

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yond that of any nation, yet it coincides very happily with the the accounts given by Moſes.

In the proſecution of his ſyſtem, Mr. Bryant does not mean to amuſe the reader with doubtful and ſolitary extracts; but to collect all that can be obtained upon the ſubject, and to ſhew the univerſal ſcope of writers. He propoſes to compare ſacred hiſtory with profane, and to prove the general aſſent of mankind to the wonderful events recorded. His purpoſe is not to lay ſcience in ruins; but inſtead of deſolating, to build up, and to rectify what time has impaired: to diveſt mythology of every foreign and unmeaning ornament, and to diſplay the truth in its native ſimplicity: to ſhew, that all the rites and myſteries of the Gentiles were only ſo many memorials of their principal anceſtors; and of the great occurrences, to which they had been witneſſes. Among theſe memorials, the chief were the ruin of mankind by a flood; and the renewal of the world in one family. Their ſymbolical repreſentations, and the ancient hymns in their temples, all related to the hiſtory of the firſt ages, and to the ſame events which are recorded by Moſes.

Before our Author can arrive at this eſſential part of his enquiries, he muſt give an account of the rites and cuſtoms of ancient Hellas; and of thoſe people whom he terms Amonians. A great deal, he tells us, will be ſaid of their religion and rites; and alſo of their towers, temples, and purathcia, where their worſhip was performed. The miſtakes, likewiſe, of the Greeks in reſpect to ancient terms, which they ſtrangely perverted, will be exhibited in many inſtances; and much true hiſtory will be aſcertained from a detection of this peculiar miſapplication.—'As the Amonians betook themſelves to regions widely ſeparated, we ſhall find, ſays Mr. Bryant, in every place, where they ſettled, the ſame worſhip and ceremonies, and the ſame hiſtory of their anceſtors. There will, alſo, appear a great ſimilitude in the names of their cities and temples; ſo that we may be aſſured, that the whole was the operation of one and the ſame people. The learned Bochart ſaw this; and taking for granted that the people were Phenicians, he attempted to interpret theſe names by the Hebrew language; of which he ſuppoſed the Phenician to have been a dialect. His deſign was certainly very ingenious, and carried on with a wonderful diſplay of learning. He failed however; and of the nature of his failure, I ſhall be obliged to take notice.' Bochart's etymologies, in the opinion of the able writer before us, have not the leaſt analogy to ſupport them.

That the reader may ſee plainly our Author's method of Analyſis, and the baſis of his etymological enquiries, he gives a liſt of ſome Amonian terms, which occur in the mythology of Greece, and in the hiſtories of other nations. Moſt ancient

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names,

names, he thinks, have been composed out of these elements; and that they may again be resolved into the same principles, by an easy and fair evolution.

In short, it has been Mr. Bryant's purpose throughout, to give a new turn to ancient history, and to place it upon a surer foundation.—'We must look, says he, upon ancient mythology as being yet in a chaotic state; where the mind of man has been wearied with roaming over the crude confluence, without ever finding out one spot where it could repose with safety. Hence has arisen the demand, πῦ στῶ, which has been repeated for ages. It is my hope, and my presumption, that such a place of appulse may be found; where we may take our stand; and from whence we may have a full view of the mighty expanse before us: from whence also we may descry the original design, and order, of all those objects, which, by length of time, and their own remoteness, have been rendered so confused and uncertain.'

Such is the scheme laid down by this writer: thus various and important are the things which he proposes to carry into execution. His promises are so mighty, that, we must confess, we should esteem it very philosophical to retain a strong incredulity with regard to the accomplishment of them, were not our hopes raised by the Author's extraordinary learning, and great ingenuity. The account we have given of his plan must have entertained and surprized our readers; and it cannot fail of having excited their curiosity. This curiosity we shall endeavour to gratify, in one or two subsequent articles, as far as the limits of our journal, and the progress hitherto made by Mr. Bryant in his design, will admit.

ART. VII. CONCLUSION *of the* PHILOSOPHICAL TRANSACTIONS, Vol. LXIII. Part I.

PAPERS relating to ZOOLOGY.

Art. I. *An Account of the Discovery of the Manner of making Isinglass in Russia; with a particular Description of its Manufacture in England, from the Produce of British Fisheries.* By Humphry Jackson, Esq; F. R. S.

IN our distribution of the remaining contents of the present volume of the Philosophical Transactions, we deservedly give the first place to the interesting and useful discovery made by the ingenious Author of this article, and here communicated without reserve to the Public. Though isinglass forms a very essential article of our foreign imports, and is employed, in very considerable quantities, in many of our arts and manufactures, the true nature of this substance, and the method of preparing it, have hitherto been totally misunderstood. By writers of the best au-

thority

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thority it has, we believe, universally been represented as procured by boiling the skin, tails, sounds, or sinewy parts of certain fish in water; by which means a glutinous substance is said to be extracted from them, which is afterwards inspissated and reduced to a solid form by heat.

In the repeated attempts made by the Author to procure isinglass by following these instructions, he found himself constantly disappointed: glue, not isinglass, was the result of every process. Nor was a journey which he made into Russia productive of any discovery; but steadily persevering in this inquiry, he at length not only found out the true nature of this substance, and the method of manufacturing it, but likewise discovered a matter 'plentifully procurable in the *British* fisheries, which has been found, by ample experience, to answer similar purposes.' Accordingly, in consequence of the Author's success in this investigation, upwards of forty tons of *British* isinglass, we are told, have been since manufactured and consumed; and the price of that commodity has been very considerably reduced.

On the whole, it appears that isinglass is actually nothing more than certain membranous parts of fishes, which undergo no other previous preparation than that of being well cleaned, and afterwards exposed to stiffen a little in the air; so as to be made capable of being formed into rolls, and twisted into the forms in which we receive them;—that a fibrous texture is one of the most distinguishing characteristics of this drug;—that no artificial *heat* is necessary to the production of it; neither are those parts of the fish, which constitute it, *dissolved* for this purpose. They may, indeed, as well as isinglass already formed, be dissolved in boiling water; but the produce will be a *glue*, or a substance which becomes brittle in drying, and snaps short asunder. By such solution, its organization, or the continuity of its fibres would be for ever destroyed; and it would lose those peculiar qualities for which it is employed in many of the arts and manufactures;—particularly in the brewery, where an *imperfect* solution of isinglass, called *fining*, possesses a peculiar property of clarifying malt liquors; while the same quantity of glue, dissolved in the same menstruum, and added to turbid beer, increases both its muddiness and tenacity. According to the Author's *rationale* of this process, the *fining* is not effected by any *elective attraction*, such as frequently occurs in chemical decompositions, but by the formation of masses composed of the filaments of the isinglass, combined with the feculencies of the beer, which descend in their combined state to the bottom, in consequence of their increased bulk, and greater specific gravity.

In the 18th Article, Mr. J. R. Forster circumstantially describes some curious fishes sent to the Royal Society by the Hudson's Bay Company.

BOTANY.

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BOTANY.

Art. 15. *New Obſervations upon Vegetation.* By M. Muſtel, of the Academy of Sciences at Rouen.

The ingenious Dr. Hales, who threw ſo much light on the principles of vegetation by his curious ſtatical experiments, has ſatisfactorily ſhewn that there is no circulation of the ſap in vegetables, analogous to that of the blood in animals; though the Author of this article imputes to him a contrary opinion; miſled, probably, by his obſervation, that the ſap ſometimes moves forward from the trunk to the branches, and occaſionally recedes towards the trunk, in conſequence of the alternate changes of heat and cold, and the viciſſitudes of dry and moiſt weather; as the Reader will find on conſulting his firſt volume of Statical Eſſays, page 142, &c. 3d edition. Such was the idea, as we have formerly obſerved *, that ſome of the antients entertained of the motion of the blood; making it conſiſt of a flux and reflux, like that of the tide, in the ſame veſſels.

The obſervations made by M. Muſtel not only ſhew that there is no circulation of the ſap in vegetables, but preſent us likewiſe with ſome curious *phenomena* relative to vegetation; ſome of which, however, have been before obſerved, in the practice of leading the branches of certain trees into a hot-houſe. Having placed ſeveral ſhrubs in pots near the windows of his hot-houſe, ſome within the houſe, and others on the outſide, he paſſed a ſingle branch of each through ſeparate holes made in the panes of glaſs: ſo that the trunks which were in the open air had a branch within the hot-houſe, and thoſe that grew within the houſe had a ſingle branch expoſed to the external air. Some dwarf apple trees, and roſe buſhes, were likewiſe ſubjected to the ſame experiment, which was attended with the following conſequences.

Within a week after this diſpoſition, which was made in the middle of January, all the branches in the hot-houſe began to diſcloſe their buds. In leſs than a fortnight they were furniſhed with leaves, and towards the end of February they had put forth ſhoots of a conſiderable length, which preſented the young flowers. In ſhort, the *internal* branches, as we ſhall call them, of the apple tree and the roſe buſhes, exhibited the ſame appearances as are uſual in May. At the ſame time, the bodies of theſe trees and ſhrubs were expoſed to an intenſe froſt, which killed ſome of their *external* branches; ſo that there was not the leaſt ſign of vegetation on the outſide, while the ſingle branches on the inſide were daily putting forth leaves, ſhoots, and buds. In the beginning of May, the *internal* branch of the apple tree in particular bore fruit of the ſize of a nutmeg; while on the

* See Appendix to our 35th volume, 1766, page 551, & ſeq.

branches

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branches of the same tree that were abroad, the blossoms were but just beginning to shew themselves. In short, none of these *internal* branches appeared to be in the least degree affected by the frost-nipt state of their trunks; but were as forward, as if the intire trees or shrubs had been in the hot-house.

The result will easily be conjectured of the converse of this experiment. The trees, &c. that were placed in the inside of the hot-house, had their branches covered with leaves and flowers about the middle of May; while the single branch of each that was carried to the outside, was absolutely at this time in the very same state with those that grew abroad, exhibiting the same appearances that trees present during the winter, and deriving no advantages from the warm situation of their respective trunks and branches within the hot-house.

It seems evidently to follow from these experiments, that there is no regular or general circulation of the sap in trees between the trunk and the branches; as these last, which were admitted into the hot-house, vegetated vigorously, while their trunks and their other branches were in a state of torpidity or inaction, and covered with ice. They likewise prove, that each part of a tree is furnished with a quantity of sap, independent of any supply from the trunk or other branches, sufficient to effect the first production of buds, flowers, and fruits, provided that these juices are put into motion by heat.

An accident that attended the Author's course of experiments, suggests a useful improvement in the treatment of fruit trees. A snail having gnawed and destroyed the petals, and the *stamina*, or male flowers, of three of the flower buds of one of his apple trees, but without hurting the *pistillum*, he was surprized to find that they produced fruit, while the greater part of the other flowers, which had not been injured, did not bear any. Taking a hint from the snail, the Author cut with his scissars the petals of different apple, pear, plum, and cherry blossoms, close to the *calyx*. Almost every one of the flowers, thus treated, bore fruit; while several of the neighbouring flowers miscarried. It will naturally be supposed that the destruction of the *stamina* would render the fruit barren, or that it would want those seeds that contain the *germen* that is to perpetuate the species. Accordingly, in cutting open the apples whose petals and *stamina* were eat up by the snail, he 'found the capsule formed as usual at the center of them; yet they were entirely empty, without the least appearance of a pip.'

In the 12th Article are contained some circumstances communicated by Dr. Ducarel, relating to the early cultivation of botany in England; and particularly concerning the celebrated John Tradescant, a great promoter of that science, as well as of natural history, in the last century. In the 22d article is given a de-

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a description and delineation of a rare American plant of the 'Brownææ kind,' by M. P. J. Bergius. Article 5th contains the catalogue of 50 plants presented annually to the Royal Society by the company of Apothecaries.

NATURAL HISTORY.

In the 2d Article, Mr. Adam Walker briefly describes the petrefactions and other natural curiosities of the cavern of Dunmore Park, near Kilkenny in Ireland. In the 3d, Dr. Michael Morris gives a short account of some specimens of lead ore, containing *native* lead, found in a mine in Monmouthshire. The 19th Article is a table constructed by Dr. William Withering, ascertaining the principles of twelve different kinds of marle found in Staffordshire: And in the 21st Article, the Hon. Daines Barrington describes a fossil lately found near Christ-Church in Hampshire.

PAPERS relating to ELECTRICITY and METEORS.

The 6th Article is a short extract of a letter from Mr. Kinnersley to Dr. Franklin; in which after taking notice of the remarkable conducting quality of some kinds of charcoal, and observing that a strong line drawn on paper with a black-lead pencil will conduct an electrical shock pretty readily, he mentions the effects of a late thunder storm in Philadelphia. A sloop and three houses were, in less than an hour's time, all struck by it. The sloop, and two of the houses, were considerably damaged; but the third, which was provided with a cylindrical iron conductor, only *half an inch* thick, consisting of an assemblage of several rods strongly screwed together, the least of which was sunk 5 or 6 feet under ground, was preserved from all kind of injury, by means of the apparatus; which had evidently sustained the shock, and conducted the lightning, with no other injury to itself than the melting of 6 inches and a half of the slendereft part of a brass wire fixed on the top of it. Captain Falconer was in the house during the accident, and observed the explosion to be 'an astonishing loud one.'

Article 8. *A Report of the Committee appointed by the Royal Society, to consider of a method for securing the Powder Magazines at Purfleet.*

Article 9. *Observations upon Lightning, &c.* By Benjamin Wilson, F. R. S. &c.

Article 10. *A Letter to Sir John Pringle*, Pr. R. S. *on pointed Conductors.*

We have already given the substance of some of Mr. Wilson's objections, offered in the 9th Article, to the *report* which forms the subject of the 8th, and to a part of which he had formally expressed his dissent in writing. [See our Review for last Month, page 386.] These objections having been maturely considered by the committee, they, in the 10th article, declare that they still

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ſtill find no reaſon to change their opinion, or to vary from their former report in favour of *pointed* conductors. The ſubſcribing members of this committee are the Hon. Mr. Cavendiſh, Dr. Watſon, Dr. Franklin, and Mr. J. Robertſon.

Article 20. '*An Account of a fiery Meteor ſeen on February* 10, 1772,' *near Berwick*; '*and of ſome new electrical Experiments.*' By Patrick Brydone, Eſq;

Whether all the meteors that have been deſcribed and recorded in the Philoſophical Tranſactions have had any juſt pretenſions to a place in that reſpectable collection, may perhaps be doubted. The preſent, however, ſeems juſtly intitled to that rank, as well on account of its ſplendour and duration, as of its height; and ſtill more on account of the *data* from which that height may be eſtimated. It appeared in the form of a ſplendid flame of a conical figure, the light of which almoſt extinguiſhed that of the moon, then about half full; moving nearly horizontally through a ſpace of about 30 degrees, at about the height of 50 degrees, and ſeemed to burſt at the end of 10 or 12 ſeconds into a number of ſparks, reſembling the ſtars in a ſky-rocket.

The Author expecting a report, had the preſence of mind to take out his watch, which had a ſecond hand; but after ſtopping above 4 minutes without hearing any, he rode on. In about a minute afterwards, however, he 'was ſtunned by a loud and heavy explosion, reſembling the diſcharge of a large mortar at no great diſtance, and followed by a kind of rumbling noiſe like that of thunder.' On examining his watch, he found that the ſound had taken 5 minutes and about 7 ſeconds to reach him; which, according to the common computation of 1142 feet in a ſecond, gives a diſtance of at leaſt 66 miles. At a place diſtant about 20 miles Weſt, this meteor, the appearance of which was likewiſe followed by a loud report, was ſeen by two gentlemen, nearly at the ſame height as it was perceived by Mr. Brydone: ſo that its diſtance from the earth was probably greater than the ſenſible limits of our atmoſphere. This phenomenon, we ſhall obſerve, as well as many others, furniſhes a ſtrong preſumption that the air is not the *only* medium of ſound: as the violent report occaſioned by it originated probably in a region, where there was as near an approach to a *vacuum* as any that we can make with our beſt air pumps.

In the remaining part of this article, the Author relates ſome experiments in which he charged an inſulated conductor, by rubbing the back of a cat. The animal, however, not patiently ſubmitting to the experiment, the ſame effects were produced on a young lady's combing the hair of her ſiſter's head, which, however, we ſhould obſerve, had not, like the hair of moſt other young ladies, been matted together and defiled by a paſte of pomatum

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pomatum and powder. On cauſing the pointed wire of a coated vial to follow the comb, the vial was highly charged, ſo as to give a ſmart ſhock, and ſet fire to ſpirits.

In theſe experiments, the Author's diſpoſition of the two ladies does not appear to us to have been perfectly ſcientific. The lady who performed the office of the rubber, ought *not* to have ſtood on wax; unleſs indeed to ſhew occaſionally that ſhe likewiſe became electrified, but with a contrary electricity, on the approach of any body communicating with the earth: and the lady whoſe hair was combed *ſhould* have been inſulated, in order to produce the greateſt effect.

In the 23d Article is given an account of ſome of the effects of a thunder ſtorm, in which Mr. Heartly was killed in his bed. Mrs. Heartly, who lay on his left hand, was awakened by the exploſion, and found her right arm ſtunned and benumbed, and a little painful. Not being alarmed, however, ſhe fell aſleep, and did not diſcover, till ſhe awoke in the morning, that her huſband had been killed by it. Though the bed poſt was ſplit into many ſhivers, one of which was found *within* his nightcap, no marks were diſcovered on any part of his body; except that his right cheek was ſwelled, and his hair on that ſide conſiderably ſinged, as was the *inſide* of his nightcap on the ſame ſide, while no ſuch marks appeared on its outſide.

The 13th Article contains only ſome thermometrical obſervations relating to remarkable degrees of cold obſerved on the Continent in 1767, 1768, and 1770, by M. J. H. Van Swinden.

CHEMISTRY.

Article 16. *Actual Fire and Detonation produced by the Contact of Tinfoil, with the Salt compoſed of Copper and the nitrous Acid.* By B. Higgins, M. D.

Before we give the ſubſtance of this curious experiment, it will be proper to premiſe a diſcovery of the Author's, relating to the metallic ſalt produced by a combination of the nitrous acid with copper; which he found to poſſeſs the peculiar property of taking fire, and deflagrating in a degree of heat not greater than can be borne by the hand. This quality is moſt conveniently ſhewn by twice or thrice dipping a piece of ſoft bibulous paper into a ſaturated ſolution of copper in ſpirit of nitre, and alternately drying it with a gentle heat. If the paper, thus copiouſly impregnated with the cupreous ſalt, be then held at a moderate diſtance from the fire, it will deflagrate and burn to a brown calx.

The ſucceſs of the following experiment depends on the ready accenſibility of this metallic ſalt. A ſufficient quantity of it in a ſomewhat moiſt ſtate, procured by putting ſeveral pieces of thin ſheet copper into a weakened ſpirit of nitre, is to be beaten to the fineneſs of baſket ſea ſalt, and ſtrewed to the thickneſs

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thickness of a shilling on a piece of tinfoil, twelve inches in length, and three in breadth. The foil is then to be instantly rolled up, so as to include the salt, as it lies, between the coils. The ends being pinched together, and the whole pressed flat and close, the following phenomena successively present themselves.

First, a part of the salt deliquesces, and, being impregnated with the tin, a frothing is perceived at the ends of the coil, attended with a moderate warmth, and followed by a copious emission of nitrous fumes. The heat then increases so as to become intolerable to the fingers; and, at length, explosion and fire are perceived, which burst and melt the tinfoil, if it be very thin. Those who would repeat the experiment must consult the Author's own account of it, as the success in a great measure depends on an attention to some minute circumstances which we have not room to mention.

The Author's *rationale* of this process is principally founded on the abovementioned property of the cupreo-nitrous salt, or on its easy ignition in a slight degree of heat. Its acid is supposed in part to quit the copper, and to attack the tin *; in its commenstruation with which metal, a considerable effervescence and heat are produced, sufficient to dry the remaining undecompounded cupreous salt, and to set it on fire. The ignition may likewise, we imagine, be in some measure the consequence of a *nitrous sulphur* extemporaneously formed, by the rapid combination of the nitrous acid with the *phlogiston* of the tin, and which is instantaneously kindled and dissipated in the very act of its formation.

Antiquities.

Article 4. *Farther Remarks upon a Denarius of the Veturian Family, &c.* By the Rev. John Swinton, B. D. F. R. S. &c.

In the 58th volume of the Philosophical Transactions Mr. Swinton informed us that *NI. LUFIUS*, whose name occurs on this denarius, was probably one of the Italian generals in the Social war. In the present article he hastens to acknowledge and rectify his mistake, in wrongly decyphering two or three crippled Samnite-Etruscan letters at the tail of the inscription; and now declares his opinion that this supposed old soldier was really 'the *Merriss*, *Merrix*, or *Meddix*, or at least one of the

* And yet the nitrous acid has a less degree of affinity to tin than to copper, the latter of which it dissolves, while it only corrodes the former; perfectly dephlogisticating it, or reducing it to a complete *calx*. Its violent action on the tin therefore, though already saturated with the copper, is, we apprehend, to be attributed to this circumstance; that though it has a very inconsiderable degree of affinity to the metallic earth of the tin, it attacks this metal with violence on account of its very strong attraction of *phlogiston*; a principle which is known to adhere to tin very laxly.

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two magiſtrates going under that denomination, of the city where the medal was ſtruck. We refer to the peruſal of the article itſelf ſuch of our Readers as violently intereſt themſelves in the fame and fortunes of the *Luſian Family* now brought to light; the name of which, Mr. Swinton ſomewhat exultingly obſerves, 'has never yet appeared, as he apprehends, on any other antient coins:'—a ſtrong recommendation, doubtleſs, to wiſh for a further acquaintance with them!

MISCELLANEOUS ARTICLES.

In the 7th Article Dr. R. Watſon relates the reſult of an experiment made by him to aſcertain the increaſe of heat which the bulb of a thermometer, expoſed to the rays of the ſun, would receive on its being painted black with Indian ink. In conſequence of this coating, it roſe from 108 to 118. He propoſes that the bulbs of ſeveral correſponding thermometers ſhould be painted of different colours, and expoſed at the ſame time to the ſun; that conjectures may be formed reſpecting the diſpoſition of the ſeveral primary colours for receiving and retaining the ſun's heat.

In the 17th Article are contained ſome obſervations communicated by Sir William Johnſon, on the cuſtoms, manners, and language of the Northern Indians of America. The 24th Article exhibits ſome tables of births and burials in the iſle of Angleſey; and in the 26th and laſt, a ſhort account is given of the effects attending an exploſion of inflammable air in a coal-pit near Leeds.

MONTHLY CATALOGUE,
For JUNE, 1774.

POETICAL.

Art. 8. *The Cave of Morar, the Man of Sorrows*; a legendary Tale, in Two Parts. 4to. 2s. Davies. 1774.

WE cannot ſay much in praiſe of this poem. The Author's meaning however ſeems to be ſo good, that we wiſh the Reader to pay all due attention to the following apology, which he has added by way of poſtſcript:

'It will perhaps be objected to this poem, that ſome of the incidents in it are not ſufficiently intereſting to merit the attention of the Public. To this the Author anſwers, That it has ever been the chief object of poetry to COPY NATURE and her ſeveral operations on the human mind in the moſt barbarous as well as the moſt cultivated ſtate of ſociety, in the breaſt of the peaſant as well as that of the monarch. If, therefore, the Author has given a juſt copy of Nature, he apprehends it is of very little conſequence that from the ſtructure of the poem, the ſtory, he relates, would appear to have happened at leaſt as far back as three centuries ago, and that the characters he has introduced are not ſurrounded with riches or de-

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corated with titles; he is hopeful the ſtory he has told is not unnatural, becauſe, though he has taken the liberty of placing ſo long ago ſeveral incidents which happened in the preſent century, in order to give the poem a LEGENDARY appearance; yet the whole ſorrows which compoſe the life of the hermit are ſuch as the Author himſelf has once witneſſed; for the birth of MORAR, and the death of his parents are literally copied from his own life, and the incident of MARIA's death is taken from a very affecting ſcene, of which he was an eye-witneſs, ſo that the circumſtance of MORAR's becoming an hermit, and the diſcovery made at the end of the poem are the only imaginary incidents in the ſecond part of it, and for theſe he can offer no apology.'

Art. 9. *Infancy*; a Poem. Book the Firſt. By Hugh Downman. M. D. 1 s. Kearſly. 1774.

If we miſtake not, this is not the firſt occaſion on which we have had the pleaſure of waiting on Dr. Downman, and we hope it will not be the laſt. This little poem relates to the management of children; and the Author writes as a judicious phyſician, a good poet, and an excellent moraliſt; for his medical directions, and poetical talents, ſeem to be all ſo much devoted to the ſervice of humanity and virtue, that we cannot but heartily wiſh him ſucceſs in the proſecution of his plan. He will forgive us if we ſuggeſt to him the propriety of a greater attention than he has paid in ſome few lines to the harmony and elegance of his verſification. We recommend the following paſſage to the ſerious peruſal of the ladies:

'O MOTHER (let me by that tendereſt name
Conjure thee) ſtill purſue the taſk begun;
Nor unleſs urg'd by ſtrong neceſſity,
Some fated, ſome peculiar circumſtance,
By which thy health may ſuffer, or thy child
Suck in diſeaſe, or that the genial food
Too ſcanty flows, give to an alien's care
Thy orphan babe. O, if by choice thou doſt—
What ſhall I call thee? Woman? No, though fair
Thy face as one of the angelic choir,
Though ſweetneſs ſeem pourtray'd in every line,
And ſmiles which might become a Hebe, riſe
At will, criſping thy roſy cheeks, though all
That's lovely, kind, attractive, elegant,
Dwell in thy outward ſhape, and catch the eye
Of gazing rapture, all is but deceit;
The form of Woman's thine, but not the heart;
Dreſt in hypocriſy, and ſtudied guile
This act detects thee, ſhews thee to have loſt
Each tender feeling, every gentler grace,
And Virtue more humane, more finely drawn
And ſet by yielding Nature in the breaſt
Of female ſoftneſs, to have driven forth theſe
By force, to have unſex'd thy mind, become
The ſeat of torpid dull ſtupidity,
Cold, and inſenſible to the warm touch

Of

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Of generous emotions, lock'd up close
To shut out Pity's entrance, who retreats
Repining from her heaven-destin'd seat,
Usurp'd by Cruelty, the worst of fiends.'

Art. 10. *Love, Friendship, and Charity*; a Poem, written by a Gentleman for his Amusement. 4to. 1 s. 6 d. Shropshire, &c. 1774.

If the critics should proclaim
That my muse has lost her aim;
To unbridle her I'm able,
And put her once more in the stable.

There, now, is your Gentleman-poet, who writes for his amusement; and he talks *like* a gentleman, shews signs of grace and goodness, is sorry for his past follies, and promises to forsake them. Shame and famine befall you, ye pestilent Grubs, who remain incorrigible under a thousand flagellations! What blessed times for us Reviewers, who work for so much a week, wet and dry,—what golden days should we enjoy, had every miserable rhymer the modesty of this worthy Gentleman!

Art. 11. *Hero and Leander*; a Poem, from the Greek of Musæus. 4to. 2 s. Ridley. 1774.

The Translator of this poem seems willing to believe that it belongs to the Musæus of high antiquity, but all evidence, both internal and external, is against it. He has, in our opinion, made an improper choice of versification for the subject. Blank verse is too solemn, too formal for a love tale; a tale, too, so romantic in itself, that, swelling with the pomp of numbers, it grows into the idea of burlesque. We have seen much more agreeable translations of it in rhyme.

Art. 12. *The Advantage of Misfortune*; a Poem. 4to. 1 s. Ridley, &c. 1774.

An unphilosophical string of rhymes! In the first page, Bozaldab, King of Egypt, is represented as a *respected* monarch, whose 'happy reign is crowned with unnumbered blessings;' in the next, this valuable prince is

——— condemn'd to prove
The *just resentment* of the powers above.

And yet, afterwards, it appears that the powers above were so far from entertaining any *resentment* against him, that the afflictions they allotted him were only meant in kindness.

Art. 13. *Catulli, Tibulli, Propertii Opera: Londini: Typis J. Brindley, Sumptibus J. Murray* 12mo. 3 s. 1774.

Dr. Harwood hath carefully corrected this little neat volume of Catullus, Tibullus, and Propertius, after the best editions. The attention and diligence which he has employed as an Editor, are expressed by him in the following preface, prefixed to these three elegant Latin classics:

'*Hi concordes Amorum Triumviri, Apollinis et Calliopes filii dilectissimi, meæ haud ita pridem Tutelæ demandati sunt. Summo illos Studio a teneris Annis semper colueram, et nunc id sedulo egi, ut quam emendatissime prodirent. Olim Brindlei Typis nitide potius quam fideliter ex-*

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preſſi fuere. In his perlegendis Animi Candorem ſi Lector exhibere velit nihil abſore quod deſideret confido.'

Art. 14. *A Paſtoral Ballad*, in Four Parts: Admiration, Hope, Diſappointment, Succeſs. 4to. 1 s. Longman. 1774.

Were Lord Cheſterfield now living, and were he to read this humorous parody on one of our beſt paſtoral poems *, he would have found it a difficult taſk to refrain from the horrid ſin of laughter, againſt which he has ſo gravely and vehemently declaimed †.

This merry performance will not admit of extracts, without injury to the merit of the whole. Peruſe it, and laugh, as we have done; and be thankful to the very ingenious Writer,—and to us too, gentle Reader, for recommending to thy riſibility, a piece that will afford thee a delicious opportunity of indulging in what wiſe authors, and *this* Author among the reſt, have ſet down as a moſt wholeſome exerciſe.

Art. 15. *Peace*; a Poem. 4to. 1 s. Becket. 1774.

Middling verſes in praiſe of mediocrity; or that ſtate of life which is equally free from the diſtreſſes of poverty, or the plagues of riches.

Art. 16. *Perjury*; a Satire. By George Wallis, Author of the *Juvenaliad* ‡. 4to. 2 s. York printed, and ſold in London by Bell.

Wretched verſe, and incomprehenſible meaning.

Art. 17. *The Depopulated Vale*; a Poem. By Mr. Conway. 4to. 2 s. Swift. 1774.

Poor Mr. Conway! we hope his friends will take care of him, and ſee that he does no worſe miſchief than printing a few crazy rhymes.

Art. 18. *A Poem on the Times.* By Miſs Fell, of Newcaſtle. 4to. 1 s. Wilkie. 1774.

The times, we are perſuaded, will not be, in any reſpect, the worſe, ſhould Miſs Fell, of Newcaſtle, reſolve never to tag another pair of rhymes; for, in truth, ſhe is a very indifferent rhyme-tagger. Was there nobody at Newcaſtle who could have told Miſs Fell, that *ſerene* and *King*, and *receives* and *deceived* have not even the leaſt reſemblance to a rhyme?

Art. 19. *Farringdon Hill*; a Poem in Two Books. 4to. 2 s. 6 d. Oxford printed, and ſold by Wilkie in London. 1774.

It is ſaying the leaſt that can be ſaid of the Author of this poem, when we pronounce that he is not deſtitute of poetical talents; but no talents could render pleaſing a long deſcription of a fine proſpect, when the ſeveral parts of which it is compoſed are not rendered intereſting by ſome well imagined circumſtances and tranſactions.

Art. 20. *Poems.* 12mo. 2 s. Snagg. 1774.

Poet. Yet doubly happy, could I juſtly claim
One PUFF of merit from the *trump* of Fame!

Reviewers. PUFF!

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* Shenſtone's is the beautiful original which this Writer has in view; but which he by no means intends to ridicule.

† Vid. Review for April, p. 266.

‡ See Review for March, p. 232.

DRAMATIC.

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DRAMATIC.

Art. 21. *The Martyrdom of Ignatius*; a Tragedy. Written in the Year 1740. By the late John Gambold, at that time Minister of Stanton Harcourt, Oxfordshire. To which is prefixed, the Life of Ignatius. 8vo. 2s. Cadell, &c. 1773.

Mr. Gambold was a principal leader of the sect known by the name of *Unitas Fratrum*. This pious man, as we are here informed by the Editor of this posthumous publication, had, in his youth, a great fondness for dramatic pieces, both ancient and modern. It is added, that 'though we cannot find that he ever frequented the theatres any where, yet looking on dramatic writings as a pleasing and impressive manner of conveying ideas and actions to others, we suppose he formed the plan of giving, if not to the public, yet to some of his friends, a representation of the state, principles, and practice of the Christians in the first and second century, in a dramatic composition.'

The reverend Moravian's writing a tragedy on the subject of the martyrdom of Ignatius (who is said to have been delivered to the lions, by command of the Emperor Trajan, and was accordingly devoured by them) may appear in a singular and perhaps an unfavourable light, to those who can have no conception of turning over the martyrology for heroes of the drama; but when plays founded on scripture histories were customary in this country, this piece, in honour of the martyrdom of Ignatius, would, probably, have been looked upon as a capital performance: and it will, no doubt, even now, be considered as a very edifying work, by many devout readers, and especially by the remains of the *Unitas Fratrum*.

As Mr. Gambold's tragedy could not be intended for representation, it is not written in conformity to the established rules of stage composition; and, therefore, as the Editor justly observes, it affords no room for criticism on dramatic principles.

Art. 22. *The Two English Gentlemen; or, the Sham Funeral.* A Comedy, by James Stewart. 8vo. 1s. 6d. Bell. 1774.

We hope this is the *first*, and that it will be the *last* offence of Mr. Stewart against the Public.

AMERICAN AFFAIRS.

Art. 23. *A Plan to reconcile Great Britain and her Colonies, and preserve the Dependency of America.* 8vo. 1s. Almon. 1774.

On the back of the title page we have the following summary account of this plan, ready prepared, which may therefore be adopted: 'The method proposed by this work to preserve the dependency of America, and the dignity of Great Britain, is by *granting* to the colonies liberty to have manufactures of their own, and a foreign trade in British vessels, under the sanction of their own representation and taxation; on the principles of the Americans, and consistent with the true interest of the mother country.'

When any political disorders appear, it is some comfort to reflect that if a cure is not performed, it is not for want of licentiates ready to undertake it. The pamphlet before us consists of a dedication, a letter, and a postscript, all addressed to the Duke of Northumberland; and the Author urges his pretensions as being a man 'whose

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uſeful knowledge and good intentions, it is preſumed, render him not altogether unworthy of indulgence and encouragement.' He adds, 'that this taſk may not appear too great for my abilities, I here humbly offer to your Grace, a few remarks on America, as a ſpecimen of my experience and uſeful knowledge of that diſtant country.' Warranted by the publication of theſe remarks, we humbly offer our doubts whether either his knowledge or experience qualify him for the taſk. For after repreſenting the natural rights, the political abilities, and the growing power, of the Americans, in ſtrong terms; the plan of repreſentation propoſed, is, that one half of their repreſentatives ſhould conſiſt of their own free choice, the other half, of his Majeſty's Council, with the reſerved power of appointing governors, with civil and military officers. The avowed purpoſe of this arrangement is to delude the Americans: 'this plan, ſays the Writer, would be an apparent indulgence, though in fact no conceſſion at all in their favour; as the ſhare of repreſentation from the mother country in the perſons of the King's Council and other perſons employed by this government, would throw ſuch a weight of influence in the ſcale of repreſentation, as to leave the coloniſts the name without the power of repreſentation and taxation.' —'The Americans would be pleaſed with the *appearance* of a conceſſion, and the *ſhadow* of authority, while Great Britain would always be in poſſeſſion of the *ſubſtance* or reality.'

As his Grace of Northumberland lately preſided over a neighbouring iſland, it may be preſumed this ſcheme has followed him from thence; it being an Iriſh way of deceiving people to declare the intention and explain the means to their faces.—*My dear boys you are a parcel of clever fellows; arrah, but I want to make fools of you, and I will tell you how I mane to do it, though I hope you wont underſtand me at all at all.*

Art. 24. *A ſhort View of the Hiſtory of the Colony of Maſſachuſet's Bay, with reſpect to their Charters and Conſtitution.* By Iſrael Mauduit. The Second Edition. To which is now added, the original Charter granted to that Province in the 4th of Charles I. and never before printed in England, 8vo. 1s. 6d. Wilkie. 1774.

The firſt edition of this tract, which appeared without a name, was mentioned in the Review, vol. xl. p. 94. The copy of the charter will be a very acceptable addition to thoſe who wiſh to inveſtigate the grand queſtion of legiſlation between this colony and the Britiſh parliament.

Art. 25. *Anſwer to Conſiderations on certain Political Tranſactions of the Province of South Carolina* *. 8vo. 2s. Almon. 1774.

Anſwer! Yes it is an anſwer with a vengeance! from a moſt coarſe and virulent antagoniſt, who defeats whatever advantages argument might afford him, by the groſs illiberality of his language. This is indeed occaſionally ſo vulgar and perſonal, that he deſcribes the writer of the *Conſiderations*, as 'a wretch, whoſe vices only have raiſed him to a title.' Again—'The fulſome adulation on the Engliſh

* For a ſhort account of this pamphlet, ſee Rev. March, p. 208.

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lish constitution by a wretch who wishes its destruction, whose principles are inimical to the virtues which support it, is less tolerable than his open execration. The foulest breath of slander from an avowed enemy, is perfume, when compared with that of a treacherous friend; the praise of lying lips and a deceitful heart.' As it is to be hoped this is not the current style of patriotism in South Carolina, we shall wait until the subject is handled in a more cleanly manner.

Art. 26. *Two Chapters of the last Book of Chronicles*; Six Letters to the good People of England; and several other Pieces, relative to the Dispute between Englishmen in Europe and in America. By an Old English Merchant. 8vo. 1 s. Almon, &c. 1774.

Collected from the news-papers, and prefaced by the Author of the most considerable of the Pieces contained in the Pamphlet, viz. the two new chapters of Chronicles; in which the style of the oriental Chronicles is pretty well imitated. This Old English merchant is a friend to New England, &c. He thus apologizes for the liberty taken with the style of the scriptures: 'It may be objected, that the scripture style ought not to be trifled with; but if it is considered that the public attention seemed to be in a lethargic state, that something seemed necessary to rouse it, and, also, that the subject is as consequential to a whole people, consisting of several millions, as that of the children of Israel in the days of old could be to them, the objection perhaps may appear greatly abated.' This is but indifferent writing; but the meaning may be made out.

POLITICAL.

Art. 27. *The Substance of the Evidence delivered to a Committee of the Honourable House of Commons* by the Merchants and Traders of London, concerned in the Trade to Germany and Holland, and of the Dealers in Foreign Linens, as summed up by Mr. Glover. To which is annexed, his Speech, introductory to the Proposals laid before the Annuitants of Messr. Douglas, Heron, and Co. at the King's-Arms Tavern, Cornhill, on the 9th of February 1774. 8vo. 1 s. 6d. Wilkie.

Mr. Glover has, at an advanced stage of life, exerted himself in a laudable manner, to investigate and explain the late complaints concerning the linen manufacture, and he has traced them up to a cause which a superficial observer would not have reached. His language is, indeed, rather too florid * for a subject relating to dry matters of fact. To this we may add, that the speech seems to have been transmitted to the press with all the imperfections incident to oral delivery, without those necessary corrections which it ought to have received before it was published. Mr. Glover's general opinion on this important subject, will appear in the following extract:

'In all commercial nations, whenever moderation and frugality have yielded to extravagance and ambition, wants have been created,

* Mr. Glover is no less eminent as a poet than as a merchant and politician; our Readers will, therefore, be the less apt to wonder at the declamatory and flowery style of his oration. See his *Leonidas*, *Boadicea*, &c.

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which common profits could not ſupply; thoſe wants have been the parents of projects, and a raſh, aſpiring ſpirit of enterpriſe has overborne the ſober temper of regular trade. This reſtleſs and intemperate ſpirit has been predominant among one people, diſtinguiſhed by a ſeries and variety of recent projects concerted without knowledge, without forecaſt, without ſyſtem, executed by raſhneſs, terminating in ruin, almoſt total to themſelves, and detriment almoſt general among their ſuffering neighbours. It is from this quarter, we have ſeen ſtupendous undertakings in buildings, in the cultivation of remote iſlands, in manufactures upon no other certainty, than an enormous and inſupportable expence. It is from this quarter we have ſeen projects of avarice, of rapacity, productive of miſery and depopulation under the miſtaken name of improvements. It is from this quarter, that the great markets of trade have been glutted by wild commercial adventurers under the deluſion of a temporary but falſe capital: but above all, the banking adventure is filled moſt with the marvellous. That part I ſhall not detail, merely to avoid an imputation readily thrown upon me, an imputation of amuſing the committee with poetic fiction; but thus much I muſt ſay, in one period, that if a certain celebrated Spaniſh author could revive to exhibit his hero under the new character of a banker, he might ſpare his invention every kind of labour, as recent and indubitable facts in our own iſland could furniſh incidents, every one at leaſt upon a par with his windmills: yet, Sir, could that moſt ſagacious perſon travel over that land of projects, and converſe with its inhabitants, he would find amongſt them erudition and ſcience, juriſprudence, theology, hiſtory, oratory—in ſhort, Sir, every ſenſe but that common ſort, upon which all worldly welfare, both public and private, depends, by a juſt application of the elements of trade, manufactures, money and credit to rational and practical improvements, a ſyſtem yet to be learned by that ſcientific, lettered, and eloquent nation. Sir, I will now eſſay to excite your aſtoniſhment; theſe numerous undertakings, I think juſtly termed ſtupendous, were attempted, nearly at once in the ſame period, were carried on at the expence of ſums incredible, and yet the projectors had no capital of their own. They had, Sir, I preſume, a ſecond ſight of immenſe acquiſitions, and one would think purſued their plan by ſome ſupernatural aid. Sir, what they did will not be credible to poſterity; the univerſe never furniſhed a people that ever made ſuch a gigantic attempt at the attribute of Omnipotence in creation; abſolutely they created millions of money out of nothing; by a certain alchymy, which they poſſeſſed, they extracted millions of hard money out of the pliant purſe of their neighbours, and at the ſame time ruined themſelves. This operation, Sir, is called Paper Circulation.

'My honourable hearers are above the want or uſe of ſuch an operation; to ſuppoſe them therefore unacquainted with it, I mean a compliment to them and an apology for myſelf in giving ſome brief explanation of it.

'A knot of projectors at one end of the iſland, ſend up immeaſurable quantities of this enchanted paper to their brethren, their countrymen, projectors like themſelves, ſettled at the other end. Theſe, Sir, by their magical tip of the pen, called acceptance and indorſement,

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indorſement, inſtantly converted this paper into money to any amount by what is called diſcount; the firſt produce was inſtantly abſorbed by the projects in hand, a ſecond muſt be provided equal to the firſt, to diſcharge the firſt ſet of bills when due; elſe the ſpell would be immediately broken: a ſecond ſet was ſent up and converted into money the ſame way, and applied to diſcharge the firſt. A third the ſecond, a fourth the third, and ſo on.

'Children in ſport can make a circulation upon water by the caſt of a ſtone, and by that repetition can keep it up for a while; but the child knows, he cannot make it everlaſting: this was not known to the man of the North, whoſe infatuation adopted the chimera of the South-ſea year, that credit was infinite. For example; Sir, one ſociety only in the midſt of all this deſolation, which remains to be deſcribed, had drained a certain capital of ſix hundred thouſand pounds in hard money, in exchange for a nominal value in paper; it coſt them about nine per cent. to raiſe that ſum, in order to be lent out at five: and there were among their managers, who looked upon this, Sir, as profit (nobody will diſpute what I ſay upon this head) and that the more this paper was extended the better, a bubble, ſcarce to be matched in the 1720, of one country, and in deſpite of all experience then, or ſince, reſerved to diſtinguiſh the other in 1772. In ſhort, Sir, ſuch was the inexplicable coincidence of circumſtances, that what with the intrepid perſeverance of one kingdom, in borrowing, and what with the torpid facility of the other, in lending, a chain of circulation was eſtabliſhed, which comprehended both the capitals and moſt of the intermediate places; a chain growing in ſize weekly and daily, induring for the two whole years 1770 and 1771, down to June 1772, when one link gave way—the charm was inſtantly diſſolved, leaving behind it conſternation in the place of confidence, and imaginary affluence changed to real want and diſtreſs; a torrent of ruin from the North, forced a paſſage into your capital, into the moſt ſecret depoſitories of treaſure; a run was felt by your bankers, ſucceſſive falls of houſes in trade, eminent at leaſt for the wildneſs and immenſity of their tranſactions, became the daily, the hourly news; an univerſal diffidence enſued; credit ſeemed withering to the root; a general ſtagnation prevailed in every branch of trade and manufacture; the commercial genius of your iſland languiſhed in every part. For a ſingle manufacture in that part, whence the evil took its riſe, to have eſcaped, would have been a wonder bordering upon prodigy.'

Mr. Glover is throughout very ſevere on Scots projectors, Scots bankers, and Scots ſmugglers and has poſſeſſed himſelf of a variety of facts to ſupport his repreſentations: but theſe having been laid before parliament, and being long in the detail, we muſt refer our Readers to the pamphlet, for more particular ſatisfaction.

Art. 28. *A Letter to the Right Honourable Frederick Lord North.* 8vo. 1 s. Bell, &c. 1774.

An high ſtrained panegyric on the conduct of our premier. The Author declaims with rapture on the principal events of Lord North's adminiſtration; but no great ſatisfaction, we apprehend, can accrue to the reader from ſuch promiſcuous praiſe of a ſtateſman; and little credit,

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credit, therefore, can redound to either the Author or his patron, from this publication.

Art. 29. *Principles of Trade.* *Freedom* and Protection are its beſt *Support*: Induſtry, the only Means to render Manufactures cheap. Of Coins, Exchange, and Bountys; particularly the Bounty on Corn. By a Well-wiſher * to his King and Country. With an *Apendix*. Containing Reflections on Gold, Silver, and Paper *paſſing* as *Money*. The ſecond Edition *corected* and enlarged. 4to. 2 s. Brotherton and Sewell. 1774.

The firſt circumſtance obſervable in this tract, is an affected uncouth ſingularity in ſpelling. This, in an individual, appears to be aſſuming an unwarrantable authority over language, which at leaſt required an apology, with the reaſons, if the writer really had any to offer, for thus diſguſting, if not embarraſſing, his readers.

If this gentleman had any ſyſtem of orthography, ſome degree of conſiſtency would be preſerved in it; and at firſt ſight we thought he aimed at accommodating his words to pronunciation, which, however it might debaſe our language, would be purſuing *ſome* end: but his antipathy to double letters, which is his moſt diſtinguiſhing prejudice, is gratified equally in defiance both of orthography and orthoëpy. Thus there being no offenſive letters in the word *principles*, he condeſcends to write it like other people; but finding the word *endleſs* terminated by two conſonants, he clips off one and reduces the word to *endles*: now by analogy, *endles* would be pronounced conformable to *candles*, or to his own acceptation of *principles*, the firſt word in his title; whereas the double *s*, indicates that the laſt ſyllable is to have its full ſound terminating with a ſharp or cloſe *s*. From hence it appears that our Author has an indiſputable claim to originality, and is not, as we at firſt imagined, a ſerious dupe to ſome of Dean Swift's ſportful pranks with the Engliſh language.

Paſſing from the manner to the matter, it will be ſufficient to obſerve in general, that the principles here epitomiſed are ſuch as are already well known and adopted. The Author indeed ſubſcribes to an inhuman ſophiſtical maxim that has become faſhionable of late, which is, that cheapneſs of proviſions cauſes the poor to be idle; therefore proviſions muſt be dear to make them induſtrious. It is a much clearer maxim in politics, that as the natural conſequence of oppreſſion is to diſcourage population, plenty and cheapneſs of the neceſſaries of life will favour an increaſe of the people. If the means of living are eaſily acquired, the poor will not be frightened from matrimonial connexions; and their induſtry muſt keep pace with the increaſe of their families. On the other hand, if the natural propenſities of mankind are checked by hardſhips they ſee no proſpect of ſurmounting, their inclinations take a depraved turn, and they are rendered profligate by deſpair. But we have already inſiſted on this point, on former occaſions.

It is a leading, and a good principle with our Author, that the ſucceſs of trade depends on protection and freedom: that commerce

* This error of the Preſs certainly eſcaped the Attention of the Writer, who throughout the Tract, conſtantly writes *wel.*

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ought to be protected, but left free from reſtraint to regulate itſelf. In his own proper dialect it would ſtand to this effect. *Al I purpos to ſugeſt in this litle eſay is, that les il wil folow from ſufering comerce to purſu its fre cours, than from abriging its fredom, and puting varios and endles reſtraints to diſtres and criple the endevors of the induſtrios. I ofer the diſcuſion of theſe maters to leſen the comon prejudices and paſions of mankind, and poſes them with a truth I am ſolicitous they ſhou'd atend to, which is, that it is uterly impoſible for trafic to floriſh hapily upon narow principles.*

The ſtyle of the above imitation is indeed ſubſervient to the purpoſe of introducing as large a ſpecimen of the Author's mode of ſpelling, as could be exhibited in a ſmall compaſs; and he will not tax us with injuſtice. After all, it is mortifying to obſerve the inconſiſtency and frailty of human nature! Here is for inſtance an honeſt well diſpoſed gentleman, (as we really thought) who argues very properly for preſerving a pure ſtandard in our coin; but who nevertheleſs feels no compunction in filing and clipping our current words in broad day light; and who is openly convicted of adulterating the ſtandard of the Engliſh tongue. So hard is it to acquire a thorough knowledge of the human heart, and ſo little are mankind to be truſted!

The title page of this whimſical tract, declares it to be a ſecond edition; but we do not remember to have ſeen it before, and we ſhould certainly have recollected it. From the peculiarities in which the Author indulges himſelf, we apprehend he is no common writer in any ſenſe of the word: the firſt edition may therefore have conſiſted only of a few copies, and circulated among his private friends, without being advertiſed; or might have been ſoon called in to receive its preſent *improvements*. It is not eaſy to account for a ſecond impreſſion on the *common principles of trade*.

Art. 30. *The Chains of Slavery*. A Work wherein the *Clandeſtine* and *Villainous* Attempts of PRINCES to ruin Liberty, are pointed out, and the dreadful Scenes of DESPOTISM diſcloſed. To which is prefixed an Addreſs to the Electors of Great Britain, in order to draw their Timely Attention to the Choice of Proper REPRESENTATIVES in the next PARLIAMENT. 4to. 12s. ſewed. Payne. 1774.

There are many important obſervations in this work, reſpecting the principles and practices of *Deſpotiſm*, by which nations are brought to ſlavery and ruin.

This performance is intended as an alarm-bell, to rouſe and terrify us. The perſon who pulls the rope, tugs it with all his might, and puts himſelf into a violent heat; like a fiery, ill-broken ſteed, who prances, chafes, and frets, without making much progreſs on the road.

In plain language, the Author, though he poſſeſſes a conſiderable fund of knowlege relative to his ſubject, writes with too much intemperance, and too little regard to decency, to effect any great good by a publication, the very title-page of which is enough to prejudice all but the loweſt of the vulgar againſt him: and we may, indeed, refer to it, as a ſufficient ſpecimen of the writer's manner of treating the lord's anointed, and the rulers of the people.

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Art. 31. *The Liberty of the Preſs conſidered*; addreſſed to Lord Quickſand, imploring his Protection. By Magna Charta in Weeds. 8vo. 1 s. Bew. 1774.

Warm, rhapſodical declamation in behalf of liberty in general, and the liberty of the preſs in particular. We approve the patriot, but we cannot praiſe the writer, whoſe zeal outſtrips his judgment, and ſometimes even leaves both ſenſe and grammar behind: as where he ſays—'If our preſent governors had any latent deſigns againſt the liberty of the preſs, they are in ſo much want of money, that there is no danger from them, becauſe they well know the vaſt revenue ariſing from the ſale of the news-papers, magazines, and *other free thoughts*, would be much leſſened, &c.'

Poſſibly the *miſtake* in the above paſſage may have proceeded from ſome accident of the preſs; and we the rather ſuſpect that this is the caſe, becauſe we find no other ſlip, of equal magnitude, in the pamphlet.

Art. 32. *The Report of the Lords Committees, appointed by the Houſe of Lords to inquire into the ſeveral Proceedings in the Colony of Maſſachuſett's Bay*, in oppoſition to the Sovereignty of his Majeſty, in his Parliament of Great Britain, over that Province; and alſo what hath paſſed in this Houſe relative thereto, from the firſt Day of January, 1764. 8vo. 2 s. Bingley. 1774.

Be it known that we diſclaim all critical juriſdiction over the houſe of Lords collectively; being content with ſhewing our power whenever we can catch a ſtraggling peer ſauntering alone in the fields of literature: where it is as preſumptuous to carry a pen without a qualification, as it might be deemed for a lackland reviewer to carry a gun over any of their terreſtrial manors.

Art. 33. *The Advantages of an Alliance with the Great Mogul.* In which are principally conſidered three Points of the higheſt importance to the Britiſh Nation. 1. The immediate Preſervation, and future Proſperity of the Eaſt India Company. 2. The legal Acquiſition of an immenſe Revenue to Great Britain. 3. The Promoting a vaſt Increaſe in the Exports of Britiſh Manufactures. By John Morriſon, Eſq; General, and Commander in Chief of the Great Mogul's Forces; Ambaſſador Extraordinary, and Plenipotentiary to his Majeſty George III. King of Great Britain, France and Ireland, &c. 8vo. 1 s. 6 d. Cadell. 1774.

It is ſaid that great wit to madneſs is allied. It may be ſaid that madneſs ſeems, in a variety of caſes, very nearly to border upon wit. There is ſomething plauſible and dazzling at firſt ſight, in the reveries of this pompous and opinionated Commander in Chief, and Plenipotentiary; but our men of buſineſs of all parties have in general ſmiled at, and neglected them. We think the pamphlet, however, amuſing; and ſhould have read it with more pleaſure, if it had been intitled the adventures of John Morriſon, Eſq; General, &c.

The enterprizing ſpirit of Mr. Morriſon may be very proper in an officer; at leaſt, one who is to advance himſelf in the Eaſt Indies; but his plan of an alliance is laid down on too large a ſcale for his political genius. He views things only in their firſt and immediate effects,

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effects. One age would produce conſequences, upon his own principles, which would deſtroy every end that he propoſes. His propoſal ſhould have been, that the King of Great Britain, now governing a country become almoſt bankrupt; and having great trouble from the humours of an obſtinate people, ſhould ſet off with his council, parliament, army, and navy; ſettle on the banks of the Ganges; enter into an alliance with Shah Allum; play the devil with all the Soubahs, and Nabobs, and Rajahs; and eſtabliſh a mighty empire in the Eaſt. We think this as practicable as General Morriſon's plan, and much more ſublime and clever.

Art. 34. *A Collection of Letters and Eſſays in favour of Public Liberty*, firſt publiſhed in the News-papers, in the Years 1764, 65, 66, 67, 68, 69, and 1770. By an amicable Band of Well wiſhers to the Religious and Civil Rights of Mankind. 3 Vols. 12mo. 9s. bound. Wilkie. 1774.

It is well known there are many excellent eſſays occaſionally to be met with in our numerous morning and evening papers, which merit preſervation; the collection of which was the original, and beſt, idea of monthly magazines. If from this ſpecimen, the faſhion ſhould ſucceed, of fugitive writers reprinting their ſcattered lucubrations, we ſhall quickly be as well furniſhed with volumes of temporary controverſy, and miſcellaneous eſſays, as we have, for ſome years paſt, been with novels: the only diſcouragement to ſuch publications may be, that they will probably appear more intereſting to the writers, than to the public; who may have been ſufficiently gratified with their firſt appearance on the immediate occaſions. Even the merit of the celebrated *Junius* will not long ſurvive the memory of many little tranſient circumſtances, ſo happily glanced at by a keen wit, the edge of which will be blunted, when the occaſions are no longer underſtood.

The ſubjects of theſe letters are various, but chiefly conſiſt of animadverſions on the conduct of the Engliſh clergy, the late tenderneſs of the church toward papiſts, the appointment of a Romiſh Biſhop over Quebec, the ſcheme of introducing epiſcopal government in the other colonies, the controverſy concerning a reformation of the thirty-nine articles, the character of Abp. Secker, &c. We are told that the far greater part of theſe letters owed their exiſtence to the accidental meeting of a few gentlemen, at a place of public reſort in the ſummer, of the year 1764; who though unknown to each other before that time, were not long in mutually diſcloſing their common attachment to the principles of public liberty.

Art. 35. *An Eſſay concerning the Eſtabliſhment of a National Bank in Ireland.* 8vo. 1s. Robinſon. 1774.

This Author appears to underſtand his ſubject; but we think he writes rather unfeelingly, when ſpeaking of the national funds, he ſays, 'Were the public debts annihilated, it may be alledged that ſeventeen thouſand ſtock-holders would want ſubſiſtance; but more than ſeventeen thouſand other ſubjects would then gain a livelihood; for I ſuppoſe the ſame taxes ſtill to be raiſed and ſpent in the nation.'

The pamphlet is wholly political, and of ſuch a nature as not eaſily to admit of extracts or abridgement; we ſhall therefore only lay

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lay before our readers the Author's concluding paſſage: 'The eſtabliſhment (of a national bank in Ireland) comprehends three great objects, the furniſhing money to borrowers on more reaſonable terms, the raiſing the grand pledge of land in Ireland one fourth or one third more, and the aſſuring to the whole community the never failing value of the ſmall diminutive pledges that are daily paſſing from hand to hand, all of which would contribute greatly to advance the opulence, and conſequently the power of the ſtate. As the ſubject I have treated of is extremely intricate, I hope for indulgence, in caſe ſome part of my reaſoning ſhould not have that convincing evidence which I have ſtudiouſly endeavoured to throw on all of it. Every thing tending to illuſtrate the nature of the circulation of the blood is yet far from being analized; nevertheleſs all the world are now convinced, that life depends on that circulation; and that it is much better for the body to have the veins filled with blood than with water.' The laſt ſentence may poſſibly refer to the exceſs of paper money on private credit. But however hurtful or fraudulent that may have proved; nothing can be more unjuſt or vile than that deſtruction of the public funds, to which numbers have entruſted their whole fortunes, concerning which this Writer appears to ſpeak ſo coolly in the paragraph above quoted.

Art. 36. *Additional Preface to a Pamphlet, entitled, an Appeal to the Public, on the Subject of the National Debt; containing Obſervations on the Preſent State of the Kingdom, with reſpect to its Trade, Debts, Taxes, and Paper Credit.* 8vo. 6 d. Cadell. 1774.

We ſhall refer our readers for a particular account of Dr. Price's appeal to the 46th Volume of our Review, p. 402: and ſhall content ourſelves with one extract from this preface to the 3d edition.

Ever ſince the revolution, (ſays the Author) '*Paper-credit* and *taxes* have been increaſing together.—When *moderate*, theſe *promote* trade by quickening induſtry, ſupplying a medium of traffic, and producing improvements. But when *exceſſive*, they *ruin* trade, by rendering the means of ſubſiſtence too dear, diſtreſſing the poor, and raiſing the price of labour and manufactures. They are now among us in this ſtate of exceſs: and, in conjunction with ſome other cauſes, have brought us into a ſituation which is, I think, unparalleled in the hiſtory of mankind.—Hanging on paper, and yet weighed down by heavy burdens. Trade neceſſary to enable us to ſupport an enormous debt; and yet that debt, together with an exceſs of paper-money, working continually towards the deſtruction of trade.—Public ſpirit, independence and virtue undermined by luxury; and yet luxury neceſſary to our exiſtence.—Other kingdoms have enacted ſumptuary laws for ſuppreſſing luxury.—Were we to do this with any conſiderable effect, the conſequence might prove fatal.—In ſhort, were our people to avoid deſtroying themſelves by intemperance, or only to leave off the uſe of one or two foreign weeds, the revenue would become deficient, and a public bankruptcy might enſue.—On ſuch ground it is impoſſible that any kingdom ſhould ſtand long.—A dreadful convulſion cannot be very diſtant. The next war will ſcarcely leave a chance for eſcaping it. But we are threatened with it ſooner.—An open rupture with our colonies might bring it on immediately.'

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MISCELLANEOUS.

Art. 37. *A Critical Enquiry into the Legality of Proceedings consequent of the late Gold Act: Reflections on the said Act; Explanations respecting Debasement: And casual Remarks on the Nature, par Value, and Apportionment of our Gold and Silver Coinage.* 8vo. 1 s. Owen. 1774.

This enquiry, as far as it immediately concerns the late gold act, is founded on the following preliminary observations; viz. that a pound weight troy is 5760 grains, from which deducting 22 ¼ grains, there will remain 5737 ¾ grains, which produce 44 ½ guineas, or 46 l. 14 s. 6 d; the one twelfth of which sum is 3 l. 17 s. 10 d. ½; but this is not the twelfth part 5760 grains, or a full pound weight troy. And hence it is inferred, that 3 l. 17 s. 10 d. ½ is not the true value of an ounce of coined gold, though it is the standard value of an ounce of bullion; and that those who sell light money ought to receive gold of equal weight: whereas the light money that is sold at the bank is only paid for in current guineas, so that the seller has not an ounce for an ounce, but 'is defrauded' of the difference; and if he is paid in full weight guineas, he loses the legal allowance of remedy or counterpoise, or one of them, as it may happen. Our Author likewise objects to the 'arbitrary determination' of the weight of current guineas; for he apprehends, that the diminution, which is at six grains to-day, may be at four to-morrow, and so on to the total annihilation of all he is worth. This, he harshly denominates a 'gross imposition on the public, first bearing down the market by forcing on it a flood of light guineas, then making it necessary to sell such guineas at the low market price, under intrinsic value.' In the prosecution of his enquiry he observes, that, 'if the government coin ten thousand pound weight of gold, and from each pound weight, deduct 22 ¼ grains, there is taken from the whole 38 lb. * 7 oz. 10 dwt. 20 gr. amounting to 1691 guineas, or 1775 l. 11 s. the which sum in every 10,000 pound weight coined, is so much proportionally lost to each individual, who sells or pays light gold at 3 l. 17 s. 10 d. ½ the ounce; besides what they may lose in future, by taking of current guineas not wanting quite six grains, when ever the board of treasury shall please to dictate an allowance of a less number of grains in the guinea; a matter, for certain plain reasons, not far distant. And as the 22 ¼ grains is paid for and allowed by the public out of 15,000 l. raised on them by appropriate duties, it is evident, beyond contradiction, that tax is paid twice over; but into whose hands the benefit comes of the above difference, it is presumed the parliament will call in question:'—'hence a question results, what becomes of the 22 ¼ grains counterpoise, deducted from each pound of coined gold? I can readily answer the question, in respect to the bank, the refiners, and other pedling purchasers of light guineas; but to whose account the 22 ¼ grains is placed,' *by those* 'who take light guineas in the receipt of taxes, at 3 l. 17 s. 10 d. ½ the ounce, is not apparent: because, if that is not accounted for, the public pay the charge twice over, in the 15,000 l. and in

* The 7 oz. 10 dwt. 20 gr. is not included in this calculation: 29 l. 8 s. 5 d. ½ is to be added.

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the counterpoise; and if accounted for, is equally an injury to individuals; sunk, perhaps, into some private purse, by a very new project, very little to the honour of the treasury, or the *magis fama quam vi* of the State: And very different from the reputation and rectitude of King William's ministry, who to par the counterpoise in the receipt of taxes, allowed sixpence in the ounce: and to balance the deficiency of those who brought light silver into the mint, had two-pence the ounce, and the benefit of the counterpoise; that is to say, had weight for weight in coined money. But that ministry had a Newton and a Locke to consult, who were not only knowing, but impartial, and disdained to advise the pitiful sinking the deduction on the people.'

From these specimens our readers will form no very high opinion of this *critical enquirer*'s talents as a writer; and probably no very favourable one of his abilities as a calculator and financier. Many of the reflections however that occur in the course of this enquiry are just and pertinent, though not always expressed with that decent respect for men in public stations, nor with that grammatical propriety, which we might reasonably expect. There is an obscurity in our Author's reasoning, and an inaccuracy in his language, which the attentive and candid reader must condemn.

Art. 38. *A Discussion of some* IMPORTANT *and* UNCERTAIN POINTS *in Chronology, in a Series of Letters, addressed to the Reverend Dr.* BLAIR, *Prebendary of Westminster.* By *John Kennedy*, Author of the Complete System of Astronomical Chronology, unfolding the Scriptures. 8vo. 1s. Davis. 1773.

A series of calculations, pursued with great labour, in the view of ascertaining the true coincidence of the *Julian* with the *Egyptian* year, and consequently of discovering a very material error in the chronological computations of the famous Abp. Usher, by which our modern chronologers have been generally misled. A mistake of *four* years in estimating the age of the world, is a matter, in one view, of little consequence, as it bears a very small proportion to the whole interval of more than 5700 years from the æra of the creation, to the present times; yet it must necessarily affect many subordinate æras, and more especially that coincidence of events, which is marked out in our most approved chronological tables. Mr. *K*— undertakes to point out and rectify this mistake; to determine, by means of this correction, the true year of the world, and to remove many difficulties which have hitherto perplexed the general system of chronology. How far he has succeeded, is submitted to the judgment of the public.

As Dr. *Blair* has followed *Usher*'s computations in the construction of his elegant and useful tables, our Author addresses his enquiries and supposed discoveries more immediately to him.

In this intricate and laborious inquiry, he proposes to examine several lunar eclipses, recorded by *Ptolemy* in his *Almagest*, and to investigate, by a calculation of these eclipses from his *data*, the months and days of the *Julian* year, corresponding astronomically with the months and days of the *Egyptian* year, assigned in the *Almagest*. The first of these eclipses is related by *Ptolemy*, to have happened on the 29th of *Shoth*, in the year of *Nabonassar* 27, which our Author assigns

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aſſigns to the year of the world 3287, whereas according to Abp. *Uſher's* account, it coincides with 3283: ſo that in this inſtance, there is a difference of *four* years.

It would require more room than we can allot to an article, in which many of our readers will think themſelves little intereſted, to preſent the public, through the medium of our journal, with the regular proceſs of our Author's calculations, and to give them a fair opportunity of judging, how far we may rely on the principles which he adopts, and the method which he purſues. Dr. *Blair*, however, and ſome other aſtronomers to whom the province of *reviewing* theſe letters *primarily* belongs, and who are addreſſed by Mr. *K*—— for this purpoſe, will, we apprehend, think it worth while to examine the juſtneſs of his computations and concluſions. It is unqueſtionably of great importance to trace the correſpondence of the *Egyptian* to the *Julian* year; and Mr. *K*—'s attempt will on this account be *very favourably* received.

Art. 39. *An Hiſtorical Account of Coffee. With an Engraving and Botanical Deſcription of the Tree. To which are added ſundry Papers relative to its Culture and Uſe, as an Article of Diet and of Commerce.* Publiſhed by John Ellis. F. R. S. 4to. 3 s. 6 d. (With the Print coloured, 4 s. 6 d.) Dilly. 1774.

We have no account of coffee earlier than the 15th century: an Arabian manuſcript informs us, that it was firſt introduced into *Aden*, a city of *Arabia Felix*, by mere accident. *Gemaleddin*, the mufti of this city, recollecting that he had ſeen it uſed by his countrymen in Perſia, had recourſe to it in an illneſs, and found great relief from it. Among other good effects he found that it prevented drowzineſs without doing injury to the conſtitution; and on this account, he recommended it to the Derviſes, to enable them to paſs the night, with greater attention and zeal, in the exerciſes of devotion. His example gave it reputation, and it came into general uſe. Before this time, coffee was hardly known in Perſia, and little uſed in Arabia, where the tree grew. From Aden it paſſed into ſeveral neighbouring towns, and was much uſed by the religious Mahometans. By degrees it was drank in great quantities at the public coffee-houſes, where the people aſſembled and purſued a variety of amuſements, which gave offence to the rigid Mahometans: and government was obliged occaſionally to interfere, and to reſtrain the uſe of it. In the year 1554, coffee became known to the inhabitants of Conſtantinople, and was publickly ſold in a coffee houſe, elegantly fitted for that purpoſe: and though it was condemned by the Mufti, in conſequence of the clamours excited againſt the prevailing uſe of it, coffee was ſtill drank in private houſes; and the officers of the police allowed it to be ſold, on paying a tax, and under certain reſtrictions. It was not long, however, before theſe reſtrictions were removed, and the ſale of it became more general than it had ever been. It is reckoned that as much is ſpent by private families in the article of coffee at Conſtantinople, as in wine at Paris. The cuſtom of drinking coffee is ſo general, that you are as much ſolicited there for money to drink coffee, as you are here for money to drink your health in wine or beer: and among the legal cauſes of divorce, the refuſal to ſupply a wife with coffee is one. Coffee

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was not introduced into the western parts of Europe, 'till about the middle of the 17th century: the Venetians were the first who imported it, and the custom of drinking it in France, (at Paris in particular) was established in the year 1669, during the stay of the Ambassador from Sultan Mahomet the fourth in that city. The first use of coffee in London, was earlier than at Paris: for in 1652, the Greek servant of a Turky merchant opened a house for the sale of it in George Yard, Lombard-Street. The first mention that is made of it in the statute books is, in the year 1660, when a duty of four-pence was laid on every gallon of coffee made and sold, to be paid by the maker: And in 1675, King Charles issued a proclamation, to shut up the coffee-houses, because they were seminaries of sedition. As to the culture of coffee, we shall only observe, that, in 1727, the French conveyed some plants to Martinico; from whence it most probably spread to the neighbouring islands: for, in the year 1732, it was cultivated in Jamaica, and an act passed to encourage it's growth in that island. We shall conclude this article with a few observations, extracted from a letter written by Dr. Fothergill to the Author.

"In respect to real use, and as a part of our food, I have no evidence to induce me to think that coffee is inferior to tea. That, in respect to the national œconomy, the benefit of our colonies, and the lives of the seamen, every circumstance concurs to give coffee the preference. It is raised by our fellow subjects, paid for by our manufactures, and the produce ultimately brought to Great Britain. That the great obstacle to a more general use of coffee is, the very high duty and excise." (Not less than one shilling and ten-pence per pound weight.) "That lessening the duty would not lessen the revenue; smuggling would be discouraged, and an increased consumption would make up the deficiency to the treasury. The planters would be induced to cultivate coffee with more care, was there a better market for it. That, as little planters might be enabled to subsist by raising coffee, &c. their numbers would increase, and add to the strength of the several islands; as Europeans might endure the labour requisite for cultivation."

Art. 40. *The Grammarian's Vade-mecum*, or Pocket companion: Disposed in Alphabetical order. Designed as an assistance to the Memory of young Beginners; and also as a ready Method of recovering a perfect Knowledge of Grammar, when it has been lost through inattention, or want of practice. By a private Tutor. 12mo. 1s. Bound. Brown. 1774.

Those persons who are unacquainted with the meaning of the terms of grammar, will find this little book to be of use, as it will furnish them easily with this knowledge. By having it continually with them, they will generally be enabled to understand terms of this kind, which may occur either in reading or conversation. The Author adds a very short dialogue toward the end of his performance, in which he directs the supposed young lady his pupil, to lay in a store of synonimous words, that she may not be obliged always to express the same idea just in the same manner, without attending to which, he says, a miserable barrenness or want of ingenuity, will manifest itself in conversation and in writing. He offers some instances to illustrate

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trate his observation, which on the whole is just: but it may at the same time be proper that pupils should be guarded against, a multiplicity of words, while there is a barrenness of ideas and also against that great nicety and scrupulosity which produces a precise and formal manner of writing and conversing, much more disgusting than any little inaccuracies of expression.

Art. 41. *Familiar Letters*, on a Variety of important and interesting Subjects. From Lady Hariet Morley, and others. 8vo. 5 s. Cadell. 1774.

There is so much good sense in these letters, and such a variety of entertaining stories, sketches of characters, moral observations, &c. &c. that we are really sorry to see the language frequently disgraced by low phrases, and Scotticisms. Would the Writer procure, for a second edition, the corrections of some friend, who is a perfect master of the English, his book, we doubt not, might gain the approbation of the public, and contribute, with the better sort of the novel kind, to the instruction, as well as amusement of its readers.

Art. 42. *A Letter to the Solicitor-General:* being an Appendix to a Pamphlet lately published, entitled, *An Appeal to the Public, relative to a Cause lately determined in the Court of Chancery*; &c. Folio. 6 d. Wheble.

Mr. Mawhood's *appeal to the public* was the subject of Art. 35, in our last month's catalogue. In this supplementary letter he summons the Solicitor General, (who, he says, was his leading counsel) before the bar of the public, charging him with having occasioned the suppression, or misrepresentation, of certain *proofs* which were necessary to the support of his cause: to the great injury of this complainant.

MATHEMATICAL and PHILOSOPHICAL.

Art. 43. *Brief Remarks upon Mr. Jacob's Treatise on Wheel-Carriages.* By Daniel Bourn. 8vo. 1 s. Crowder. 1773.

An illiberal attack on Mr. Jacob, and on the committee of mechanics in the *Society of Arts*, &c. from which we can only learn, that Mr. B. seems to be very angry, and disposed to fall out with every body who comes in his way.

Art. 44. *Four introductory Lectures in Natural Philosophy* *. 12mo. 2 s. Printed at Dublin, and sold in London by Nourse. 1774.

These lectures contain a compendious abstract of the fundamental principles of philosophy. The several *Newtonian* rules of philosophising, the properties of matter, the laws of motion, and the powers that produce it, are familiarly and intelligibly explained; and the whole is comprized within a very small compass. And though these sheets contain no new discovery, they furnish a very useful introduction to the student in philosophy, and not an unacceptable *vade mecum* to the more accomplished. They are by no means unworthy of that ingenious professor to whom, we suspect, they may be ascribed, but rather add to the reputation he has already acquired. He concludes his fourth lecture with the following paragraph: 'From the increase of motion in elastic bodies, a reason may be drawn for the augmentation of sound in speaking trumpets; for as

* Supposed to be the work of Dr. Hamilton of Dublin.

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the ſpeaking trumpet is narroweſt at the mouth-piece, and thence widens and enlarges continually to the extremity, the air within it, which is an elaſtic fluid, may be conſidered as divided into a great number of cylindrical bodies of very ſmall but equal altitudes, the baſis of the firſt being equal to the aperture of the trumpet to which the mouth is applied, and the baſis of the reſt increaſing one above another as they are more and more removed from the mouth; upon which account the motion that is impreſſed by the force of the voice on the firſt cylindrical body of air, grows greater in the ſecond, and greater ſtill in the third, and ſo on, till at length, at the exit of the tube, it becomes ſo great as to magnify the ſound very conſiderably.'

In page 80, lecture 3, there is a miſtake, which has eſcaped either the tranſcriber or corrector of the preſs; for the exceſs of the equatoreal diameter above that of the polar is ſtated at $17\frac{1}{10}$ miles, and not, as it ſhould have been, at 34 miles.

NAVIGATION.

Art. 45. *A Treatiſe of Maritime Surveying.* In two Parts. With a prefatory Eſſay on Draughts and Surveys. By Murdoch Mackenzie, Senior, late Maritime Surveyor in his Majeſty's Service. 4to. 6s. Dilly. 1774.

A very complete and uſeful treatiſe, in which no inſtructions are omitted that are either eſſentially or incidentally neceſſary to the buſineſs of *coaſt ſurveying*. And they have this conſiderable advantage to recommend them, that they are the dictates of experience. The ſurveyor in general, and the practical aſtronomer likewiſe, may derive many uſeful hints from this performance; though it is principally intended for the information of our nautical gentlemen.

In a country like ours, a ſubject of this kind deſerves particular attention; and yet it is a ſubject which has been too generally neglected. It is no uncommon complaint, that many of our charts are notoriouſly defective and faulty: were the teachers of navigation to enlarge their plan, and to make this branch of practical geometry the object of their ſtudy and inſtruction, many errors might be corrected by the navigators themſelves, and many inconveniences and dangers might be avoided.

RELIGIOUS and CONTROVERSIAL.

Art. 46. *The Book of Common Prayer reformed*, upon the Plan of the late Dr. Samuel Clarke: together with the Pſalms of David; for the Uſe of the Chapel in Eſſex Street. 8vo. 4s. Johnſon. 1774.

We cannot give a more ſatisfactory account of this ſpecimen of a reformed liturgy, than that which Mr. Lindſey, the Author, has himſelf given, at the end of his ſermon preached at the opening of the chapel in Eſſex-houſe, April 17th. See Rev. for April, p. 334.

'When the deſign of a more ſcriptural form of worſhip was firſt propoſed to be put in practice, upon the plan of the late Dr. *Samuel Clarke*, ſome friends adviſed to print the liturgy of the church of England, with his emendations, and to make uſe of it, exactly as he had *left* it. The ſame has been ſince much recommended by others. And it were to have been wiſhed that this *reformed liturgy* might have come out quite ſheltered under the name of that great man, and called entirely his.

'But

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'But it would have been an injury to his memory, to have propoſed that for a juſt model of public worſhip under his ſanction, which he was very far from intending to be ſuch.

'His principal attention and care ſeem to have been employed in rectifying the great errors concerning the *object* of religious worſhip, which obtained in the national church, of which he was member, and one of its greateſt ornaments. In doing this, he nobly ventured to follow the leading of holy ſcripture, however contrary to the received doctrines; and *blotted out or changed ſuch prayers and invocations as were addreſſed to Chriſt, or the holy Spirit, and not to the One God, the Father.*

'In his examination of the book of Common Prayer, as he paſſed along, he alſo noted and changed many of the ſentiments and expreſſions, which he judged improper or wrong.

'But it fell not within his purpoſe, to remark or cenſure ſuch obvious imperfections of that book, which had been pointed out before by others, and could hardly eſcape the obſervation of any one, whenever it ſhould come under a general review: I mean, the frequent return of the Lord's Prayer, and of the like requeſts in other prayers; the repetition of two Creeds, within a ſhort ſpace one after another; the confuſion * occaſioned by what were at firſt three diſtinct ſervices, and repeated at different hours, being thrown all together, and blended into one †: from which it happens, that at the end of one part, we are diſmiſſed with a concluding prayer, and ſolemn bleſſing, and immediately after begin the circle of our devotions again: faults theſe not of our ever honoured reformers, but of us, their leſs careful and more indolent ſucceſſors. Theſe blemiſhes therefore, were of neceſſity to be removed.

'Some paſſages retained by Dr. *Clarke*, have been omitted †; and ſome farther alterations and additions have been made: all which are ſubmitted to the judgment of the ſerious and diligent reader of holy ſcripture. In the devotional part, wherever any change has been made, care has been taken not to loſe that ſimplicity of ſentiment, and eaſy flow of pious and natural eloquence, for which many parts of our antient liturgy are juſtly admired.

'The occaſional prayers and thankſgivings have been for the preſent omitted. Perhaps it may not be amiſs always to reſerve to the officiating miniſter, the liberty of introducing ſuitable prayers of his own compoſing, on ſuch emergencies as can with difficulty be provided for before hand.

'The obſervation of *Chriſtmas day*, *Good Friday*, *Eaſter day*, the *Aſcenſion*, and *Whitſunday*; ſtill kept up, as being memorials of the principal facts concerning our Saviour Chriſt, and the eſtabliſhment of his religion in the world. The *ſaints days*, as they are called, are fallen into almoſt univerſal neglect, and ſerve chiefly for civil purpoſes; ſave that now and then they help to bring back a Proteſtant

* The Morning Prayer was at firſt read at ſix in the morning: the Communion Service at nine, or ſoon after; and a little before that, the Litany.

† Thus, for example, the *Obſecrations*, as they are called, in the Litany, are left out: *By the holy incarnation*, &c. although Dr. *Clarke* changes them to be an addreſs *to God*, and *not to Chriſt*.

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to the bosom of Popery, by their too near affinity to that mother of superstition and idolatries. They are therefore intirely left out.

'The appointment of the Litany to be read only on such days as the Lord's Supper is administred, corresponds with the order of the original compilers of the liturgy. For our ecclesiastical history informs us, that the Litany was designed to be a kind of preparation to the Communion, and to be read a little before that office began.

'The morning service, on the days that the Lord's supper is administered, is somewhat shorter than at other times; and the introductory part of the Communion Service is laid aside as unnecessary; by which the whole is much abridged. And it is hoped, that all that join in the former, will attend the latter. For it is in itself most unreasonable, and wholly unprecedented in the Apostles times, that any should join in the devotions of the church, and not join in receiving the Lord's Supper a part of those devotions; but not more sacred than the rest, nor requiring any different religious disposition of mind or preparation for it.

'Dr. *Clarke* made many alterations in the Baptismal office, which was much incumbered with a continual reference to the abstruse metaphysical doctrines of *election and original sin*. But he does not appear to have sufficiently disentangled it. A strict adherence to holy scripture, and the simplicity of the institution, has been aimed at in the additional parts of this service.

'The promiscuous reading of the Psalms having been long matter of complaint; the appointment of these, and of the Lessons, seems properly left to the discretion of the minister.'

We cannot take leave of this article in fitter terms than those which Mr. Lindsey has chosen for the motto to his sermon above quoted, viz.

"The true unity of Christians consists not in *unity of opinion* in the bond of *ignorance*, or *unity of practice* in the bond of *hypocrisy*, but in the *unity of the spirit in the bond of peace*."

Dr. Clarke's Sermons, vol. iii. p. 316.

Art. 47. *Religious Intolerance no part of the general Plan either of the Mosaic or Christian Dispensation.* Proved by scriptural Inferences and Deductions, after a Method entirely new. 8vo. 1s. Gloucester, printed by Raikes, and sold by Rivington in London. 1774.

It would have been of great advantage and honour to religion, if its advocates had generally possessed the spirit and temper of Doctor Tucker. Our religious tenets are probably much influenced by our natural dispositions; and every man whose temper is not so good as the Doctor's, will be inclined to dispute his principle. We, however, think it a candid and noble one; and hating persecution of every species, and under every pretence, we readily assent to inferences and deductions. We fear there are not many of his brethren who will be pleased with his charity, or be properly affected and improved by such sentiments as the following:

'The upshot of the whole is this: Reason and persuade, intreat and importune as much as you can: preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine: but use no violence; and be content with those methods of propagating and preserving the gospel of Christ which he himself both prescribed and practised. The wrath of man worketh not the righteousness of God.'

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We

We moſt ſincerely recommend this excellent pamphlet to the peruſal of all our contending divines.

Art. 48. *A brief and diſpaſſionate View of the Difficulties attending the Trinitarian, Arian, and Socinian Syſtems.* Occaſioned by the fierce Controverſies now on foot in divers Parts of the Kingdom reſpecting thoſe Subjects; and deſigned to aſſiſt the candid, humble, and modeſt Inquirers in their Searches after Goſpel Truths. By Joſiah Tucker, D. D. Dean of Glouceſter. 8vo. 3d. Glouceſter printed, and ſold by Rivington in London. 1774.

This little pamphlet breathes the ſame Chriſtian temper which has generally marked the writings of the dean of Glouceſter.

Art. 49. *An Addreſs to Proteſtant Diſſenters*, on the Subject of giving the Lord's Supper to Children. By Joſeph Prieſtley, LL. D. F. R. S. 8vo. 1s. Johnſon. 1773.

Dr. Prieſtley tells us, that the ſubject of his addreſs was almoſt as new to himſelf, as it can be to any perſons who meet with his publication. But having been more converſant with the ancient Chriſtian writers, and alſo having met with Dr. Peiroc's eſſay on the ſubject, he ſays, he is now, 'on mature conſideration, fully ſatisfied, that *infant communion*, as well as *infant baptiſm*, was the moſt antient cuſtom in the Chriſtian church, and therefore that the practice is of apoſtolical and conſequently of divine authority.'

After endeavouring to ſhew that this was the ancient and early practice of the church, he inquires how it came to be laid aſide; and he concludes, that the denial of the cup to the laiety, and refuſing the Lord's ſupper to infants, 'had their riſe from the ſame cauſe, and took place about the ſame time, and not till the doctrine of tranſubſtantiation was fully eſtabliſhed, which was about the twelfth century.

As children are early brought by conſiderate and ſerious parents or governors to attend public worſhip, by which means their minds are betimes impreſſed with a notion of its obligation and importance, their future attendance is ſecured, and their *rational* and *voluntary* attachment to it accelerated; the ſame advantages, the Doctor apprehends, muſt ariſe if they were early brought to the Lord's ſupper: Children, he ſuppoſes, would by this means become more the objects of attention both to their parents and the governors of churches; and young perſons would probably be more eſtabliſhed in the belief of chriſtianity: 'Having been from their infancy conſtantly accuſtomed to bear their part in all the rites of it, they would be more firmly attached to it, and leſs eaſily deſert it.—When the practice of every thing *external* belonging to chriſtianity is become habitual, the obligation, ſays he, to what is *internal*, will be more conſtantly and more ſenſibly felt.'

Art. 50. *The Works of the late Reverend Mr. Robert Riccaltoun*, Miniſter of the Goſpel at Hobkirk. 8vo. 3 Vols. 15s. bound. Edinburgh printed, and ſold by Dilly in London. 1772.

The firſt of theſe volumes contains Eſſays on human Nature, and on ſeveral of the doctrines of Revelation. The ſecond conſiſts of a Treatiſe on the general plan of Revelation; and, the Chriſtian Life, or a diſſertation on Gal. ii. 20. The third contains Notes and Obſervations on the Epiſtle to the Galatians. A variety of ſubjects are treated

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treated in these volumes. The doctrinal parts seem chiefly formed on the Calvinistical plan. There are several sensible observations, as well as pious and useful reflections, which will be attended to with pleasure by the well disposed reader.

LAW.

Art. 51. *Reflections on the Law of Arrests in Civil Actions:* Wherein is particularly considered the Case of Lieutenant-General Ganfel; and a faithful Report contained of the Judgment of the Court of King's Bench, pronounced Jan. 27, 1774, upon the General's Motion. 4to. 1 s. Wheble.

The case of the General above-named, having excited much attention, somebody has undertaken to furnish a pamphlet by controverting Lord Mansfield's opinion pronounced on his second arrest. But as the objector is the reporter, and who he is, nobody but his publisher knows; he may possibly buffet his man of straw at his pleasure, without any body concerning themselves in the quarrel.

CORRESPONDENCE.

WE have received P. A.'s Letter, dated from Newton, near Middlewich, Cheshire, and have read it with attention; but do not think that it requires any particular answer. Were we to enter into controversies with every Gentleman who may happen to differ from us in judgment, our Review would be employed in a manner very inconsistent with its real nature and design. With regard to the instance in which P. A. finds fault with us, we see no sufficient reason, at present, to retract our opinion. We recommend it to him to deliver his sentiments, on the subject of his letter, from the press. The matter will then come properly before us; and if he should convince us of the truth of the doctrine for which he contends, we shall not hesitate in making a public acknowledgment of such our conviction.

Through a mistake of the press, the lines intended to have been taken from Mr. Jerningham's poems, were imperfectly copied. In justice, therefore, to the Author, whose 'poetical character' * might suffer from such mutilation, we now give the verses entire:

EPITAPH, subjoined to Mr. Jerningham's poem, entitled, *The Nunnery.*

By Death's stern hand untimely snatch'd away,
A youth unknown to Fame these vaults infold:
He gave to Solitude the pensive day,
And Pity fram'd his bosom of her mould.

With lyre devoted to Compassion's ear,
Oft he bewail'd the vestal's hapless doom,
Oft has yon altar caught his falling tear,
And for that generous tear he gain'd A TOMB.

The three lines and half printed in Italics, were all that we *intended* to transcribe in our last month's Review; as containing a characteristic sketch of the pensive Muse who usually presides over Mr. Jerningham's poetical amusements.

* See Review for last month, p. 408.

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APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FIFTIETH.

FOREIGN LITERATURE.

ART. I.

De Gebelin's Monde Primitif;—or, Ancient World analyſed, and compared with the Modern, continued from our laſt Appendix.

WE have already made our readers acquainted with thoſe general principles which this Author had laid down for himſelf in the inveſtigation of his great idea. We ſhall, therefore, after a brief account of his plan, proceed to what may be more generally intereſting, and explanatory of the deſign,—a ſpecimen of the execution.

The work, ſays M. De Gebelin, divides itſelf into two diſtinct parts or claſſes, the firſt relating to words, the ſecond to things.

The treatiſes ariſing under the firſt claſs would be numerous, but, for the ſake of being ſomewhat conciſe, are reduced to the ten following:

I. The Principles of Language, or an Inquiry into the Origin of Languages and Letters.
II. Univerſal Grammar.
III. Dictionary of the primitive Language.
IV. Comparative Dictionary of Languages.
V. Etymological Dictionary of the Latin Language.
VI. Etymological Dictionary of the French Language.
VII. Etymological Dictionary of the Hebrew Language.
VIII. Etymological Dictionary of the Greek Language.
IX. Etymological Dictionary of proper Names of Places, Rivers, Mountains, &c.
X. Etymological Library, or an Account of the Authors who have written on all theſe Subjects.

The ſecond claſs, relative to things, is divided into two principal branches, the firſt on ancient allegory, the ſecond on ancient hiſtory.

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Under the firſt of theſe two general heads are the following diſſertations:

I. On the Symbolical and Allegorical Genius of Antiquity.
II. Mythology and religious Fabling.
III. Coſmogony and Theogony.
IV. Symbolical Paintings and Heraldry.
V. Symbolical Doctrine of Numbers.
VI. Hiſtory of Hieroglyphics, and of Emblems, with their Figures.

Under the ſecond general diviſion, relating to ancient hiſtory, are comprehended theſe ſubjects;

I. The Geography of the primitive World.
II. Its Chronology.
III. Its Traditions, or Hiſtory.
IV. Its Manners and Cuſtoms.
V. Its Doctrines.
VI. Its Agricultural Laws.
VII. Its Calendar, Feaſts, and Aſtronomy.
VIII. Its Arts, amongſt the reſt, on the Origin of its Poetry.

Such are the grand outlines of this comprehenſive and magnificent work, in which the ſolution of ancient allegory, and the compariſon and inveſtigation of the radicals of language appear to us to be two capital objects.

We ſhall give a ſpecimen of the manner in which the ancient allegory is inveſtigated and explained from the Author's obſervations on the hiſtory of Hercules by Diodorus.

'Hercules, ſays he, the hero of Greece, has been almoſt always looked upon as a perſon of real exiſtence, whoſe hiſtory, in its traditionary progreſs, had been mingled with fable. If ſome learned men have differed from this general opinion; and could perceive nothing more than mere allegory in the ſtory, theſe found but few abettors. Not that their opinions were unſupported by reaſon, but the time was not yet come when ſubjects of this kind were to be laid open by a ſeverer diſquiſition, and illuſtrated by other diſcoveries.

'It muſt be owned, indeed, that the manner in which theſe allegorical explications have been hitherto conducted, has been injurious to their ſucceſs. Thoſe who publiſhed them, well knew that the ſubjects they treated could admit of no other interpretation, but they did not take in the *whole* of the object before them; their explications were *partial*, and what they left unexplained appeared to be an unanſwerable objection to their ſyſtem.

'It is to avoid this inconvenience, that, after having endeavoured to demonſtrate, in the hiſtory of Saturn, and in that of Mercury, the perfect agreement that runs through all their circumſtances taken allegorically, I now proceed to explain, upon the ſame principles, the hiſtory of Hercules. I mean to ſhew that every thing relative to that hero, from his birth to his death, is abſolutely allegorical, and that not one of his labours, not one of the perſonages introduced

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duced in the narrative of thoſe labours, but was neceſſary to the beauty and completion of that entire allegory which the whole hiſtory of Hercules comprehends. Nay, even the arrangement of the labours is of importance here: for, by diſplacing one, you deſtroy the harmony of the whole, and loſe the ſenſe of the allegory itſelf. By this method we ſhall not only find that the hiſtory of Hercules preſents us with a finiſhed allegory, but further we ſhall diſcover the propriety of his being called the general of Oſiris or Saturn, and the companion of Thot or Mercury, all theſe allegories referring to the ſame origin, or being, properly ſpeaking, ſo many parts of the whole.

'It is by no means ſurpriſing that mankind ſhould loſe ſight of the ſenſe of theſe allegories, and even of the allegorical objects themſelves. Originating in the Eaſt from the higheſt antiquity, and ſtill appearing under the form and features of real hiſtory, related in a language that ſunk out of the general knowledge of men, in proceſs of time they came to be received under no other idea than that of hiſtory, and the memory of their origin was well nigh loſt.

'Thus, by the ſame degradation, which made Saturn conſidered only as a prince diſtinguiſhed for his brutal and unnatural cruelties, Hercules, in his origin prior to the Greeks, the chief of the eaſtern deities, the emblem of the omnipotent, the ſoul of vegetation, who had firſt his temples among the Phœnicians, was conſidered by the Greeks merely as the ſon of Alcmena, the firſt of heroes, and the loweſt of the gods.

'And as, even to this day, we have ſeen only with the eyes of the Greeks, our predeceſſors and maſters, it was hardly poſſible that Hercules ſhould be reinſtated in his primary character by us.

'It was to the Eaſt then that men muſt have had recourſe to diſcover the origin of things of this nature, but the general obſcurity in which its ancient learning and language were involved, rendered the ſearch almoſt deſperate.

'Nothing can be more oppoſite than the ideas which ſeveral learned moderns have formed of Hercules and his labours.

'Vossius, in his learned work on idolatry, has employed a whole chapter to demonſtrate that Hercules was the ſun, and that his twelve labours ſprung from the diviſion of the Zodiac into twelve ſigns.

'Cuperus adopted the ſame idea; Hercules, according to him, is the ſun. His club denoted the obliquity of the ecliptic, his lion's ſkin, the power and force of the ſun in the ſign of Leo, the golden apples which he ſtole, the ſtars diſappearing under the ſun's brightneſs; and the twelve labours the twelve ſigns.

'Thus both theſe writers adopted the ideas of the ſcholiaſt of Heſiod, of Macrobius, and Porphyry, &c. who were all of the ſame opinion, and allowed the fables of antiquity to be allegories pregnant with ſenſe and inſtruction.

'Alexander the younger had followed the ſame ideas in his explication of the Heliac table.

'But as theſe writers entered not into any ſyſtematical detail, what they advanced on the ſubject appeared rather ingenious than ſolid.

'Thus the learned Le Clerc did not believe their doctrine. He rejected all theſe allegories, as having no foundation; and, in order

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to prove it, he publiſhed a diſſertation, wherein he metamorphoſed Hercules into a Phœnician merchant, who had done great things, eſtabliſhed great ſettlements, made great voyages, and carried on great commerce.

'This long diſſertation was neither worthy of the Author nor of the ſubject. Without critical taſte, unintereſting and inſipid, it ſerved only to make the reader diſguſted with mythology in general: nor ſhould we be ſurpriſed at this. By detaching the ſeveral parts of the fable, and not comprehending the whole, it was impoſſible he ſhould ſee it in its original magnificence, or riſe to the allegorical meaning, ſo complicated and ſo diverſified. The harmony of the ſeveral parts alone could have directed him to the ſenſe; but what could appear more deſtitute of ſuch harmony than mythological fables?

'The Abbé BANIER, a great advocate for the hiſtorical ſenſe, looks upon Hercules as a hero, who was certainly born at Thebes, and who had rendered great ſervices to Greece by his exploits; he ſets aſide none of his labours on a ſuſpicion of fable: it is true, he diſtinguiſhes five or ſix of the name of Hercules, an Egyptian, a Phœnician, an Indian, &c. and allows that the exploits of the whole may have been aſcribed to one.

'In later times we have returned to the allegorical ſenſe. The Author of the hiſtory of Heaven has ſet us the example. Agreeably to his favourite ſyſtem, he changes Hercules into an enſign, on which was painted HORUS, with a club in his hand, and which was conſtantly exhibited in public, on the commencement of a military expedition.

'We muſt not omit to mention here, that a learned modern, explaining the ſhield of Hercules, in Heſiod, has entered into a large detail, to demonſtrate that Hercules was not a man; but that by this appellation was meant any mound, dyke, or dam, for conveying, ſtopping, or turning off water.

'Theſe remarks make part of a work which the learned writer has publiſhed on the origin of the Gods. The work is new, and but little known.

'The principles on which the allegorical ſenſe of mythology is eſtabliſhed are well inveſtigated and properly deduced; and if the Author, with reſpect to Hercules, has had only a partial view of the allegory, if he has left the ſenſe too limited, and has been thereby frequently reduced to the application of etymological proofs, it is not becauſe his principles were falſe, but it is owing to the effect of thoſe narrow bounds to which he confined himſelf. Having made the neceſſary compariſons in a partial manner, the reſult was of courſe imperfect. One great proof of the goodneſs of his principles, is that he has advanced nothing contrary to truth, in conſidering the labours of Hercules relatively to the conſtruction of dykes for the purpoſe of containing and conveying water: for this is one of the firſt operations neceſſary for the clearing of lands, and putting them in a ſtate of cultivation.

'Mr. BRYANT, a learned Engliſhman, already known by his profound reſearches in antiquity, publiſhed in French the preface to a conſiderable work on mythology and the origin of mankind, which was

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to follow ſoon after *; and in which he declares ſtrongly for the allegorical ſenſe of the ancient fables, perſuaded that the heroes of mythology, ſuch as Hercules, never exiſted.

'Here he treads in the ſteps of his countryman Blackwell, of whom more hereafter.

'On theſe attempts to diſcover the concealed ſenſe of mythology, the pretended hiſtorical ſenſe which could never have been countenanced but for want of better explications, will be aboliſhed for ever.'

M. De Gebelin now proceeds to his arguments in proof that the Allegory of Hercules relates to agriculture.

'It will no doubt, ſays he, occaſion ſome ſurpriſe that we ſhould refer to agriculture the hiſtory of Hercules, that hero, who was conſidered as the ſubduer of monſters, the redreſſer of wrongs, the demoliſher of giants; for what have the labours of huſbandry to do with exploits to which they have, ſeemingly, no relation?

'However, if we conſider, in the firſt place, that it is impoſſible the life of Hercules ſhould be a real hiſtory; that no hero could ever execute what has been attributed to him; that the ſeveral parts of the hiſtory are too cloſely connected to leave us room to believe that it has been altered imperceptibly, or that it is not now what it was originally; that Hercules indenticates with Saturn or Oſiris, and that the contour of his life, exhibited in a manner ſo ſingular, muſt have had its preciſe archetype in nature, which gave birth to all the illuſions his hiſtory impoſes upon us; if, above all, we conſider the number XII. to which his labours are limited, as correſponding with the months of the year, and with the rural operations; that none of the explications hitherto given of this hiſtory could poſſibly be ſupported;—it may be ſuggeſted that we may poſſibly be in the right, and that we have ſome claim to attention.

'With this view, we promiſe ſtrictly to adhere to the letter; not to lead the reader through a ſeries of etymologies, in which, however happy they might appear, he would place but little confidence; nor to give ourſelves up to any of thoſe extravagances of imagination, into which the mere purſuit of ſyſtematic ideas is but too apt to betray us.

'Whatever explications we offer ſhall be drawn from the ſubject itſelf: following the order of the atchievements as it ſtands in the fable, our illuſtrations will carry nothing arbitrary along with them, and we flatter ourſelves they will be found ſecure from any eſſential objection.

'Agriculture having been invented by Saturn, Chronus, or Oſiris, and the calendar having been regulated by Thot, Hermes, or Mercury, in favour of agriculture, the firſt object was to encourage the purſuit of thoſe arts among the people, who were to profit ſo greatly by ſuch precious diſcoveries.

'The people, at the ſame time, were too ſenſible of the advantages they ſhould derive, to be inattentive to the purſuit. Obedient to the benevolent voice that inſtructed them, they applied themſelves immediately to enjoy its good effects.

* See Review for June, 1774.

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'The earth, however, was not yet in a proper ſtate for the exerciſe of the agricultural arts. The low grounds were covered with moraſſes, and immenſe lakes, whoſe waters confined by rocks, overgrown woods and hills, had no outlet. The uplands left to all the activity of nature, who in her productions had never been tamed or reſtrained by art, yielded nothing but the briary race, deep, dark woods which the light of the day never penetrated, the haunts of vaſt multitudes of ferocious and deſtructive animals.

'Man conceived that the earth was intended for his uſe, but he had little advantage from it. Every thing ſeemed to diſpute with him the poſſeſſion of it.

'The ſubjection, therefore, of that earth which was the allotted habitation of man, was the firſt object. A place of horror was now to become a happy abode; but this was to be effected at the price of human labour, and that labour, without aſſociated efforts, would have been ineffectual.

'Above all it was neceſſary to diſembarraſs the courſe of the waters, to dry the moraſſes, to carry off the lakes, to dig canals, make dykes, clear the woodlands, and deſtroy or baniſh the noxious animals.

'Theſe were the firſt efforts of men, and of the heads of ſociety: efforts by which the earth itſelf was ſubdued, which formed the moſt illuſtrious of all heroes, the benevolent friends of human kind, the only objects worthy of immortal glory, worthy to be recorded in the annals of the muſes.'

* * * *

'Hercules is repreſented as the general of Oſiris, the conqueror of the lion, and armed with a club. He is repreſented as conqueror of the lion, becauſe, in cultivating the ground, he baniſhed the ferocious animals. He is armed with a knotty club, the firſt and ſimpleſt of ſceptres, to ſignify that by agriculture, he reigns over the earth and the animals; that he is thus virtually the governor of the world, which yields to his power; and that through him mankind are civilized.'

* * * *

'Amongſt the oriental nations, Hercules was the name of the ſun, whom that people, devoted to Sabeiſm, or the worſhip of the heavenly bodies, conſidered as the divinity of agriculture, as the principle of all vegetation, the ſoul of the world.

'It is no wonder, therefore, that his name became the baſis of allegory, relative to the improvement and cultivation of the earth, which, without him, would have been nothing. It is no wonder that his name was transferred to thoſe heroes, whoſe atchievements owed their ſucceſs to his primary influence; or that thoſe atchievements were limited to the number twelve, as the ſun makes his annual revolution through the twelve ſigns, which regulate the calendar of the huſbandman, and direct his operations:'

* * * *

'The proofs that Hercules originally ſignified the ſun, are chiefly theſe:

The Phœnicians worſhipped this univerſal divinity originally under that title,

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'The ſacred writers have not diſdained to admit this ſymbol of divinity: God, ſay they, hath ſet his tabernacle in the ſun.' Jeſus Chriſt is called 'the day ſpring from on high,' 'the ſun of righteouſneſs.'

'In proceſs of time, the ſymbol took place of the being it repreſented; the ſun was then the phyſical God of the univerſe, becauſe he was the principle of heat and life. Hence the origin of Sabeiſm! that firſt ſyſtem of idolatry, which literally ſignifies *the worſhip of the Sun.*

'Thus names were given him correſpondent to the ideas that were entertained of him:

SAB, the exalted.
ADAD, the only.
BEL, the ſhining.
ADONIS, the Lord.
MELCARTHE, or MELICERTE; the king of the earth; or ſimply, MELCH-CHARTE the king of the city.

'Towns too were ambitious of being called from him. Hence ſo many cities of the names of Herculea, Herculaneum, Heraclea, &c. &c. ſo called not becauſe they were built by Hercules, or becauſe they honoured Hercules the hero of Greece, but becauſe the colonies that founded them worſhipped the ſun under that name.

'We find from MACROBIUS that the Egyptians called Hercules, *Helion*, or the Sun, *which is in all, and for all*, and this name equally ſignified, originally, the Supreme Being.

'PLUTARCH in his treatiſe on Iſis and Oſiris, tells us that, according to the Egyptians, Hercules placed in the ſun made with that luminary the tour of the univerſe.

'This idea Apollodorus expreſſes poetically, ſaying that Hercules arrived at the extremities of the world in a veſſel of the Sun.

'This was an Egyptian expreſſion, which deceived Le Clerc, and wreſting it from its proper ſenſe, he thought he had diſcovered an excellent proof of his ſyſtem, which was that Hercules was nothing more than a merchant, who was ſaid to ſail in the ſun's veſſel, either becauſe his ſhip was called the Sun, or becauſe he carried the figure of the ſun for a flag.

'How could it eſcape him, that this was perfectly conformable to the Egyptian Theology, which conſtantly placed the ſun and the moon in ſhips, as the pilots of the univerſe?

'The hymns of antiquity, addreſſed to the ſun, ordinarily repreſented him under the title and attributes of Hercules. This proof of the identity of the two perſonages is ſo ſtriking, that it is aſtoniſhing it ſhould hitherto have eſcaped thoſe who have employed themſelves in ſtudies and reſearches of this nature.

'We ſhall produce two inſtances of this kind, one taken from the Dionyſiacs of Nonnus, the other from the Hymns of Orpheus.

'The firſt is an invocation of Bacchus to the ſun, in which he calls him Hercules, with reference to the deſtinies of Tyre, the country of the anceſtors of Bacchus.

Thus it begins,

Αστροχιτων ΗΡΑΚΛΕΣ, αναξ πυρος, αρχαμε κοσμου, that is, "O ſtarmantled Hercules, king of fire, ruler of the world!"

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The hymn of Orpheus thus:

ΗΡΑΚΛΕΣ ὀβριμοθυμε, μεγασθενες, ἄλκιμε Τιτα, that is, "O potent, magnanimous Hercules, mighty Titan!"

This hymn is exceedingly ſublime.

O high-ſoul'd Hercules, O mighty Titan!
Whoſe arm is everlaſting ſtrength, whoſe toil
In combat endleſs,—ſtill invincible!
Father of time eternal! changing oft
In aſpect, not in glory; amiable,
And evermore deſired, and powerful ever!
Thine the unconquer'd breaſt, the conquering bow,
And prophecy divine!—conſuming all,
And all-producing, all-commanding—aiding!
By thee repoſe the human world enjoys,
And genial Peace by thee—of inborn might,
Unwearied, unſubdued; by thee the earth
Bears her beſt bleſſings, for the firſt of men
By thee ſhe bore them—thy unchanging power
Leads the fair morning, leads the mantled night,
And twelve long toils ſuſtains, from eaſt to weſt
Extending—friend of mortals and immortals,
Bring thy bleſt aid: thy hand that flings the roſe
O'er the pale cheek of ſickneſs, thy kind hand,
That bears the healing branch—O let it far,
Far from the haunts of human life remove
Adverſity and pain!————

M. De Gebelin has properly enough remarked that this hymn, addreſſed to a mortal being would be extravagant and abſurd; but, addreſſing Hercules in the character of the ſun, it abounds with beauty and propriety.

'The titles and the feaſts of Hercules, moreover, (continues our Author) evince that he repreſents the ſun.

The Romans celebrated the eve of the calends of July, the laſt day of June, as the feaſt of *Hercules Muſagetes*, that is, *the leader of the muſes*. This ſingular title given to a hero, who was never imagined to have the leaſt commerce or connection with the muſes, but which the Thebans had, nevertheleſs, given to Hercules long before the time of the Romans, ſhews how futile the general idea hitherto formed of him has been, and that he was to the Phœnicians what Apollo was afterwards to the Greeks.

'The ſame concluſion may be drawn from the fable, which ſays that Hercules diſputed with Apollo the right of the tripod. This tripod, over which Apollo preſided, was no ordinary tripod. It was the year divided into three ſeaſons, according to the oriental calendar, and which was thus ſaid to march upon three feet. Thus calendars were made with three legs, which proceeded from the ſame center, and formed a kind of wheel. On each leg ſtood the account of one ſeaſon or four months; the like are to be ſeen on Runic monuments.

'This again proves that Apollo was ſubſtituted by the Greeks for the Phœnician Hercules; and from hence the primary idea of the latter ſunk out of remembrance.

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'The last-mentioned circumstances gave birth to a supposition that Hercules was more celebrated for science than for valour, and that he was a great Philosopher. But this mistake was pardonable on account of that obscurity in which the history of this hero was involved.

'If the Romans celebrated the feast of Hercules a little after the summer solstice, the Sabines in like manner kept it in the same month, the fifth of June. It was undoubtedly the same with other nations.

'This celebration of this Divinity appropriated to that season, affords a new proof that the sun in his full force in the sign of Leo, was the genuine Hercules who triumphed over such formidable Beings, and whose course nothing could obstruct.'

With regard to THE FIRST LABOUR OF HERCULES, the CONQUEST OF THE NEMEAN LION, our Author observes that the Lion tamed was an emblem of the earth cultivated, and answered to the toils of the labourer. The Ancients themselves tell us this. The tame lions that followed Rhea, says Varro in a remarkable passage, teach men that there is no soil which may not be subdued and rendered useful.

Thus we find the car of Rhea or Cybele drawn by lions, for the same reason. It is true, it is sometimes drawn by tigers; but the reason our Author assigns for this is, in our opinion, puerile and unworthy of him:—He says it is to represent the different colours of the earth, more variegated than the skin of the tiger.

This first labour, then, alludes to the first labours of the husbandman, those rude and toilsome labours which alone can bring the earth into a state of cultivation.

Our Readers must be contented with these imperfect sketches of this learned and laborious work; as our limits will not allow of further quotations.

ART. II.

Les Loisirs du Chevalier D'Eon, &c.—The literary Amusements of the Chevalier D'Eon de Beaumont, late Minister Plenipotentiary from the Court of France, on divers important Subjects during his Residence in England. 8vo. 14 Vols. Amsterdam. 1774. Sold by Becket, &c. in London.

OF the first and second of these volumes, which were published a few years ago, we have already taken some cursory notice; [See Rev. vol. xliii. p. 237.] but this large and important collection of what may be called *National Materials*, deserves a more serious and more respectful attention. A man of letters, spirit, and taste, a man of political sagacity and courtly knowledge, conversant in the negociations, and the interests of Princes, even though he were disqualified for the latter by a soul too ingenuous for low intrigue, must yet be extremely

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extremely entertaining, extremely intereſting, and inſtructive in the cloſet.

This copious publication may therefore be conſidered as a kind of library of the knowledge of the modern world.

The firſt volume contains a deſcription of Poland, and hiſtorical inquiries concerning the Province of Alſace.

The ſecond is a review of the kingdom of Naples and Sicily.

The third contains a chronological abridgment of the records of the Old Teſtament, and a compendium of Eccleſiaſtical Hiſtory.

The fourth conſiſts of obſervations general and particular on Commerce, obſervations on Commerce and Navigation in general, reflections on the means of obtaining a knowledge of the ſituation or balance of Commerce, &c. obſervations on the Roads in France, on Silks, on Public Credit, &c. &c.

The fifth is a diſſertation on the Laws and Commerce of Ruſſia.

In the firſt of theſe diſſertations, after deſcribing the barbarous and deplorable ſituation of the Ruſſian laws, in which a man might, without impunity, oblige his wife to put on a ſhift ſteeped in brandy, and then ſet fire to it, and let her periſh in the flames, the Author proceeds to the happier era of Peter the Great:

'Such, ſays he, was the ſituation of Ruſſia when Peter the Firſt aſcended the throne. He paſſed the early part of his reign in cultivating, as much as circumſtances would permit, the Sciences, for which he had a natural taſte. He then travelled into foreign countries, and, on his return, he found ſufficient employment in the war between his own State and the Kingdoms of Sweden and Poland.

'This rupture laid him under the neceſſity of attending to military buſineſs and making ſoldiers, and to this he applied himſelf altogether.

'Well knowing that the example of a Prince is the beſt leſſon for his ſubjects, he not only attended his army in perſon, but went ſo effectually about the buſineſs of regulating military diſcipline, that he ſubmitted to it himſelf. Such regulations and ſuch a conduct could not but produce the happieſt effects. He had ſoon the ſatisfaction of ſeeing emulation diffuſe itſelf through the Nobility, and of finding himſelf followed by his Nobles to thoſe wars which they had formerly left to the deciſion of their vaſſals.

'It is matter of ſurpriſe, that in the midſt of thoſe eſtabliſhments which required ſuch a variety of attention, this creative genius did nothing towards effecting thoſe changes, which he found indiſpenſably neceſſary in the political department, and in the adminiſtration of juſtice. This Monarch, who with all the qualities of the hero united the moſt profound policy and ſagacity, though inwardly convinced, that the evils which injuſtice brings upon a State are much more to be dreaded than thoſe of the moſt ſanguinary war, ſaw with regret that he muſt wait for a proper time to rectify his Courts of Juſtice,

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Justice, if he would not do it at the hazard of his kingdom. After triumphing over his enemies, after enlarging his empire, after filling the world with the glory of his name and arms, this great Prince considered himself only as in the midst of his career to that immortality after which he aspired; and to the title of the CONQUEROR, his first ambition was to add that of LEGISLATOR.

'In 1698, he shewed his influence with the people by engaging them to adopt the custom, prevalent in other European nations, of beginning the year with the month of January, which, with them, had usually commenced in September. But this was an inconsiderable reform. In 1711, he shewed both his power and his wisdom more effectually by striking at the vices of legislation.

'He constituted a Senate, over which he presided himself, and which, in his absence, was charged with the administration both of public and private business, of which an account was to be rendered at his return. Sensible that the new dispositions he wanted to make in this department of administration would meet with great difficulties, instead of lessening the power of the Court of Boyards, he abolished it entirely, and composed a new tribunal of men of knowledge and integrity, on whom he could depend, without any regard to rank or birth, which had been the objects of all his Predecessors.

'After the year 1714 excellent laws were established through all the departments of government, among which were several that he had either written or dictated himself; particularly on the administration of justice, on military discipline, and the education of youth.

'Whatever defects he found in the Oulogeny, whilst he was desirous at once to put an end to disorder, he allowed it all its rights by premising that the constitution of his Predecessors, or the arrets of Sovereign Courts, which had since intervened, deserved to be attended to no farther than they were conformable to the original code published by Alexis. This was the ready way to abolish all the abuses which arbitrary power might introduce into the Courts of Justice. He declared for a new edition of the Oulogeny, in which the subsequent decisions of cases should be annexed to each article to make a more complete code, at least one that should serve as a rule, till time would permit the obvious defects to be rectified. This work was accomplished in 1720, but remained in M. S. under the title of *Swodnoe Oulogenie*, or the Concordance of the Laws.

'As he had too much penetration to be ignorant that the compilation of a Code, such as he wished it to be, required a good deal of time, and the assistance of men conversant in the practice of the laws to attend the execution of it, he availed himself of the interval which the dispositions he had taken allowed, to publish divers ordinances relative to the great end he proposed to accomplish.

'He instituted the Office of Attorney General, and appointed him four Assistants for the business of government; also a certain number of subordinate officers of the same denomination, to be settled in the several governments and even in the towns. These had orders to lodge informations of all crimes and misdemeanors that might happen in their department, either contrary to the laws, or prejudicial to the State.

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'He regulated the ſucceſſions of families, and as he had much at heart their preſervation, he made uſe of the means which he had ſeen practiſed in England, to keep his Nobility in their genuine luſtre and purity. He ordained that the real eſtates of the deceaſed parents ſhould not be divided in equal portions among their children, but that they ſhould deſcend to one of the ſons, or, in default of ſuch, to one of the daughters; leaving to the father or the mother, or the ſurvivor of theſe, the right of chuſing, among the boys, if there were more than one, or among the daughters, if there were no ſons, him or her whom they ſhould think proper to appoint the heir. And, if the parents died without making theſe diſpoſitions, the right of ſeniority regulated the inheritance.

'This Ordinance had another end, which was to oblige the younger ſons, or thoſe who were not called to the ſucceſſion, to devote themſelves entirely to the military life, or to make their fortunes by applying themſelves to politics or commerce. Afterwards, by the regulation of the ſale of eſtates, it is ſaid that the younger children, or thoſe who were excluded from ſucceſſion, could not purchaſe their family-eſtates, till after a limited time of military ſervice, and that thoſe who had indolently refuſed to bear arms, could never be admitted.

'To perpetuate the great families, he ordained that when the laſt heir male ſhould be without iſſue, he might convey his fortune to a perſon of the other ſex, provided ſhe were of the ſame family, but on condition that the huſband ſhould take upon him the name of the family, from which the eſtate deſcended, that it might not be extinct. We have ſeen ſeveral inſtances in the branches of Golowkin, Romandanowſky, Balck, Polet, and others. There was reaſon to foreſee that this meaſure would produce the effect the great Monarch had promiſed himſelf. But that general liberty which parents had of chuſing their ſucceſſors indifferently, occaſioned, afterwards, ſuch confuſion and cabals, that the Empreſs Ann was perſuaded in the year 1731 to put the order of ſucceſſion on the ancient footing.

'The Ordinance which Peter I. cauſed to be publiſhed the 24th of December 1714 againſt the corruption of the Judges, is one of thoſe that merit the higheſt attention. The different Conſtitutions made after the publication of the Oulogeny had opened to the Judges a large field for the gratification of their avarice: And this evil, ſo dangerous to the State, had gained imperceptibly on all manner of buſineſs, inſomuch that the greateſt part of it was tranſacted entirely by the ſpirit of Party, and it was well known that juſtice would be knocked down to the beſt bidder. The Prince, deſirous to ſtrike at the root of a cuſtom at once ſo ſcandalous and ſo pernicious, forbade the Judges and all others who were in any official capacity to take the leaſt conſideration from the client on any pretext whatever: he likewiſe forbade the client to attempt to corrupt the Judge, and the pains and penalties on the perſon convicted either of giving or receiving a bribe, were death and confiſcation of goods. The Judges were to content themſelves with the emoluments which the Prince had been pleaſed to annex to their appointments; and that none of thoſe, who came of courſe and as their turn to the Judicial Offices, might excuſe himſelf through ignorance of that regulation, it was ordained

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ordained that no person should be admitted to any Place in a Court of Judicature, who had not signed that Ordinance with his own hand. In 1716 he took new precautions against this abuse, by forbidding the Judges to determine any affair in their own chambers, requiring that every thing of this kind should be transacted in the Courts of Judicature publicly, and in the presence of those who composed them.

'Peter comprehended every thing in his plan, and nothing escaped his attention. It would be endless to specify all the edicts he published within the space of seven years, on the detention of criminals, on the means of taking highwaymen, on the measures to be taken with those who were accused of the crime of *lese Majesty*, on peculation, on the manner of announcing in full Senate the Idiots of either sex, who were declared incapable of succession or contracting marriage, on compulsory marriages of children and servants, and on the attention to be paid by the Judges to the reformation of criminal justice.

'All these edicts shewed how zealous the Monarch was to have the administration of justice in his dominions conformed to the plan of other European Nations; but as these various regulations served only to pave the way to the great object he proposed, I pass them slightly over to see him march with hasty steps, possibly too ardent for the purpose, towards its execution.

'In the year 1718, Peter being, after the maturest reflections, determined to adopt the model of the Swedish Government in preference to others, ordered a collection to be made at Stockholm of all the regulations and all the edicts, which he thought might be of any service to him. For the ancient Courts of Justice, which they called *Pirates*, he substituted Colleges, which he distinguished by the names of those several affairs, whereof they had the respective cognizance; for instance, the College of Foreign Affairs, of War, of the Admiralty, of the Finances, of Justice, of Commerce, of Mines and Manufactures, to which he afterwards added the Exchequer, the Synod, and the Magistracy.

'He determined what cases should belong to the department of each College, ascertained the number of Members of which each should be composed; and for fear the new Judges should pass the bounds of the authority reposed in them, he published what was called a general regulation, which entered minutely into the duties of their respective charges.

'More than this, he sent several persons of credit into Germany, and to other European Courts, in order to engage men of learning and abilities, whom they should find worthy of filling Places in these new Colleges; and he allowed the Swedish prisoners who were in his dominions to be Candidates, provided they understood the language of the country.

'It was an object with this wonderful man to have in Place a mixture of strangers and natives; persuaded that the latter by modelling themselves upon the former, would acquire the civility and intelligence which they wanted, and that the others, by conforming themselves to the customs of the country, would fall habitually into the character and idea of Citizens.

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'To engage the young Nobility to apply to buſineſs, he ordered a fixed number to be taken into each Court, to paſs through the employments of the lower offices, in order to riſe to the higher Departments of Judicature. He took care, indeed, that people of low birth in general ſhould have no Place in the Courts of Juſtice, unleſs their particular talents claimed an exception in their favour.

'He likewiſe inſtituted Judges of Aſſize in the country, who had the right of giving judgment in the firſt inſtance, with orders to lay their deciſions before Government. The appeal was carried from the Governor to the Court of Juſtice, and from thence to the Senate, as the *Dernier Reſort*. To render this laſt mentioned Tribunal more reſpectable, he publiſhed an edict forbidding all perſons whatever to carry any complaints to the Sovereign on caſes that had been heard before the eſtabliſhed Courts, being deſirous that every one ſhould abide by the determination of the Senate. The edict added, if, notwithſtanding, any one ſhould have the preſumption to appeal from the Senate to the Sovereign, and ſhould not be able to ſupport his allegations, he ſhould ſuffer death, becauſe his conduct ſhould be conſidered as an impeachment of the honour and dignity of a Tribunal, over which the Sovereign preſided.

'As matters of appeal might ariſe on which the Statute was ſilent, the Senate could determine nothing without knowing the reſolutions of the Czar, and was to pronounce only according to the orders it ſhould receive from him. That this meaſure might not expoſe the parties to too long delay, a Maſter General of the Requeſts was appointed, whoſe office, duly executed, was to procure prompt juſtice on complaints againſt the lower Courts. This meaſure, wiſe as it was, had its enemies; and certain memorials appeared charging with inhumanity the prohibiting appeals to the Monarch upon pain of death. But if we conſider the multitude of buſineſs with which this Prince was overwhelmed for the general intereſt of Society, wherein every inſtitute was directed by himſelf, one cannot be ſurpriſed that he exempted himſelf from hearing complaints, which might be, for the moſt part, ill-founded *.

'Peter's only object hitherto had been a ſtrict attention to the Oulogeny, to the explication of obſcure parts, or the addition of new deciſions on caſes neglected, or omitted. But as he more and more obſerved the little advantage he derived from theſe applications, he ſet himſelf ſeriouſly about forming a new Code.

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* Such is the apology which the Chevalier D'Eon makes for an unpardonable fault in the great Prince whoſe legiſlation he deſcribes; the only palliation, indeed, which appears to ſuggeſt itſelf, but which is very inſufficient to invalidate the charge. To debar the ſubject from appealing, in very uncommon and extraordinary inſtances, to the juſtice or humanity of his Prince, and this on pain of death, is not only an infringement of that eternal natural relation which ſubſiſts between the governor and the governed, but replete with a degree of barbarity that ſtained not even the annals of the Eaſt. Pyrrhus, no leſs arbitrary than Peter, and much more ferocious, refuſed not to *receive* the petitions of his people, whatever regard he paid to them afterwards.

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'The method he propoſed was this. With regard to the Oulogeny and the Conſtitutions made afterwards, to arrange the whole in diſtinct articles, and, oppoſite to each article, on the margin, to ſet down the ſenſe of the Swediſh laws on the reſpective heads, in matters civil and criminal, and the purport of the Livonian and Eſthonian laws, in matters concerning fiefs.

'For this purpoſe he appointed a Commiſſion conſiſting of a certain number of perſons from different Courts, who, under the direction of the Senate, were to examine and ſelect what ſhould be found moſt ſuitable to the preſent ſituation of Ruſſia; after which, each article was to be preſented by the Committee to the Senate, who were to give their opinion thereupon to the Sovereign; and thus he flattered himſelf that, in a ſhort time, he ſhould go through this great work.

'They applied to it without delay, and the Prince neglected nothing that might promote the zeal and ſecond the endeavours of the Commiſſioners. He was continually laying before them new matters that required their attention, or inſtructing them in the manner of clearing up former diſputes. In 1721 he publiſhed a new form of judiciary proceedings, which is followed in all the Courts of Juſtice at this day. Its brevity, I acknowledge, obliges them frequently to have recourſe to the ancient code, which I have myſelf charged with inſufficiency; but it is to be obſerved that he was now only to give the Commiſſion a ſketch for their guide, and that they were to extend and compleat it.

'In 1722 the Emperor forbad, upon pain of death, any Judge to put an *interpretation* upon the Laws or Conſtitutions, in order that they might be *literally* adhered to. Nevertheleſs he left the Chief Juſtices at liberty to explain to the Senate any doubts that might accidentally ariſe; but they were obliged to wait the deciſion, and likewiſe the approbation of the Emperor. And, that no one might eſcape this law, he ordered that it ſhould be paſted upon a ſmall board and lie on the table during the ſeſſions, that they might have their eyes continually upon it; and this is ſtill cuſtomary in all the Courts of the Empire.

'To eſtabliſh better order in the Senate and in the other departments of Juſtice, he appointed for the uſe of the former an Attorney General, whoſe office it was to aſſiſt at their ſeſſions; to ſee that buſineſs was conducted according to the laws and conſtitutions of the empire; to attend to the due and ſpeedy execution of the orders of the Court, and forthwith to enter in the regiſters every obſtacle. This Officer had orders to obſerve the zeal and attention with which every Senator diſcharged the duties of his office. If he was found deficient he had a right to reprehend him publicly, and if his remonſtrances proved ineffectual, he might ſuſpend the courſe of buſineſs, and addreſs the Emperor, who ſhould take cognizance of the offenders, and compel them to return to their duty.

'This new Officer had alſo the ſuperintendency of the Chancery, and of all that belonged to it. The Solicitor of the Treaſury himſelf was obliged to lodge informations with him of all public delinquencies. So wide an official range being not eaſily filled by one man, the Emperor aſſociated with him in office the Solicitor Gene-

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ral, who was to assist him when present, and to supply his place, when absent. Both these Officers had it in strict charge to examine such laws and constitutions, as were capable of a two-fold interpretation, and to propose to the Sovereign the means of removing the ambiguity.

'That the Magistrates, charged with such important functions, might be treated with the greatest veneration and respect, he ordered that, as to what appertained to the execution of their office, they should be dependent on no one but himself; and in every subaltern Court, he appointed persons who, under the title of Attorneys, should represent the Attorney General; to whom they were to give an account of any thing that passed in their respective Courts, contrary to the constitutions, in order that he might rectify it by the authority of the Senate.

'From such institutions, such care, pains and application, what would one not have hoped? Nevertheless, in the year 1723, the Commissioners appointed to digest the new Code, found that, after an application of five years, the first measures had been so ill taken, that there were no other means of coming at the end proposed, but beginning entirely upon a new plan. They represented to the Emperor that the ancient Code, the model of which they had followed, was so very unsystematic, and the matter so vilely arranged, that there was no possibility of confining themselves to it, without leaving in the new one that confusion, which would be extremely prejudicial to public business, and that, therefore, they thought it necessary to give it some other form.

'Concerned to find that so much labour had been ineffectual, but resolved to surmount all difficulties, Peter allowed the Commissioners in future to dispense with the usual adherence to the plan of the Ologeny, and permitted them to take for their model the Code of Denmark, provided they were particularly careful to insert those Statutes of the ancient Russian Code, which were suitable to the manners and customs of the times.

'For this purpose he caused to be printed in several small volumes all the laws that, in his wisdom, he had given to his people, as proper materials for the conduct of the new work. But at the time when, wholly intent upon his project, this great Prince had reason to hope for the most certain success; Providence, unsearchable in all its purposes, cut him off in the midst of the most glorious career that ever Monarch maintained or pursued.

'His last moments were devoted to the indulgence of that sincere desire he always had of giving to his people an impartial administration of justice: witness the last edict, which he published a few days before his death, wherein, not contented with having endeavoured to prevent the bribery of the Judges, he forbad all the people of the Court, of whatever condition, to pay any attention to the solicitations of those who had suits at law, to support their pretensions, or solicit the favour of the Judges.

'After the death of this incomparable Prince, his successors, it is reasonable to suppose, would shew the same zeal, for accomplishing a work so necessary for the welfare of the empire; but one cannot be surprised if their efforts were unsuccessful, when it is considered what

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what muſt have been the ſituation of Ruſſia during the ſpace of ſixteen years, governed as it was by four Sovereigns, who either found themſelves unſettled on the Throne, or acceded to it in conſequence of ſome revolution.

'It is not in times of ſuch uncertainty that men of abilities will apply themſelves to any important work, while they are to depend for the ſole reward of their merit and their labours on the gratitude of the Prince. The Members of the Commiſſion, which ſtill ſubſiſted, thought it ſufficient, on their parts, to order the Secretaries to continue their buſineſs. But as theſe ſubalterns knew nothing but the common run of buſineſs, were neither ſkilled in the laws, nor had ſtudied their conſtitution, their labours were unlikely to produce any valuable effect.

'The peaceable revolution which brought Elizabeth to the Throne of her father reſtored the hopes of the people, when, in the year 1754, a new Commiſſion for the purpoſe of forming a new Code was eſtabliſhed, compoſed of men who had attended the different Courts of Juſtice, it was not to be wondered that the Commiſſion preſented a plan to the Senate which promiſed to be perfect in its kind. The abolition of capital puniſhments alone is ſufficient to characteriſe the humanity that would have diſtinguiſhed the work of this new Legiſlatreſs. During the whole of her glorious reign, however unfavourable to the buſineſs of rectifying the laws the part which Ruſſia took in the troubles of Germany might be thought, there were ſtill the faireſt hopes of bringing the work to perfection. The three firſt parts, it is ſaid, were finiſhed by the Commiſſioners, and approved by the Senate, when the death of the Sovereign, before ſhe had confirmed them, gave the ſcepter to Peter III. Grandſon of the Founder of Ruſſia.

'No ſooner was he declared Sovereign than he trod profeſſedly in the ſteps of his grandfather. He not only invited foreigners to ſettle in his dominions, but, the more ſtrongly to induce them, he abrogated a law which, when once they had entered, forbad them to return. He did more. He permitted his own Nobility to viſit foreign countries in order to cultivate their underſtanding and manners. To give theſe new regulations all the extent his predeceſſors had been deſirous of, he propoſed to form a new Code, and took for his model that of Frederic King of Pruſſia, which he cauſed to be tranſlated into the Ruſſian language, that, combining with the cuſtomary regulations of the Empire, a body of juſt and permanent laws might be the reſult.

'Seeing, and lamenting the ignorance under which his ſubjects groaned, in concert with the Archbiſhop of Novogorod he founded public ſchools; and, to introduce order into the military, he gave uniforms to the troops, and cauſed the regiments to be called after the name of their Colonels.

'Such were the alterations that Peter III. made, during a reign of ſix or ſeven months, at the end of which a revolution placed his wife on the Throne. On the twenty-eighth of June, 1762, the Ruſſians thought proper to dethrone a Monarch, to whom, a few months before, they had thought of erecting ſtatues.

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'It enters not into my design to inquire by what secret measures Providence placed Catharine II. on the throne of all the Russias. I consider only the advantages which the empire may have derived from its sovereigns, without dwelling upon the evils attendant on its revolutions.'

Such is the Chevalier D'Eon's account of the progressive state of the laws in Russia; the more curious, as whatever relates to the conduct or memory of Peter the First, the greatest Prince of modern times at least, must be extremely interesting to every reader of sentiment. The sequel of the fifth volume, gives us a memoir on the commerce of Russia.

The sixth volume contains, amongst other subjects, the history of Eudoxia Fœderowna, first wife of Peter the Great. This article is too entertaining to be omitted, and too long to be inserted here; we therefore promise our Readers the substance of it in the next Appendix. At the same time we are sensible that the attention we have already paid to this publication is sufficient to convince the Public, that the very ingenious Author has done honour both to himself and to the Republic of Letters.

ART. III.

Fragments sur l'Inde, &c.—Fragments concerning India, General Lally, and the Count de Morangies. 8vo. 2s. 6d. Printed in London, by Nourse. 1773.

IN these detached pieces, which are said to be written by Voltaire, we find incidental observations on the commerce and history of the Indies, with some topographical accounts of the coasts, and remarks on the military operations and fate of General Lally. From these we shall select two short articles, on the manners and customs of the Gentoos and Bramins.

'Of those ancient Indians, whom we call Gentoos, there are in the Mogul's country, according to Mr. Scrafton's account, about a hundred millions. This multitude is a fatal proof that a great number may be subdued by a small one. Yet these innumerable herds of pacific Gentoos, though they would give up their liberty to any horde of robbers, would never part with their religion and customs. They have still retained their ancient worship of Brama. The reason of this, it has been said, is, that the Mahometans, content with being their masters, never gave themselves any trouble about the direction of their souls.

'Their four ancient orders still subsist in all the rigour of the law which separates them one from another, and in all the force of first prejudices fortified by time. The first order is that of the Bramins, who once governed the empire; the second that of the military; the third of the husbandmen, and the fourth of the merchants. We do not include the *Hallacores*, or *Parias*, who do the menial offices; they are considered as unclean; they consider themselves as such, and would

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would by no means presume to eat with a man of another tribe, not even to touch or come near him.

'It is probable that the institution of these four classes was imitated by the Egyptians; because it is, in fact, very probable, or rather certain, that Egypt was but indifferently peopled, or policed, till long after India. It was a work of ages to subdue the Nile, to divide it into distinct channels, and construct buildings above its inundations; whilst India enjoyed, in the mean time, every thing that was necessary to the subsistence of life.

'We find all the greatness and all the weakness of the human mind exhibited in the ancient Brachmans, and in the Bramins their successors. On one hand, the most obstinate virtue supported by the severest abstinence; a sublime though fantastic philosophy, under the veil of ingenious allegories; an abhorrence of bloodshed, and an invariable charity to mankind and the animal creation.—On the other hand, superstition, the most contemptible in its kind; that calm but atrocious fanaticism which has taught them, through innumerable ages, to encourage the voluntary murder of so many young widows who have thrown themselves into the burning piles of their deceased husbands. This horrid extravagance of religion and magnanimity still subsists with that famous maxim of the Bramin faith, *that God requires nothing from us but charity and good works.* But the whole world is governed by contradictions.

'Mr. Scrafton adds, They are persuaded, it is the pleasure of the Supreme Being that different nations should have different modes of worship. Such a persuasion might seem to promote indifference; nevertheless they have as much enthusiasm in their religion, as if they thought it the only true one, the only one that had been instituted by the deity.

'The greater part of them live in a kind of effeminate apathy. Their great axiom, taken from their ancient books, is, *that it is better to sit than to walk, to lie than to sit, to sleep than to wake, and to die than to live.* Yet we see many of them on the coast of Coromandel, who rise out of this lethargy into active life. Some of them take part with the French, others with the English. They learn their language, and serve them as interpreters and brokers. There is not a merchant of any consideration upon the coast who has not his Bramin. They are in general faithful, but sly and cunning. Those who have had no commerce with strangers, preserve the ancient virtue and simplicity of their ancestors.

'Mr. Scrafton and others have seen in the hands of some Bramins, *ephemerides* of their own composition, in which eclipses were calculated for many thousands of years. They have good mathematicians and astronomers; yet they retain the absurdities of astrology, and carry that extravagance as far as the Chinese and the Persians. At this, however, we have no reason to be surprised. It is not two centuries since our own Princes had the same follies, and our astronomers the same quackery. The Bramins, who possessed these *ephemerides*, must have been men of science at least. They are philosophers and priests, like the Brachmans of old. The people, they say, ought to be deceived and kept in ignorance. In consequence, they give out that the nodes of the moon, in which the eclipses happen, and

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which the first Brachmans expressed by the hieroglyphics of the head and tail of a dragon, are the actual efforts of a dragon who attacks the sun and the moon. The same silly notion is adopted in China. In India, you see thousands of men and women plunging into the Ganges during the continuance of an eclipse, or making a prodigious noise with instruments of various kinds, to release the captive luminaries from the clutches of the dragon. Upon such principles as these the whole world has been governed, [the Author adds] in every respect.

'Many Bramins have treated with missionaries concerning the interests of the India Companies; but religion was never in the question. Yet many missionaries there have been who, the moment they arrived in India, were industrious in writing to their respective societies, that the Bramins undoubtedly worshipped the devil, but that they would all shortly be converted to the faith. Nevertheless it is asserted, that no European monk ever once attempted to convert a Bramin, and that no Indian ever worshipped the devil, of whose existence they are wholly ignorant. The rigid Bramins have conceived an inexpressible aversion to the monks, on account of their obvious indulgence in the contents of the shambles and the cellar, and of their taking young girls upon their laps during confession. Our practices appeared to them to be crimes, though theirs have been considered only as ridiculous idolatries.

'One of the most considerable missionary jesuits, whose name was Lalane, wrote in 1709, "there is no doubt but the Bramins are real idolaters, because they are worshippers of strange gods." (Lettres Edifiantes, tom. x. p. 14.) And he says, p. 15. "the following is one of their prayers, which I have translated literally.

"I worship that Being who is exposed to no inquietude, and subject to no change; that Being, who in his nature is indivisible, in his spiritual essence incapable of compounded qualities; that Being who is the origin and the cause of existence, and who, in excellence, surpasses all that does exist; that Being who is the support of the universe, and the source of power."

'This is what the missionary calls idolatry!

'What is really astonishing is, that we can neither in the books of the ancient Bramins, nor in those of the Chinese, nor in the fragments of Sanconiathon, nor in those of Berosus, nor in the Egyptian of Manethon, nor among the Greeks, nor the Tuscans, find the least trace of that sacred Jewish history which is our sacred history. Not a single word of Noah, whom we look upon as the restorer of the human race; not a word of Adam, the father of that race, nor of any of his first descendants How came it to pass that all nations lost the names of this great family; that no one has transmitted to posterity a single action, a single name, of these his ancestors? How came all the ancient world to be ignorant of this? And how came a little upstart generation alone to know it? This extraordinary circumstance might seem to merit attention, if one could possibly come at the bottom of it. All India, China, Japan, Tartary, and three parts of Africa, have ever been ignorant of the existence of such men as Cain, Jared, and Methuselah, who, nevertheless, lived almost a thousand years. And other nations were unacquainted with their names till after the time of Constantine. But those

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those questions which arise in the department of philosophy, have nothing to do with history.'

Nothing more easy than to refute this bagatelle, and to prove that those very nations have had their Adam and their Noah, whom the Author represents as ignorant of their existence. But we have no time to enter into controversies of this kind.

Since writing the above article, we have met with an English translation of this book, which appears to be sufficiently faithful and correct.

ART. IV.

L'Evangile Du Jour.—The Gospel of the Day. Vol. X*. London. 1773.

WERE it not owing to that wonderful zeal and attachment which Mr. Voltaire professes for every thing that has the air of religion, this volume had never come by its Christian name; for with as much propriety might it have been called the Gardener's Calendar, or the Complete Country Housewife, or a Dissertation on Clear-starching.—Passing the title, however, which, like the number affixed to the front of your house, serves only to distinguish it from your neighbour's, the first article that presents itself is a new old tragedy, called THE LAWS of MINOS. This, Mr. V—— tells us, appeared in such a miserable trim, patched as it was, and stitched and taylored all over by a knave of a bookseller, that, in justice to himself, and in compassion to his offspring, he thought proper to send it into the world in its present form.

The purport of the tragedy is to prove, that it is necessary to abolish laws when they are unjust; and the laws of Minos enjoined human sacrifices.

Ancient history (that is to say fable) informs us, that this great lawgiver, Minos, the son of Jupiter, on whom the divine Plato has lavished such high encomiums, certainly instituted such sacrifices.

This wise legislator sacrificed annually seven young Athenians; at least so Virgil says,

In foribus Lethum Androgeo tum pendere Pœnas
Cecropidæ jussi, miserum septena quotannis
Corpora natorum.

These sacrifices are rather uncommon with us now-a-days, and the reason, no doubt, is, that variety of opinions which the sage commentators have entertained respecting the exact number

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* For our accounts of the former volumes, see Appendixes for several years past.

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of victims, and the time of the year when they were offered to the Cretan monster, called the Minotaur.

Whatever might be the origin of this fable, it is more than probable, from many circumstances, that human sacrifices were used in Crete as well as in other countries. Sanchoniathon, quoted by Eusebius in his *Gospel Preparation*, says, that this religious act had subsisted time immemorial. Now, Sanchoniathon flourished long before the epocha at which we place Moses, and eight hundred years after *Thot*, one of the legislators of Egypt, whom the Greeks afterwards called Mercury. Vide *Monde Primitif*, &c. par M. Court de Gebelin.

The passage from Sanchoniathon, translated by Philo, is as follows:

"Amongst the ancients it was usual, in great public calamities, to purchase the general safety, by sacrificing to the avenging deities the dearest of their children. Ilous (or, according to the Greeks, Chronus, or Saturn, whom the Phœnicians called Israël, and afterwards deified) sacrificed his own son in a case of public danger. This son was named Jeüd, which signifies the first born." This is the first offering to the Supreme Being on human record, and this offering was parricide.

It is difficult to ascertain precisely whether the Bramins had this custom prior to the Phœnicians and Syrians. But it is unhappily true that, in India, these sacrifices are of the highest antiquity, and that they are not even now abolished, notwithstanding all the efforts of the Mahometans.

The English, the Dutch, the French, who go to traffic and cut their throats in these precious climates, have frequently seen rich, handsome young widows throw themselves headlong into the funeral piles of their husbands, regardless of the imploring hands and cries of their children entreating them to live for their protection. It is not long since the lady of Admiral Russel was a spectator of this horrid scene on the banks of the Ganges.

Tantum relligio potuit suadere malorum.

The Egyptians would very ceremoniously throw a daughter into the Nile, if they were apprehensive that the river would not rise to the requisite height.

This execrable custom continued till the reign of Ptolemy Lagus, and it was, probably, as ancient as their religion and their temples. We mention not these customs of antiquity for the parade of learning; we sigh to think that they appear something like instinct in human nature, and see the indispensable necessity of the exercise and interposition of reason.

Lycaon and Tantalus, who served up their children to the gods, were two superstitious fathers, who committed parricide out of piety; and the doctrine of the mythologists, that the gods,

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gods, instead of being pleased with the oblation, punished them for their crime, did honour to their reason.

If there be any real dependence to be placed on ancient history, the Jews were not altogether exempt from this crime. Adopting the language, the customs and ceremonies of their neighbours, they not only sacrificed their enemies to the different divinities whom they worshipped, even so low down as their return from Babylon, but even their children. And this may be believed, for, to say the truth, they themselves acknowledge it.

In the *Essai sur l'Histoire de l'Esprit, et des Mœurs des Nations*, we find that the Gauls and Teutons, those Teutons of whose native honesty and simplicity Tacitus speaks so tenderly, had these execrable sacrifices very common.

This detestable superstition of offering up human victims, seems to be so natural to the savage part of our species, that Procopius tells us, one Theodebert, grandson of Clovis, offered human sacrifices for his success upon a marauding expedition into Lombardy.

These sacrifices of Theodebert were, probably, a remnant of the ancient superstition of the Franks, his ancestors. We know but too well to what a pitch this execrable custom prevailed amongst the ancient *Welchis*, whom we call Gauls, when the Druids offered their diabolical infant sacrifices.

The savages on the banks of the Rhine had a kind of Druidesses, religious hags, whose devotion consisted in solemnly cutting the throats of little boys and girls in large basons of stone, some of which are in being at this day, and drawings of which may be seen in Professor Scheflin's *Alsatia Illustrata*. Such are the monuments of this part of the world! such are our antiquities! A Phidias, a Praxiteles, a Scopas, and a Miron, have left us monuments of a different kind.

When Julius Cæsar had conquered these savages, he sought to civilize them. He forbade the Druids to exercise their acts of devotion upon pain of being burnt themselves, and cut down the forests where these religious murders had been perpetrated. But the priests persisted in their rites. They sacrificed children in private, saying, that it was better to obey God than men; that Cæsar was high priest no where but at Rome; that Druidism was the only true religion, and that there was no such thing as salvation without burning or cutting the throats of children.

Our savage ancestors having left in these regions the remembrance of such customs, the Inquisition found the less difficulty in renewing them. The piles it lighted were for real human sacrifices. The most magnificent ceremonies of religion, pro-

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ceſſions, altars, benedictions, incenſe, prayers, choral hymns, all were employed on the occaſion.

The laſt mentioned ſacrifice had no connection with human juriſprudence. For, certainly, to eat a lamb in your own houſe, dreſſed with bitter herbs, the doors being firſt *ritually* made faſt, on the 14th day of March, could be no offence againſt civil ſociety. No man could be hurt by it; but then it were a ſin againſt God, who, by the new Covenant, had aboliſhed that ancient ceremony.

It was to revenge the cauſe of God, then, that the Jews were publicly burnt before the altar of the Inquiſition! Surely Spain will have reaſon to bleſs, through all poſterity, the man who ſnatched the knife from the hands of the holy ruffians! But poſſibly the time may come, when ſhe will hardly believe that ſuch an inſtitution as the Inquiſition ever exiſted!

Moſt of the moraliſts have conſidered the lives of John Huſs, and Jerome of Prague, as the moſt magnificent and ſolemn of all human ſacrifices.

The two victims were conducted to the awful pile by an Elector Palatine, and by an Elector of Brandenburgh; twenty-four princes or lords of the empire aſſiſted. The Emperor Sigiſmund ſhone in the midſt of them, according to the expreſſion of a learned German prelate, *like the ſun in the midſt of the ſtars*. The cardinals clad in their long trained robes of purple and ermin, covered with an immenſe hat of purple likewiſe, from which hung fifteen toſſels of gold, ſat in the ſame line with the Emperor, above all the Princes. A crowd of Biſhops and Abbots ſat below, in lofty mitres ſparkling with precious ſtones. Four hundred Doctors on a lower bench ſat with books in their hands. Oppoſite were ſeventeen Ambaſſadors from all the courts in Europe, with their retinue. The places appointed for the reception of the curious of all denominations, were filled with ſixteen thouſand gentlemen.

In the area of this vaſt circus were placed five hundred muſicians, who alternately played and ſung pſalms. Eighteen thouſand prieſts from all the countries in Europe were preſent at the concert; and ſeven hundred and eighteen, ſome ſay eighteen hundred, courtezans, magnificently dreſſed, and placed among the reſt, formed one of the fineſt ſpectacles that it is poſſible to imagine.

It was in the midſt of this auguſt aſſembly that John and Jerome were burnt in honour of Jeſus Chriſt; that Jeſus who brought back the loſt ſheep upon his ſhoulders: and the flames, as they aſcended, ſays an author of thoſe days, made the vault of heaven rejoice!

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It muſt be owned, after ſuch a ſpectacle, that when the Picard, John Calvin, burnt the Spaniard Michael Servetus upon a pile of green faggots, it was only like a puppet ſhew after a play.

All thoſe who have thus ſacrificed others for a difference of opinions, could certainly mean only to ſacrifice them to God.

When Polieuctus and Nearchus, impelled by indiſcreet zeal, diſturbed the feaſt that was celebrated for the proſperity of the Emperor; when they broke the altars and the ſtatues, and women and children were cruſhed by the ruins, their offence was of a civil nature. It was a breach of the laws of ſociety, of the laws of men, who might therefore juſtly paſs ſentence upon them, and put them to death. This was an act of human juſtice: but when for erroneous doctrines, or ill grounded propoſitions, when the humour hits to puniſh for theſe, it is a ſacrifice to God. The maſſacre of St. Bartholomew, the anniverſary of which was lately celebrated in the centurial year 1772, might have been deemed a ſacrifice, had it been conducted in better order, and with more form and dignity in the execution.

Was not the death of Anne Dubourg, prieſt and counſellor of parliament, and equally well reſpected in thoſe capacities, a genuine ſacrifice? Have not the hearts of half the ſenſible and intelligent people in Europe ſwelled with indignation againſt other and even *more* atrocious barbarities? Have not we ſeen two children, who deſerved only paternal correction, expoſed to the moſt cruel death and torture? If the perpetrators of this horrid deed had children, if they allowed themſelves a moment for reflection, if the reproaches which from every quarter aſſailed their ears were able to reach their hearts, poſſibly they might ſhed a tear while they looked upon this page. The curſes of mankind, however, are due to them, and the curſes of mankind be upon their heads! Vide *note after the tragedy.*

This tragedy, which may now be eſteemed one of Voltaire's beſt and moſt uſeful dramas, has the fineſt moral tendency that can be conceived. It ends happily with the abolition of human ſacrifices in Crete, and with the preſervation of Aſteria, the King's daughter, who, by the laws, was to have been ſacrificed. To give the ſtory a greater intereſt, ſhe has a lover, in whoſe arms the poet leaves her.

The tragedy is followed by ſeveral poems, of which that called *La Loi Naturelle*, the Law of Nature, written about twenty years ago, and addreſſed to the King of Pruſſia, ſeems to be the beſt It has wit, ſenſe, and ſpirit, and is much in the manner of Pope's Eſſay on Man.

We are next preſented with a *Jeu-d'Eſprit* on the Cruſades, occaſioned by a late panegyric on St. Lewis, read before the Academy at Pari-

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'On reading the panegyric of St. Lewis, says the Author, delivered by M. Mauri before our illustrious Academy, I expected under the article *Crusades* to have found Peter the Hermit metamorphosed into a Demosthenes, or a Cicero. It really makes one envy the Crusade. I own I should not be sorry to see one set on foot against the Turk. I love the Greek church, because it is the mother of the Latin church. I dare say there are princes who, on occasion, would unite to set up [not on high, but on his legs, at least] the patriarch of Constantinople, who was demolished by the Mufti. I should like much to see fair Greece, the country of Alcibiades and Anacreon, rescued from its long slavery. It would be an high entertainment to sup in the free city of Athens with Aspasia and Pericles, after coming from one of the plays of Sophocles.

'But to go and bear arms in the neighbourhood of Imaüs and Chorazim, I own, I do not much relish that.

'All the former historians of the Crusades, seem to have been bit by the same tarantulas with the Crusées themselves. For, in their opinion, men were essentially serving God in abandoning the cultivation of the most fertile lands in the West, in carrying gold and silver into a region of sterility, in visiting the Holy Land with their mistresses on horseback behind them, and in having their throats cut by the Turks and Saracens, eighteen hundred leagues from their own country.

'As to right, they had no pretence. What then could be the occasion of this epidemic madness, which lasted above two centuries, and which was signalized by every species of cruelty, every degree of perfidy, debauchery, and outrage, which could disgrace human nature?

——L'Arme pietose el capitano,
Che gran sepolchro liberò di Christo,
——Col senno e con la mano.

may do very well in an epic poem; but is by no means conformable to the genius of history, such as the *Sense* of this day expects to find it.

'I would venture to say with submission, and, possibly, I may be deceived, that the Popes conceived this bold and hardy enterprize of carrying the arms of Europe into Asia. Pilgrimages were much in fashion. They began at Mecca, where the wise men of the East pretended that Abraham and Ishmael were interred. These temporary emigrations were imitated in Europe. People went to Rome to visit the sepulchres of St. Peter and St. Paul, whose bodies were buried in that city, according to the wise men of the West. But the opinion propagated a long time amongst Christians, that the world drew near to its dissolution, had for near a century turned the faithful from pilgrimages to Rome to pilgrimages to Jerusalem. The tomb of Jesus Christ was naturally more an object of their devotion than the tombs of his disciples. Though, after all, there was no more demonstrative proof of the identical spot where he was buried, than of the precise place where Abraham was interred.

'The world not coming to an end, as was expected, and the Turks, masters of Jerusalem, treating the pilgrims with extortion, those of the Latin church complained not only of their being obliged to pay too dear for their devotion, but also of the depredation of the Arabs,

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Arabs, and particularly of the conduct of the Greek Christians, who did not assist them on their return by Constantinople. These unfortunate men entertained a higher resentment against their brethren for not relieving them, than against their enemies for plundering them.

'The first who thought of arming the West against the East, under the pretext of assisting the pilgrims, and rescuing the Holy Land, was Pope Gregory VII. that audacious monk, at once a fanatic and a knave, at once whimsical and dangerous, that enemy professed to kings, who established the chair of St Peter on the ruins of subverted crowns. It appears from his letters, that he proposed to publish a Crusade against the Turks; but this Crusade was necessarily directed against the Christian empire of Constantinople. It was impossible to establish the Latin church in Asia but on the ruins of the Greek, its inveterate rival; and the Greek church could not be abolished but by taking Constantinople.

'Urban the Second had the same design; that Urban who promoted the persecution begun by Gregory VII. against the great and unfortunate Henry IV. He it was who armed the son against the father, and sanctified the crime; he, who a natural subject of Philip I. King of France, had the audaciousness to excommunicate his Sovereign even in France itself, where he preached the Crusade.

'The design of taking Constantinople was so thoroughly adopted, that Bishop Monteil, the Pope's legate, and a soldier, determined absolutely to begin the expedition with the siege of that capital, and to exterminate the Greek Christians before he engaged with the Turks. The Count Bohemondo, who was in the secret, was of the same opinion. Hugh, brother to the King of France, who had neither troops nor money, but who supported this project in a high tone, had the indiscretion to pay a visit to the Emperor Alexis Comnenius, who put him under arrest, but had afterwards the generosity to set him at liberty. In a word, Godfrey, who was by no means the chief of the Crusées, as is generally understood, attacked the suburbs of the Imperial city *col Senno e con la Mano*, and this was his first exploit. But fortunately making peace with the Emperor, he obtained permission to go to Jerusalem, the way to which was opened for him by the Count de Thoulouse and the Prince of Tarentum, who had taken Antioch by surprize. In short, the reduction of the Greek empire was so wholly the object of this Crusade, that the Crusées carried it in 1204, and continued masters of it 50 years.

'Whether all this was just or otherwise, I refer to Grotius *de Jure Belli & Pacis*.

'The Popes then found themselves raised to that pitch of grandeur from which the Caliphs fell. These Caliphs begun with carrying the sword and the censer. The Popes, who began with the censer, soon availed themselves of the swords of Princes. Had they personally attended in the field, they might possibly, favoured by the fanaticism of the times, have brought under their subjection the empires of the East and the West, and have treated their sovereigns as they treated Henry IV. Frederic Barbarossa, and Frederic II. But they lay still in Rome, and fought only with their bulls.

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It is well known how the Greeks baniſhed the Latins, and recovered their unfortunate empire. It is well known how the Muſſulmen exterminated almoſt all the Cruſeés in Aſia Minor, and in Syria. Of the multitudes of theſe barbarous emigrants, there remained only a few orders of religious, who had made a vow to the God of peace to ſhed human blood.

'It was in theſe circumſtances that St. Lewis had the ill luck to make the ſame vow upon the attack of a fever, during which he thought he heard a voice from Heaven commanding him to undertake a Cruſade. He had better have hearkened to a real voice from Heaven, that is the voice of reaſon, which would have ordered him to ſtay at home, to continue to encourage the agriculture and commerce of his country, protect the laws, and prove himſelf the father of his people. This glory he enjoyed; and if he wanted the honours of a conqueror, he might more properly have ſought them in the recovery of Guyenne, than by going himſelf to be taken in Egypt, whilſt he was impoveriſhing and diſpeopling his kingdom.

'He followed, it is ſaid, the prejudices of his time: but it is the property of great minds to riſe above prejudices. He ought to have reformed the age. He had already ſet the example in reſiſting the enterpriſes of the court of Rome. Wherefore could he not reſiſt the madneſs of the Cruſades? He who conſidered the welfare of his people as his firſt duty!—What had France to do with Jeruſalem? What intereſt, what cauſe, what treaty called him into Egypt? Had there been any French ſlaves in that country, the ſenſible old monarch who ſolicited peace would have reſtored them for a thouſand and a thouſand times leſs money than his fatal expedition coſt him. He was not preſſed by any nation to carry war into Egypt, which muſt have ruined him, even though it had been ſucceſsful. On the contrary, all the nations in Europe, even Rome itſelf, were weary of the ridiculous and troubleſome buſineſs of the Cruſades.

'We are reproached in the preſent age with not condemning his Cruſade any otherwiſe than as he was a ſaint: we will venture to ſay, however, that as a ſaint, he ought not to have undertaken it. Undoubtedly he engaged in it as a ſaint and as a hero; but if he had employed his great virtues in a different way, he would both have been a better ſaint, and a more reſpectable hero.

'It is becauſe we have an affectionate reverence for his memory, that we mourn over him when he had rendered himſelf the moſt unfortunate of men; that we lament his wife lying-in in an Egyptian priſon, and in continual apprehenſions of death; that we bewail his ſon, who periſhed in this fatal expedition; that we grieve for his brother the Count D'Artois, whoſe head the conquerors carried upon a lance; for the flower of his cavalry cut to pieces before his eyes, and for fifteen thouſand French, who periſhed in this diſaſtrous enterpriſe!

'Let us cheriſh his memory; but let us not with-hold our eſteem from his conqueror Almoadan, who cured him of the plague, and remitted two hundred thouſand *beſans* of gold of his ranſom. We know it to be true, and we may as well own it, that the people of the Eaſt were then the people of knowledge and civility, and that we were the barbarians.'

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The following extract of a letter from Mr. Voltaire to the King of Prussia, at once furnishes us with a record of the age and wonderful spirit of this inexhaustible Writer.

"SIRE, Ferney, 1st February 1773.

"I thank you for your porcelain. The King my master has no finer. But I thank you much more for what you have taken from me than for what you have given me. In your last letter you have cut off nine whole years from my age. Never did our Controller General of the Finances make a more extraordinary alteration. Your Majesty has the goodness to compliment me on my attaining the age of seventy. You see how Kings are always deceived. I am seventy-nine, if you please, and upon the stroke of eighty. Thus shall I never see, what I have so passionately wished for, the destruction of those rogues, the Turks, who shut up the women, and do not cultivate the fine arts."

Letter from the present Empress of Russia, to Mr. de Voltaire.

"SIR,

"The brightness of the northern star is a mere Aurora Borealis. It is nothing more than giving of one s superfluity something to one's neighbour; but to be the advocate of humankind, the defender of oppressed innocence, that is, indeed, the way to immortalise you. The two causes of Calas and Sirven, have given you the veneration due to such miracles. You have combated the united enemies of mankind, superstition, fanaticism, ignorance, chicane, bad judges, and the power reposed in them altogether. To surmount such obstacles, required both talents and virtue. You have shewn the world that you possessed both. You have carried your point. You desire, Sir, some small relief for the Sirven family. Can I possibly refuse it? Or should you praise me for the action, would there be the least room for it? I own to you that I should be much better pleased if my bill of exchange could pass unknown. Nevertheless, if you think that my name, unharmonious as it is, may be of any use to those victims of the spirit of persecution, I leave it to your discretion, and you may announce me, provided it be no way prejudicial to the parties.

"The misfortune of the Bishop of Rostoff has been publicly talked of; and you, Sir, may communicate the memorial at your pleasure, as a piece of intelligence you came by honestly.

"I have read with a good deal of attention the book that accompanied your letter. It is difficult to reduce the principles it contains to practice. Unfortunately, the majority will long be against it. It is possible, nevertheless, to shake the foundation of those opinions which tend to the destruction of mankind. What follows, is, word for word, what I have inserted, amongst other matters, in my instructions to the committee for rectifying and republishing our system of laws.

"In a great empire, which extends its dominions over as many different people as there are different religions in the world, the fault most pernicious to the repose and tranquillity of the subject would be the intolerance of different sects. Nothing but a wise toleration, equally consistent with right religion and sound policy, can bring home the wandering sheep to the fold of the faithful. Persecution irritates

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irritates the minds of men; toleration ſoftens them, and renders them leſs reluctant to ſtifle thoſe diſputes which are injurious either to the repoſe of government, or to the union of the citizens."

"After this follows a ſummary view of the ſpirit of the laws concerning ſorcery, &c. which would be too long to recite in a letter. In this every thing is laid down that could be ſuggeſted, to preſerve the people, on one hand, from the evils which ſuch accuſations might bring upon them, without diſturbing, on the other hand, the quiet of their credulity, or giving offence to the conſciences of eaſy believers. I thought the only practicable way to introduce the law of reaſon, was to make it perfectly conſiſtent in its operations with the public tranquillity, of which every individual finds the neceſſity and the uſe.

"The little Count Schouvaloff, on his return to his country, told me the intereſt you take in every thing that concerns me. I conclude with every ſentiment of gratitude, &c."

This letter is at once a proof of evident vanity and of great parts in the royal writer. Our limits allow no farther extracts.

ART. V.

Mes Voyages, Poeme en Cinq Chants.—My Travels, a Poem, in Five Cantos. By M. Carra, Author of a great Number of Articles in the Supplements of the Encyclopædia of Paris, of Odazir a Philoſophical Romance, of the Poem, entitled the True Philoſopher, and many other Compoſitions and Tranſlations in Proſe and Verſe. 8vo. 1 s. 6 d. London. Heydinger. 1774.

ARRAH! Monſ. Carra! you be a mighty great writer indeed, and a marvellous poet! no leſs, *en verité*, than the great, great grandſon of your own Malherbe, of Thunder-and-Lightning Memory!

Mark how the battle burns!

Je monte une colline, et mes yeux eloignés
Parcourent les deux camps ſur leurs plans alignés.
Déja chaque brigad en bel ordre s'avance.
Les ennemis ſont face. . . On ſe trouve en preſence.
Un ſilence profond regne quelques inſtans . . .
Le coup part: et la mort vole dans tous les rangs.
A ce bruit, le canon accorde ſon tonnerre.
Des files de ſoldats ſont renverſés par terre.
D'autres ſon emportés le poignard à la main.
Et l'herbe, en un clin d'œil, ſe teint de ſang humain.
L'air s'enflame, et rougit; le champ fume. On ſe trouble.
La bayonnette donne, et la rage redouble.
Sur des morceaux de corps, les eſcadrons poudreux,
Font paſſer au galop leurs courſiers vigoreux.
Au travers des boulets, des la flame et des armes,
Chacun donne et reçoit de mortelles allarmes.
On entend d'un coté d'horribles juremens;
De l'autre les ſoupirs et les cris des mourans.

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Translated by a descendant from Sir Richard Blackmore.

High on a mountain's cloud-crown'd head I rise,
And on the camps beneath me cast mine eyes.
Now each brigade in beauteous form advances,
And with old England, face to face, old France is.
'Tis silence now—and, now, morblieu! 'tis pop!
Off go the muskets, down the deadmen drop.
Now the loud cannon belches fire and ball;
Bump on their backs whole files of soldiers fall.
Now push the glittering poinards, hand o'er head,
And in a twink, they make the green grass red.
The air all fire, the field all smoke and troubles!
Have at the bayonets, and rage redoubles!
The dusty squadrons o'er the dead men gallop!
Flames, arms, and balls in death's full cauldron wallop!
Killing, and kill'd, their cries confound the air;
And, hark!—Good Lord! how horribly they swear!

[ADVERTISEMENT.]

'The same Author announces for next spring, a new work *of his pen*, intitled, *The Spirit of Morals and Philosophy.* He has begun a grand poem, which is called, *The Four Quarters of the World:* but this poem will not be printed, unless by subscription.' Look here, ye poor English grubs! look upon the magnificent Monsr. Carra!

And blush to be outdone in never blushing!

ART. VI.

Elémens d'histoire Générale, Seconde Partie. The Second Part of the Elements of General History. By Abbè Millot. 12mo. 5 Vols. Paris. 1773.

OF the first part of this valuable work, which comprehended ancient history, we gave an account in the Appendix to our 48th volume. The second part, comprehending modern history, is now before us, and does no less honour than the first, to the judgment and abilities of its Author. It is not intended for the use of children, tho' even to *them* a judicious Master may render several parts of it extremely useful, but for those who have made some progress in their studies, and for persons engaged in the active scenes of life, who are desirous of acquiring some general historic knowledge, but have little time to bestow upon study. To the perusal of such persons we recommend it with pleasure: we know of no historical work, indeed, which, in so narrow a compass, contains so much useful knowledge, or that is better calculated to inspire a love of virtue and liberty, and to form useful members of a community. The Author's principles are enlarged, liberal, and manly; he places the most interesting objects before his Readers often in a new, and almost always in a very striking point of view; and his style,

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ſtyle, tho' ſometimes declamatory, is generally clear, conciſe, and elegant.

In this ſecond part of his work, he confines himſelf almoſt entirely to the hiſtory of Europe, and relates ſuch events only as are neceſſary to be known by his Readers, in order to enable them to direct themſelves in ſtudying the hiſtory of particular countries. The early ages he paſſes over very rapidly, without a ſervile attention to chronology, looking upon the order of things, and their relation to the intereſts of ſociety, as preferable to the order of time; truth and utility being his principal objects.

'Let us (ſays he) reaſon upon hiſtory, in order to draw practical conſequences from it, and juſt notions in regard to whatever is intereſting to ſociety. Every thing in hiſtory ought to lead the Reader to reflections or maxims; ought to enlighten the underſtanding or form the heart.

'Wiſdom would be natural to men, and would ſcarce require either ſtudy or effort, if it had generally prevailed among them. But ſuch, on the contrary, is the frailty and imbecillity of human nature, that general hiſtory places continually before our eyes the melancholy ſpectacle of follies and calamities, and teaches us uſeful leſſons much more by the errors and misfortunes of our anceſtors, than by examples worthy of commendation. Accordingly, the imperfections of ancient forms of government are the beſt political leſſons to the moderns, as the frailties and errors of the clergy of former times, are the beſt leſſons, in point of diſcipline and morals, to thoſe of the preſent.

'I ſhall conceal, therefore, none of thoſe errors, follies, or vices, that were attended with pernicious conſequences, not even thoſe which are, with ſo much ſeverity, charged upon the Prieſthood. It is incumbent upon me to ſhew, that in ages of ignorance and ſuperſtition, the conduct of the Clergy was the ſource of great part of the evils of humanity. It is one of the triumphs of the Church, however, that it ſubſiſted in the midſt of ſo many ſcandalous abuſes. The Infidel charges them upon religion itſelf, but in vain; the Chriſtian finds in them an additional motive for adoring the wiſdom of Providence.

'Beſides, every impartial perſon will allow that, if the abuſe of the ſacred office has frequently occaſioned great calamities, the daily exerciſe of it has ever been attended with great advantages. The evil is known by public and ſtriking effects; the good is faintly and indiſtinctly perceived by reaſon of its regular and uniform appearance. The former, unfortunately, fills the hiſtoric page, whilſt the latter follows the habitual courſe of ſociety.'

This is part of what our Author advances in a very candid and judicious Preface.—His firſt volume is introduced with ſome preliminary obſervations concerning the ſettlement of the Barbarians in the Roman empire.

'Of the many bloody revolutions, ſays he, which have changed the face of this globe, there is not one which better deſerves the attention

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attention of the Politician, and even of the Philoſopher, than that which overturned the Roman Empire, and raiſed the Monarchies of Europe on its ruins. The glory, the grandeur, the ſtrength, the knowledge of that great, that celebrated Empire, all periſhed in an inſtant. Barbarians, unknown or deſpiſed, deſtroy the work of ages, the work of numberleſs heroes and immortal geniuſes. They triumph over Rome, take poſſeſſion of her provinces, convert them into independent States, and together with their power, eſtabliſh their own laws and prejudices. The cauſes and effects of ſo memorable an event might furniſh matter for many volumes; I ſhall endeavour to unite them in one view, confining myſelf to ſome uſeful reflections, and taking nothing from hiſtory but what is calculated to enlighten reaſon and inſpire wiſdom.

'The very name of ROME dazzles our eyes. We almoſt weep over the ruins of that mighty Empire, and look with abhorrence upon thoſe who deſtroyed it, as monſters no leſs contemptible than deteſtable. But ſhould the Coloſſus, which cruſhed all other nations, and formed itſelf upon their ruins, intereſt us more than the people whoſe blood flows in our veins? Is an Honorius, an Arcadius, together with the heirs of their cowardice and ſtupidity, more worthy of our admiration than an Alaric, a Clovis, an Odoacer, a Theodoric, a Totila, &c.? In a word, ought not we to look upon the victories and the eſtabliſhment of the Barbarians as the conſequences of moral cauſes, the influence of which, ſooner or later, occaſions the riſe and fall of Empires? For the truth of this let us have recourſe to hiſtory, and let us recollect, for a moment, ſome important reflections ſcattered up and down the firſt part of this work; they are the ſeeds of thoſe conſequences which are now to be laid before our Readers.

'It is to her manners, as much as to her policy and her arms, that Rome was indebted for her fortune. Her noble ſentiments, her love of liberty, her paſſion for glory, her invincible conſtancy, her contempt of dangers and of death, her obedience to the laws, and, above all, her military diſcipline, extended and cemented her conqueſts. Her acts of injuſtice were even clothed with a kind of ſplendid majeſty, which made tyranny itſelf be reſpected.

'Riches produced at Rome what they have produced every where; luxury corrupted manners, and the ambition of the great bought the ſuffrages of the multitude; liberty no longer animated the breaſts of Roman citizens; civil wars did not ceaſe till Rome received a maſter; intereſt made courtiers, and force made ſlaves; the legions became the inſtruments of deſpotiſm, and thought they had a right to diſpoſe of the Sovereignty; the Pretorian Bands, which always ſold themſelves to the beſt bidder, ſported with the lives of Princes and with the laws of the State; in a word, under their ancient forms of government the moſt horrid crimes and abuſes prevailed. A degenerate Senate, Magiſtrates without honour or authority, troops without diſcipline or controul, a cowardly, oppreſſed, and inſolent people, abandoned themſelves to all manner of extravagance and diſorder; the very air of the court was ſufficient to infect the whole nation; debauchery, voluptuouſneſs, and almoſt every ſpecies of vice generally filled the throne.

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'Some great men, indeed, poſſeſſed of the virtues of ancient times, occaſionally appeared, and Rome ſeemed to revive, but, like perſons brought back from the brink of the grave, and reſtored to ſome degree of health, with the ſeeds of diſeaſe ſtill remaining, ſhe relapſed, and the diſtemper raged with greater violence, as ſoon as the ſources of corruption were opened again.

'The army created Emperors in order to extort from them immenſe largeſſes, and butchered them in order to extort the ſame ſums from their ſucceſſors; and ſuch was their licentiouſneſs, that the very mention of diſcipline was a ſignal for revolt. They were no longer ſoldiers, they were the oppreſſors of their country; they were no longer citizens armed for the common defence, they were lawleſs and inſatiable robbers. Nay, a great number of thoſe very Barbarians, whoſe brethren and countrymen had ſo very lately invaded the Roman provinces, were enliſted among them, ſo that the enemy found, even in the Roman legions, men eager to receive them.

'Whilſt a dangerous ſoldiery guarded or ruined the frontiers, the inhabitants of the capital, at a diſtance from war, which they were totally unacquainted with, were almoſt equal ſtrangers to labour, which is ſo neceſſary to the ſupport of manners. Indigent and idle, they drew their ſubſiſtence from thoſe largeſſes and diſtributions, which a wretched policy had eſtabliſhed in order to gain their ſuffrages, and they were ready to revolt as often as the State was unable to pay them this tribute. Italy, changed into a garden by Aſiatic pomp and luxury, could no longer maintain its inhabitants. When it had no ſupplies from Africa or Sicily, as was frequently the caſe in the time of wars and civil commotions, the people breathed nothing but ſedition. When an enemy appeared at the gates of the capital, they could neither fight nor obey; for Rome now had not a ſingle ROMAN to defend her.

'When Conſtantine had founded his new capital, and, by an ill-judged pride, had conveyed thither almoſt all the riches of the State, the Weſt being exhauſted fell into a kind of annihilation. It is confidently aſſerted, however, that when Rome was taken by Alaric, the revenue of ſeveral families amounted to upwards of four millions of our money. Now ſuppoſing this account to be greatly exaggerated, it is ſtill an evident proof that the riches of the nation were ſwallowed up by a few, that luxury multiplied crimes inceſſantly, and that the provinces were a prey to courtiers and financiers.'

Our Author draws a very juſt and ſtriking but melancholy picture of the manners and principles of thoſe times, and then proceeds:

'Undoubtedly,' ſays he, 'thoſe northern nations that took up arms againſt the Romans, deſerved the name of Barbarians. Breathing nothing but war and rapine, they were in queſt of a finer climate, and of more fertile countries, than their own mountains and foreſts. The right of the ſword was their only title, and this right they exerciſed without remorſe, as if it had been a natural right. But tho' I am far from being diſpoſed to be their Panegyriſt, how formidable were they, and how far ſuperior to thoſe civilized nations which they attacked! Their ſimple and auſtere manners were ſtrangers even

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to the name of effeminacy; their wants were few, and very eaſily ſatisfied; their bodies inured to labour and toil ſeemed inacceſſible to paîn; war being, as it were, their very element, they ſported with dangers, and ſmiled upon death; tho' free and enemies to conſtraint, they were nevertheleſs attached to their Chiefs, becauſe they made choice of the moſt deſerving to be their Commanders. A ferocious valour, whatever may be ſaid to the contrary, was not their only merit. We have a picture of German manners drawn by a Philoſophical Hiſtorian; and this picture preſents to our view a generous hoſpitality, an inviolable regard to the ſacred ties of marriage, an abhorrence of effeminacy, ſeveral ſtriking inſtances of wiſdom; in a word, nothing was wanting to make them a people of real, ſubſtantial virtue, but the cultivation of reaſon, which leads to the true principles of ſocial life. Does not hiſtory aſſure us that even the Huns, thoſe ſavage robbers, kept their word inviolably? Nay the Franks, the Goths, and ſeveral other Barbarians, had, by fighting againſt the Romans, or being in their ſervice, acquired ideas and ſome degree of knowledge; and their contempt for a people from whom they received tribute, is a ſufficient proof what advantages they had over them. Their conquering Princes were great men; theſe great men attacked a feeble and an effeminate enemy with formidable forces; the courage and the policy of the conquerors, the effeminacy and the cowardice of the conquered, explain the Revolution.

'One is ſhocked with the account of the barbarities committed in Gaul, and afterwards on the other ſide of the Pyrenees by the Vandals and the Suevi, the firſt Conquerors of Spain. No ſooner, however, are they maſters of the country, than they are ſeen to ſoften their ferocity, to apply themſelves to agriculture, to quiet the fears and apprehenſions of the inhabitants, and, by their reputation for juſtice and clemency, bring back thoſe whom fear had obliged to betake themſelves to flight. Some years after, we ſee Genſeric, King of the Vandals, preferring a ſtill more uſeful conqueſt to that of Spain, and depriving the Romans of Africa as much by his prudence as his valour. We ſee him, all at once, form a powerful marine, tho' at firſt he had not a ſingle ſhip; ſupport himſelf like an able Politician; negociate and fight with equal ſucceſs; in a word, triumph over the empire till his death, by thoſe very means which Rome, in its early days, had employed with ſo much ſucceſs.

'The conduct of Alaric, King of the Viſigoths, in Italy, deſerves ſtill greater applauſe. The numberleſs perfidious acts of the Court of Honorius provoke him, without being able to make him either perfidious or cruel. He claims the faith of treaties, and avenges himſelf like a hero whoſe conduct is regulated by the principles of honour. Twice he ſpares Rome; and when forced at laſt to take it in 410, he does every thing in his power to leſſen the horrors of vengeance; gives ſtrict orders to offer no violence to women or churches, to be ſparing of the blood of the conquered, and ſaves the lives of a great number of Romans.'

This is part of what our Author has advanced concerning that wonderful revolution which overturned the Roman Empire, the effects of which, with regard to laws, government,

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manners and religion, he points out in a very judicious and inſtructive manner.

His preliminary obſervations are followed by a tranſlation of what Mr. Ferguſon advances concerning *rude nations, under the impreſſions of poverty and intereſt,* in the ſecond part of his ingenious Eſſay on the Hiſtory of Civil Society.

Abbè Millot divides his work into fifteen epochs; the firſt contains the hiſtory of about three centuries, reaching from CLOVIS to CHARLEMAGNE. This hiſtory is very ſhort, and ſcarcely fills forty ſmall pages; but it is clear, judicious, and diſtinct, and concludes with ſome excellent general obſervations.

'The ancient Gauls,' ſays he, 'the Germans, the Bretons, the Scandinavians, and, in general, all the Celtic Nations that were ſpread over the face of Europe, had a ſtrong reſemblance to each other in regard to government, manners, and opinions. This reſemblance is very ſtriking in all the States that were formed by the Barbarians, when they diſmembered the vaſt empire of Rome. Liberty and war were their prevailing paſſions. Being convinced that power gives right, and that victory is a certain proof of juſtice, they were no leſs careful to avoid being ſubject to the arbitrary will and pleaſure of an individual, than they were ambitious to conquer and plunder their enemies. Their original form of government was a kind of military democracy, under a Commander who had generally the title of King. This dignity could not be hereditary. They had no thought but for the preſent, and only wanted a chief who was capable of heading an army, and inſpiring obedience; if they did not find him ſuch, they inſtantly deprived him of the power wherewith they had inveſted him. When a warrior diſtinguiſhed himſelf by eminent qualities, ſeveral others attached themſelves to him, and a mutual engagement obliged them to fight for each other. Every one conſidered it as his duty to die for his Chief, and it was looked upon as cowardice to ſurvive him. Theſe aſſociations ſeem to have been the firſt ſeeds of the feudal government.

'All affairs of importance were determined in national aſſemblies, in which theſe armed warriors, ſenſible of their power, and abhorring all manner of conſtraint, yielded to nothing but a firm conviction of the utility of what was propoſed to them. This national aſſembly was firſt called, in France, the *Champ de Mars,* becauſe it was held in the open plain in the month of March; afterwards, it was called the *Champ de Mai,* becauſe the uſe of cavalry having become common, Pepin put off this aſſembly till a ſeaſon when they could be ſupplied with forage.

'When the Barbarians had fixed ſettlements, the democracy was quickly changed into a military ariſtocracy. The grandees, being in poſſeſſion of lands and riches, were enabled to reduce the people to dependance. They aſſumed to themſelves the power which the national body had enjoyed. The people were neglected and deſpiſed; the King and the grandees acted as they pleaſed, and the inequality of fortune introduced a new order of things. In France, however, under the two firſt races, the people or free-men had always a ſhare of

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of the legiſlative power: laws, according to the expreſſion of the *Capitulars*, were made *with the conſent of the people.* But this conſent, it is more than probable, became a mere matter of form. The *Maires du Palais* would never have dared, nay, would never have been able to ſuppreſs the national aſſemblies, if the ancient Conſtitution had not been eſſentially violated.

'As all authority has a tendency to aggrandize itſelf, that of Kings, eſpecially in the French Monarchy, ſoon gained ground; and this was the effect of conqueſt and circumſtances. On the one hand, the conquered nations, accuſtomed to the yoke of the Emperors, and trained by chriſtianity to conſtant obedience, had principles very favourable to the authority of Princes. As they mixed with the Conquerors, they muſt neceſſarily have had a conſiderable influence over their opinions, eſpecially as the ſame religion was become common to both, and as the Biſhops, who were all Romans, had great power over their underſtandings and their hearts. On the other hand, the Kings, being in poſſeſſion of vaſt *Domains*, gave part of them to the grandees, under the title of *Beneficia*, when they wanted to gain them over to their intereſt, and took them back when they thought proper; and thus hope and fear, the two great ſprings of the human heart, became favourable to their political views.

'Laws ſhew the genius of nations, and are mild in proportion to the degree of liberty which they enjoy. Treachery and cowardice were, in general, the only unpardonable crimes among the Barbarians. There was no public puniſhment for murder, for theſe northern nations, being always at war, were particularly careful to avoid capital puniſhments, and eſtabliſhed pecuniary ones in their ſtead.

'It is not at all ſurpriſing that they ſhould appoint duels, in order to ſupply the want of judicial proofs. It was the common opinion that victory proves juſtice; in their ſyſtem and in their language, it was *the judgment of God*; duelling was the ſhorteſt way that Barbarians could think of for terminating their differences; it animated and ſupported that warlike ſpirit, which they looked upon as the greateſt of all virtues; and it was likewiſe, upon ſome occaſions, a preſervative againſt the violation of an oath.

'What is ſaid of duels may be applied to thoſe abſurd and ridiculous trials by which perſons charged with being guilty of crimes might clear themſelves. Opinion eſtabliſhed them, and opinion, for a long time, ſupported them. From the earlieſt ages, the elements were ſuppoſed to have a kind of miraculous virtue, and to be animated by ſome intelligent principle, which always directed their action, and made them ſubſervient to the triumph of juſtice and equity. It was the general opinion that fire would not burn an innocent perſon, that he might, without any danger, handle red hot iron, dip his hands in boiling water, &c. Such trials in ſome countries were named *Ordeal*, and Chriſtianity could not put an end to them, becauſe the Barbarians made it bend to their prejudices, inſtead of ſubjecting their prejudices to its principles. Superſtition did not fail to find texts of Scripture to authorize a practice ſo repugnant to good ſenſe. Accordingly, theſe trials became religious ceremonies, which the Clergy had an intereſt in ſupporting. Not to

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mention other advantages which they derived from them, they evidently rendered them arbiters of many great and important cauſes. The croſs, the holy water, and even the Euchariſt became trials. Prieſts and Monks, nay ſome of the Laity too, occaſionally, when accuſed of crimes, cleared themſelves by taking the communion, and councils authorized the abuſe.

'Chriſtianity would, undoubtedly, have changed the Barbarians into other men, if it had not been ſoon infected with ſuperſtitious practices, equally abſurd and pernicious. Its divine and benevolent morals were covered over, as it were, with a ſavage kind of ruſt, that concealed its genuine purity; and this too was an unavoidable effect of circumſtances. The Druids had formerly an abſolute power over the Gauls, and the German Prieſts had no leſs authority. The northern nations, when they changed their religion, were ſtill equally ſubject to the Prieſthood. Unfortunately, the Clergy at that time had neither knowledge enough to enable them to act a proper part, nor virtue enough to make a proper uſe of their power. How indeed, without a miracle, could they poſſibly have reſiſted the torrent of public manners? Eſpecially when Barbarians were made Biſhops, and brought their vices and their ignorance along with them. In ſuch a ſituation, every thing muſt neceſſarily have degenerated.

'The Chriſtian Emperors had enriched the Church, and, with great profuſion, beſtowed privileges and immunities upon her; and ſuch tempting advantages contributed not a little to the relaxation of diſcipline, and to the production of a variety of abuſes and diſorders, which altered the genius and ſpirit of the ſacred miniſtry. Under the domination of Barbarians, the evil ſpread with prodigious rapidity. Being perſuaded that all crimes were redeemed with money, and that, by giving to the church, they gained the kingdom of heaven, the more they indulged their brutal paſſions, the more they abounded in this kind of good works. *One would have imagined,* ſays Abbè Mably, *that avarice was the firſt attribute of the Deity, and that the Saints made a traffic of their credit and protection.*—Observ. *on the Hiſtory of France,* c. 4.

'The Biſhops, having purchaſed large eſtates, and adding the influence of fortune to that credit and conſideration which they derived from religion, were frequently the Arbiters of States and Kingdoms. They extended their privileges, diſpoſed of thrones, and were Legiſlators in Spain, in France, and in other countries; and this, indeed, could not poſſibly have happened otherwiſe. There was a neceſſity of conſulting the Clergy on many occaſions, as they were the only perſons who knew any thing; they generally ſpoke in the name of God, and they were but men.

'As the intereſt of the Laity was contrary to theirs, this oppoſition gave riſe to new diſorders. The Clergy employed artful meaſures againſt powerful adverſaries; invented fables to frighten and ſubject them; conſecrated ſpiritual arms for the defence of temporal goods; converted the gentle language of charity into horrid anathemas, and made religion breathe nothing but terror. Even general councils were frequently leſs attentive to matters of diſcipline, than to the eſtabliſhment or preſervation of lucrative rights and privileges. Nor was this all, the Biſhops had frequently recourſe to the

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ſword to ſupport their meaſures. Being warriors both by inclination and habit, they fought in defence of their domains, took up arms to uſurp the poſſeſſions of others, and ſometimes to reſiſt their Sovereign. Hiſtory preſents us with a thouſand inſtances of ſuch conduct. The violent and outrageous behaviour of the Laity was, no doubt, the original cauſe of all this; but the enmity of the two orders alone is ſufficient to ſhew that there were ſtrange abuſes, and that theſe abuſes were deeply rooted.

'When a numerous claſs of Citizens is exempted from common burdens and taxes, when it commands opinion, looks upon its privileges as of divine right, and when ignorance and ſuperſtition favour its views, it may undertake any thing, when it is once governed by intereſt and ambition. The authority of the Prelates, 'tis true, was, upon ſome occaſions, a reſtraint againſt crimes, and then it was of real utility; but as, according to the uſual courſe of human affairs, intereſt neceſſarily corrupted the exerciſe of this authority, it frequently became extremely dangerous.

'The great number of monaſtic inſtitutions had likewiſe prodigious influence upon the lot and condition of the people. From time immemorial, the Eaſt had ſeen a great number of men devote themſelves to a ſolitary and contemplative life, to which they were eaſily excited by a warm climate, and a lively imagination. The Eſſenians among the Jews had ſet the example to the Chriſtians, who followed it with ſo much the greater ardor, as their religion ſet them more above earthly things. Egypt eſpecially was peopled with Monks. In the fourth century, there were ten thouſand of them, and twenty thouſand Nuns, in the town of Oxyrynchus alone, where there were more monaſteries than private houſes. And yet very few perſons are called by Providence to a ſtate ſo repugnant to the natural order of ſociety, and which requires virtues ſo ſuperior to human ſtrength. A relaxation of diſcipline, and debauchery, therefore, could not fail of being introduced among the Monks. A vaſt multitude of them, vagabonds, fanatical and ſeditious, overwhelmed the Eaſt, diſturbed the peace of the Church, and ſhook the Throne. The Emperor Valens, in the year 376, made a law that they ſhould ſerve in the armies, thinking it impoſſible, by any other means, to reduce them to obedience. But ſuch laws are ſeldom put in execution, and the remedy increaſes the diſeaſe.

'The chriſtianity of the Barbarians produced ſcarcely any other effects than founding monaſteries at a great expence, and enriching them by donations. The Monks had a conſiderable portion of the lands, ſome of which they cultivated, and this was at leaſt an advantage to the countries which they inhabited. But as they became rich and numerous, they gradually loſt ſight of the ſanctity of their inſtitution; they were covetous, vain, ambitious, Warriors, Lords, &c. like the ſecular Clergy; they contracted the vices of the age; debauchery and the moſt ſcandalous practices were found in the very ſanctuary of religious auſterity.—The State, accordingly, loſt a great many ſubjects, and gained few good examples. People were dazzled at firſt, with fair and promiſing beginnings, and never looked forward to conſequences, though the experience of the paſt might have

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taught them very useful lessons in regard to the future. But nations are governed by habit and prejudice!'

We must now, for the present, take our leave of this judicious and instructive Writer, tho' we do it with regret. The specimen we have given is sufficient, we doubt not, to tempt our Readers to have recourse to the work itself, which will abundantly repay the pains of an attentive and repeated perusal. They will find Abbè Millot not only an elegant and well-informed, but, with few, very few exceptions, indeed, a candid and impartial Historian.

His history is brought down to the treaty at Aix-la-Chapelle in 1748, and concludes with a short view of the principal revolutions which, in modern times, have happened in Asia.

ART. VII.

Histoire de l'Academie Royale des Sciences, &c.—The History of the Royal Academy of Sciences at Paris; together with the Mathematical and Physical Memoirs for the Year 1770. 4to. Paris. 1773.

GENERAL PHYSICS.

MEMOIRS I. and II. *On the Nature of* Water, *and on the Experiments that have been produced to prove the Possibility of its Transmutation into* Earth. By M. Lavoisier.

THESE Memoirs contain a very singular solution of a problem that has long engaged the attention of Chemists and Philosophers; some of whom have maintained the transmutability of water into earth, in consequence of certain Chemical and Botanical experiments, that seemed strongly to favour that assertion. We have lately pretty largely discussed this matter, in reviewing M. Le Roi's dissertation on the subject, in the Memoirs of this Academy for the year 1767; to our account of which we refer such of our Readers as are unacquainted with the state of the question, and the circumstances and reasonings relating to it*. We shall here only observe that M. Le Roi maintained the immutability of water, and that we endeavoured to strengthen his opinion by such observations as occurred to us on the subject.

If the present Author's experiments, which indeed appear to have been made with sufficient accuracy, are to be depended upon, they shew that the principal part of the earth, which has been collected from water after repeated distillations in glass or other vessels, did not previously exist in that fluid; but that it proceeded from the retort itself, or the vessel in which the distillation was performed. This manner of accounting for the phenomenon is so singular and new, that we doubt not but that our philosophical Readers will be gratified by our giving them the following abstract of the Author's experiments.

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* See Appendix to our xlv. volume, 1771, page 515.

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To abridge the operation, and to avoid the inconveniences attending repeated diſtillations, M. Lavoiſier uſed the ſimple expedient of *cohobating* the water, by means of a *pelican*; that is, a glaſs alembic conſiſting of one piece, or ſometimes of a body, with a head cloſely luted to it, in which there is a ſmall aperture, which after the introduction of the liquor is accurately cloſed with a glaſs ſtopple. From this head proceed two curve ſpouts, that enter into the belly of the alembic, and reconvey into it the vapours which ſucceſſively ariſe, and are condenſed during the diſtillation; ſo as to produce a continued circulation of the diſtilling liquor, without interruption, or the neceſſity of luting and unluting the veſſels.

Into an inſtrument of this kind perfectly clean and dry, which accurately weighed 1 pound, 10 ounces, 7 drachms, and 21 grains $\frac{1}{2}$, he introduced ſome pure rain water, which had previouſly undergone eight ſucceſſive diſtillations. The pelican with its contents was found, by an accurate pair of ſcales that would turn with leſs than a grain, to weigh 5 lb. 9 oz. 4 dr. 41$\frac{1}{2}$ gr; ſo that the quantity of water contained in it was equal to 3 lb. 14 oz. 5 dr. 20 gr. We omit the relation of ſome preparatory ſteps taken by the Author, to prevent accidents that might ariſe from the dilatation of the air, on the firſt heating of the veſſel. The two laſt mentioned weights were taken after the pelican and the water had been heated ſufficiently to enable him ſafely to cloſe up the aperture in the head with a glaſs ſtopple, which was immediately and accurately luted, ſo as to prevent any poſſible evaporation of the water.

A conſtant and pretty equable heat, varying only between 60 or 70 degrees of a Reaumur's thermometer (in which the point of boiling water was marked at 85) was regularly kept up, by means of a ſand bath heated by ſix lamps, during the ſpace of 101 days. The proceſs was begun on the 24th of October.

Near a month paſſed before the Author perceived any remarkable appearance; ſo that he began to deſpair of the ſucceſs of his experiment. On the 20th of December however, he perceived ſome minute particles moving through the water in various directions, which, on examining them with a magnifier, he found to be thin *laminæ* or plates of a greyiſh coloured earth, of an irregular figure. On the following days, though they did not apparently increaſe in number, they grew evidently larger; ſo that ſome of them were by eſtimation near two lines ſquare, though they ſtill continued prodigiouſly thin. During the whole courſe of the month of January, the number of theſe *laminæ* floating in the water ſenſibly diminiſhed. Having acquired a greater ſpecific gravity they ſucceſſively ſunk to the bottom of the cucurbit; while the remainder entirely lined the

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sides of the vessel, so as to give the water, which was seen through this thin earthy coating, a turbid appearance, though it was in reality transparent.

At length, on the 1st of February, the Author perceiving that there was a considerable quantity of earth collected, and fearing least some unlucky accident should deprive him of the fruits of his labour, thought proper to put an end to the process. He therefore extinguished his lamps, and as soon as his pelican was sufficiently cool, he carefully removed the luting that closed the aperture, and with no small degree of impatience brought the pelican and its contents to the test of the balance.

On trial he found the whole to weigh 5 lb. 9 oz. 4 dr. 41 gr. 75 or $\frac{3}{4}$, that is, $\frac{1}{4}$ of a grain more than at the commencement of the process. This slight difference is of no consequence, and ought to be attributed to a slight inaccuracy in the balance, or other circumstances; and it may safely be concluded, in the first place, that water neither acquires or loses weight by a continued cohobation during the space of 101 days. It follows likewise, as there was no sensible increase of weight, that the earth perceived in the pelican did not owe its existence to the *matter of fire*, or to any other extraneous substance, which might be supposed to have penetrated the glass. This earth therefore must either have been previously contained in, and now separated from, the water; or a part of the water must have been actually *transmuted* into earth; or the earth must have been furnished by the glass in which the operation was performed. In any of these cases, either the pelican, or the water, must have lost as much of its weight, as was equal to that of the earth produced in the operation.

For obvious reasons the Author did not endeavour to determine this question by weighing the water. It was sufficient to examine accurately the weight of the pelican. Having therefore poured out into another glass all the water and earth contained in it, and made it perfectly dry, he found that it had lost no less than 17 grains and $\frac{4}{10}$ths of its weight. From hence he naturally concluded that the earth obtained in this process had actually been a part of the substance of the glass vessel employed in it, abraded from its surface, or dissolved, by the water. He next examined the weight of the earth which had subsided to the bottom of the water: but this, when perfectly dried, weighed only 4 grains and $\frac{8}{10}$ths. Suspecting however that the remainder of the substance which the pelican had evidently lost, was still contained in the water, in a state of solution; he first inquired into the justice of this suspicion, by means of a very exact hydrometer, and found a weight of 15 grains necessary to be added to that instrument, to make it sink as low in this cohobated water, as it did in some water of the

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Seine that had been diſtilled, and which was of the ſame temperature. Not content however with this trial, he diſtilled the water in a glaſs alembic till it was reduced to a ſmall quantity, which he afterwards evaporated to dryneſs. By this proceſs he obtained from it 15 grains and ½ of the ſame kind of earth with that abovementioned.

The reſults of theſe two proceſſes gave him about 20 grains and ½ of earth; that is, an exceſs of 3 grains above the loſs of weight ſuſtained by the pelican, which, the Reader will recollect, was equal to 17 grains and ½. For this exceſs the Author endeavours to account by attributing it to a freſh diſſolution of the ſubſtance of the two veſſels, which had been employed in the operations ſubſequent to the cohobation. The cauſe aſſigned however ſcarce ſeems equal to the effect, when we conſider that the water was only once poured into a glaſs veſſel, and afterwards once diſtilled in a glaſs alembic. The preſence of this ſuperabundant earth may in our opinion be more juſtly accounted for, by attributing it to the cauſes aſſigned in our Review of M. Le Roi's memoir above referred to. The Author has not yet had an opportunity to aſcertain exactly the nature of this earth. From the few experiments he has yet made he was juſtly ſurpriſed to find that, though it was procured from glaſs, it was not of the vitreſcible kind: at leaſt it reſiſted degrees of heat more than ſufficient to melt the hardeſt and moſt refractory glaſs. He propoſes to repeat the experiment, and inquire further into the nature of this ſubſtance.

Having thus accounted, ſeemingly in a ſatisfactory manner, for the appearance of the large quantities of earth obtained on the diſtillation of water, and on which the opinion of the tranſmutability of this element into earth was principally founded; the Author next conſiders the *Botanical* experiments by which this opinion has been further ſupported.—But we need not abridge his obſervations on this ſubject, as we have formerly anticipated the arguments which he produces on this point, in our Review of M. Le Roi's Memoir above referred to *. Vegetables, as we have there hinted, principally conſiſt of water or phlegm, and factitious air; and evidently derive a conſiderable part of theſe and their other conſtituent principles from the atmoſphere. 'The air,' ſays the ingenious Bonnet, 'is a fruitful ſoil, in which the leaves of vegetables collect a copious nouriſhment of every kind. Nature has given an extenſive ſurface to theſe *aerial roots*, in order that they may extract more abundantly from the air the various exhalations and vapours that are contained in it, &c.'

* See Appendix, vol. 45, page 518.

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We have been particular in our account of these memoirs; both as the experiments related in them seem decisively to determine this long agitated question, and as they present us with a singular phenomenon;—the solubility of glass in water, under particular circumstances. We shall only further observe that it is somewhat surprising that M. Lavoisier does not on this occasion take notice of an observation of M. Cadet, a Brother Academician, which renders his solution of the present problem more plausible than it may appear to be at first sight. In the Memoirs of this Academy for the year 1767, that gentleman mentions a process by which he declares that he has dissolved glass in water, by means of each of the three mineral acids.—A short account of this process has been given in our Appendix above referred to †.

MEMOIR III. *On the Variation of the Magnetic Needle, at Paris.* By M. Le Monnier.

In this Memoir M. Le Monnier has collected the observations that have been made of the magnetical variation at Paris; from which it appears, that from the year 1666, when the needle pointed precisely to the north, its annual variation to the west has increased till a certain period; and that the velocity of this change was greatest about the year 1684;—that the needle afterwards moved more slowly to the westward; and that there are reasons to conjecture that the time is not very distant when it will become stationary.

MEMOIRS IV. and V. *On the Petroleum of Parma, and on the inflammable Vapours that arise from the Earth in some Parts of Italy.* By M. Fougeroux de Bondaroy.

The first of these Memoirs contains many particulars relating to the manner in which the light mineral oil, called *Petroleum*, is collected in wells dug for that purpose, at the distance of a few leagues from Parma. In the second, M. F. describes the phenomena attending a vapour which rises from the surface of the earth in some parts of Italy, and which catches fire on applying a lighted candle to it. The flame however is so weak that, though it will speedily consume pieces of paper, or other light inflammable substances thrown into it, it will not kindle them. From many circumstances, and particularly from the smell of the earth from which this vapour proceeds, the Author attributes the phenomenon to the Petroleum with which he supposes it to be impregnated. He confirms this solution by an experiment made with some of the earth taken out of one of the Petroleum wells near Parma, which exhibited the same phenomena in miniature.

† See Appendix, vol. 45, page 522.

MEMOIR

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MEMOIR VI. *On the Metallic Rods designed to preserve Buildings from the Effects of Lightning; and on the Method of constructing them, &c.* By M. Le Roi.

Not a single *Conductor*, as we learn from this Memoir, has yet been erected in France. This disinclination in our neighbours to adopt a beneficial improvement, may, we apprehend, in a great measure be attributed to the late Abbé Nollet; who strenuously and repeatedly reasoned and declaimed against the practical application of Dr. Franklin's discovery to the securing edifices from the dangers of lightning. In this Memoir M. Le Roi first takes pains to clear up the doubts which, it seems, some of his countrymen even yet entertain, of the identity of lightning and artificial electricity, and consequently of the identity of their effects. He then describes the most proper method of constructing Conductors; and terminates the Memoir by answering two objections which may and have been made to the adoption of them. Some have objected that they are useless or inefficacious; and others, that they are dangerous. The first of these objections does not deserve an answer. And further, the fixing of a metallic Conductor to a house is a matter attended with so little difficulty, and with so small an expence, when compared with the value of the building, that it is not an object of consideration. Viewing even the erection of a Conductor as a mere work of supererogation, on account of the comparatively small number of houses that are injured by lightning; the expence cannot be ill bestowed upon a building, if it even answered no other purpose than that of quieting the apprehensions of its inhabitants.

As to the *danger* to be apprehended from an apparatus of this kind, on a supposition that it may attract the lightning, M. Le Roi justly observes that if it does attract it, it is undoubtedly qualified to transmit it to the earth, if the Conductor be of a sufficient thickness; and if it does not attract it, it can at least do no harm.—But it is needless to dwell any longer on this subject, in this country, where the utility and safety of metallic Conductors, and the best method of constructing these preservatives are so well understood.

MEMOIR VII. *Reflections on Hydrometers.* By M. Le Roi.

Without repeating what we have formerly said on this subject, in our account of M. de Montigny's Memoir on the Hydrometer (in the Appendix to our 46th volume, page 687) we shall only observe that M. Le Roi's principal object in this Memoir is to propose such a construction of these instruments, as may give them the advantage of being comparable with each other; so that a workman, after having constructed one after his principles, may make others all similar to each other, and which

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which shall indicate the same degree on the scale, on being immersed in the same liquor, supposing its temperature to remain the same.

Of the three remaining Memoirs of this class, one contains some miscellaneous observations on the sulphureous waters in some parts of Italy, by M. Fougeroux. In the next, the true nature of jet seems to be ascertained, by the discovery of a piece of fossil wood that was found at a considerable depth in the body of a mountain near St. Germain en Laye, and which in all its sensible qualities appeared to resemble that substance. The last contains the usual botanical and meteorological observations annually presented to the Academy by M. Du Hamel.

ANATOMY.

The first paper in this class contains some observations on the female organs of generation, by M. Portal. In the second, the same gentleman presents the Academy with some remarks on the structure of the thoracic duct, and *receptaculum chyli*: and in a third Memoir he communicates some miscellaneous observations on various points of anatomy.

The fourth and last article of this class contains some observations collected by M. Morand, on that particular species of monstrous conformation, to which M. Maupertuis, we believe, first gave the name of *Sexdigitism*; the first instance of which on record occurs in sacred writ, where [2 Samuel, chap. xxi. v. 20.] we read 'And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four-and-twenty in number.'

At the reading of this Memoir, M. Morand shewed the Academy the foot of a person which had eight toes: but the most remarkable of the family of the *Polydactili* was a man, a drawing of whose skeleton is given in Kerkringius's *Spicilegium*, who had seven fingers to each hand, eight toes on the right foot, and nine on the left. These supernumerary toes and fingers however cost their unfortunate proprietor his life; for he was drowned in the river Ya, near Amsterdam, in conformity to an ancient law against monsters.

From the instances collected by the Author it appears that *Polydactilism* is frequently, though not constantly, transmitted, both by the father and mother, to their immediate as well as more distant posterity. It appears likewise that this peculiarity of conformation has not shewn itself in some of the children of a *Sexdigitist*, yet has re-appeared in the next generation. The most whimsical of the freaks of Dame Nature, in the mysterious process of generation, supposing the mother to have been honest, is that of a young girl lately shewn to the Academy, who had six

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ſix fingers on her right hand, and ſeven on her left; while to her ſiſter Nature had penuriouſly, on one of her hands, beſtowed only a thumb, without any fingers.

The fifth and laſt Memoir contains only a few obſervations on the ſtructure of ſome parts of the ſea-calf, by M. Portal.

CHEMISTRY.

In the firſt Memoir that occurs in this claſs, M. Jars gives the reſult of his inquiries and large experience in the Metallurgic Art; and particularly deſcribes a new and advantageous method of ſeparating ſilver from an admixture of copper and litharge. On expoſing theſe matters, mixed with powdered charcoal, to a moderate fire, the litharge is revived into lead; and as that metal flows with a heat much inferior to that requiſite to melt the copper, it runs into a baſon and carries with it the ſilver which it has ſeparated from the copper. The ſilver thus united only with the lead is eaſily ſeparated from it by the uſual practice of cupellation. The copper however ſtill contains ſome ſilver, though in a ſmall quantity; but this may eaſily be ſeparated from it, on adding more lead, and repeating the preceding proceſs; or ſtill better, by adding a mixture of lead and martial *pyrites*. By this ingenious combination, which has been likewiſe practiſed by the celebrated M. Cramer at the works at Blakenbourg, and which is founded on a ſcientific application of the doctrine of the chemical affinities of the ſubjects employed, the product is increaſed, and the operation is greatly facilitated and rendered leſs expenſive.—But for the philoſophical theory of this and other improvements in the docimaſtic art, contained in this Memoir, we muſt neceſſarily refer thoſe who are intereſted in this branch of knowledge, to the article itſelf.

In a ſecond Memoir, the ſame ingenious Metallurgiſt, who ſeems to have viſited nearly all the mines in Europe, and who intended to have given a deſcription of them, accompanied with remarks on the methods of working them, deſcribes the Tin Mines in Cornwal: and in a third, he gives an account of the method uſed in the two great works in Derbyſhire, of converting lead into *minium*. By the death of this active and zealous Academician the Public are deprived of a great number of valuable materials relating to Metallurgy, which he had collected in the courſe of his travels.

The laſt Memoir of this Claſs contains ſome obſervations made by M. Le Sage, on the hiſtory and chemical analyſis of the Lapis Calaminaris, found in the County of Somerſet, and in Nottinghamſhire.

GEOMETRY.

This Claſs contains only three Memoirs, on differential equations, by the Marquis de Condoreet.

ASTRONOMY.

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ASTRONOMY.

MEMOIR I. *On the true Diameter of the Sun.* By M. De la Lande.

MEMOIR II. *On the dark Protuberance observed on the Disk of the Sun, during the Transits of Venus.* By the same.

Astronomers have suspected for some time past that the sun's diameter appears to be relatively diminished, in proportion as it is viewed through telescopes of a greater magnifying power. This appearance, it is supposed, proceeds from an augmentation of the apparent diameter of the sun, produced by a luminous circle or crown surrounding his real disk, and depending on the aberration of the solar rays; the effect of which aberration is necessarily diminished in long telescopes, because in them the convexity of the object glass is less, and because the image is larger.

After an examination of the different observations of the late Transits of Venus, particularly of the internal contacts at the ingress and egress, M. de la Lande has been confirmed in the idea which he had entertained concerning the cause of this optical augmentation of the sun's disk; and upon the whole he concludes that the diameter of the sun, which he had determined, in his astronomical tables, to be 31′ 31″ in the apogee, ought to be diminished about 6 seconds and $\frac{1}{2}$; by which quantity therefore the duration of the Transits of Mercury and Venus over his surface ought to be diminished.

In the second Memoir M. de la Lande attempts to account, by means of this *crown of aberration*, for the appearance of the protuberance, or dark *ligament*, as it has been called, that was observed about the times of the internal contacts, in the two late Transits of Venus in 1761 and 1769. It is difficult to give his explanation of this phenomenon, without the figure accompanying it. Perhaps however the following account of it may afford the Reader some idea of his solution.

The crown or circle of aberration abovementioned is only an *apparent* extension of the *real* circumference of the solar disk; or, is only a luminous but *unsubstantial* ring, formed by rays scattered on all sides from the real limb. When Venus actually touches the true limb of the sun, she intercepts from our eyes the rays which come from this border; as they are emanations proceeding from a part of the disk which is intercepted from our view. Thus the whole of this part of the luminous crown ought to appear dark, like the body of Venus; and this ligament or black protuberance ought to extend as far as the circumference of the adventitious luminous border. It ought to become smaller in proportion as the segment of the sun's disk, concealed by the body of Venus, becomes less: and as soon as a single point of the sun's real circumference becomes visible, the

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the intire crown of aberration ought to appear, and the limb of Venus ought to appear within that of the ſun, by a quantity equal to the whole breadth of this luminous ring.

As to the white luminous ring, obſerved by ſome to ſurround the planet while ſhe was on the ſun's diſk, M. de la Lande is of opinion that if it was not an optical illuſion, or did not proceed from ſome defect in the teleſcopes, the cauſe of it is to be ſought for in the proper atmoſphere of Venus.—Without meaning to conteſt the exiſtence of an atmoſphere round Venus, the *phenomenon*, we ſtill think, may be ſatisfactorily accounted for, independent of that ſuppoſition, by the cauſe which we ſuggeſted in our 42d volume; (May 1770, page 399) where we propoſed an experiment that illuſtrates and confirms our ſolution. To explain this matter further, we ſhall add that after having long and attentively viewed a black circle placed on a light ground, or the dark body of Venus on the ſun's diſk, thoſe parts of the *Retina* on which the dark circular image had been thus long received, and which had thereby been guarded againſt the light, are rendered more peculiarly ſenſible to its impreſſions than any other part of that membrane. Accordingly, on the leaſt deſigned motion, or even unperceived and unavoidable wandering, of the eye, over the diſk of the planet; thoſe more irritable parts of the *Retina* that are within, and near, the circumference of the dark image, will be expoſed to the forcible impreſſions of the light, reflected from the white ground immediately *circumſcribing* the dark body, and muſt conſequently convey to the mind the idea of a luminous border ſurrounding the dark circle. To the foregoing ſolution it may be objected that the luminous ring will *conſtantly* appear to *every one* who tries the experiment, with due perſeverance, on paper; whereas the *phenomenon* of the luminous border round Venus was not obſerved by *all* thoſe who viewed the tranſit. But this difference may juſtly be attributed to various circumſtances, the principal of which are—that ſome obſervers may have viewed the ſun's diſk through too dark a glaſs;—or may not have kept the eye invariably fixed on the planet a ſufficient time to produce the effect;—or laſtly, not having expected, they may not have attended to, the *phenomenon*.

MEMOIR III. *On the Quantity of the Sun's Parallax, as deduced from the Tranſit of Venus in* 1769. By M. De la Lande.

MEMOIRS IV. and V. *On the Obſervation of the Tranſit made by the late Abbé Chappe, in California.* By M. Caſſini de Thury, and M. De la Lande.

MEMOIR VI. *A Critical Examen of the Obſervations of the Tranſit of Venus in* 1769, *and of the Conſequences which may be deduced from them.* By M. Pingré.

Out of the great number of obſervations of the late Tranſit of Venus, M. de la Lande, in the third Memoir, ſelects two,

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in each of which both the ingress and egress of Venus, or the two contacts, had been observed. According to the method employed by him, which does not require any precise knowledge of the longitude of the two places, but which depends on the chord described by Venus's path over the sun's disk, he concludes the sun's horizontal parallax to be about eight seconds, instead of ten, which had been formerly supposed.

In the fourth Memoir, M. Cassini gives a circumstantial account of the late Abbé Chappe's observations relative to the sun's parallax, made in California; where, as we have formerly at large related *, the latter fell a martyr to his zeal for the determining of this important element. In the fifth Memoir these valuable and accurate observations are examined by M. de la Lande, who on comparing them with those of other Observers, by the method abovementioned, concludes that all of them concur in giving the parallax within very narrow limits; so that we may, without any sensible error, fix it at 8 seconds and $\frac{1}{2}$. Employing this parallax, M. de la Lande has calculated the respective distances of all the planets, their diameters, masses, densities, and the velocities of falling bodies at their surfaces; and has given, if the expression may be allowed, a plan and elevation of the intire structure of the solar system, in a table which terminates this Memoir.

In the sixth Memoir, M. Pingré, after an examination of all the capital observations, including those made at Otaheite, infers the sun's parallax on the 3d of June to have been 8″ 75, and concludes it to be, at the sun's mean distance, equal to 8″ 88.

The remaining articles of this Class are, a Memoir of M. Cassini the younger, on the theory of the Comet which appeared in August 1769: a continuation of M. Du Séjour's profound investigation of the doctrine of Eclipses; being his eighth Memoir on the subject: some remarks on the longitude of Cape François; and a supplement to some ancient observations of the longitude of the moon, compared with the tables.

DIOPTRICS.

MEMOIR. *A Determination of the Refractive and Dispersive Powers of Crown Glass and Flint Glass, &c* By M. Jeaurat.

We have in many of the late volumes of our journal successively given an account of the attempts of the different Members of the Royal Academies of Paris and Berlin, to ascertain the principles, and improve the construction of that excellent invention, the Achromatic Telescope. In this Memoir, M. Jeaurat gives the result of his experiments and calculations on this subject, in eight different tables, for the advantage of artists who may not be qualified to prosecute those delicate ex-

* See Appendix to our 48th vol. page 560.

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periments and calculations which this curious and difficult ſubject requires.

M. Jeaurat proceeds on this principle; that as it is impoſſible totally to annihilate both the aberration proceeding from the ſpherical figure, and that cauſed by the different refrangibility of the rays of light; it is of the greateſt importance to deſtroy that particular aberration which is the greateſt and the moſt prejudicial, viz. the aberration of refrangibility. It happens fortunately that by the ſame combination of lenſes, formed of different kinds of glaſs, and of different and contrary figures, alternately diſpoſed, by which the aberration of refrangibility is deſtroyed, that of ſphericity is at the ſame time diminiſhed. For theſe and ſome other reaſons he turns his whole attention to annihilate the aberration of refrangibility.

M. D'Alembert has indeed affirmed that if this laſt aberration is to be intirely annihilated, the curvature of the combined lenſes muſt be ſo conſiderable, that it will be impoſſible to give the object glaſs of a teleſcope conſtructed for this purpoſe a ſufficiently large aperture; ſo that this eſſential advantage, peculiar to the achromatic teleſcope, will be thereby loſt. To this objection M. Jeaurat anſwers, that if, inſtead of the refractions which M. D'Alembert uſed in his *formulæ*, he had been poſſeſſed of, and had employed, thoſe which are here given, and which he believes to be exact, he would have found that the total deſtruction of the aberration of refrangibility does not require ſuch conſiderable curvatures, nor ſuch a diminution of the aperture as is apprehended. The remedy to the inconvenience is to be found by increaſing the number of the lenſes, and thereby being enabled to diminiſh the curvatures.

In conformity to the Author's ſecond table or ſyſtem, where there are conſtructions propoſed, from a compound object glaſs of 2 inches focus, to one of twenty feet, he has executed a teleſcope, the compound object glaſs of which is compoſed of *four* lenſes, formed alternately of crown glaſs and flint glaſs, and which has a focus of 5 inches 10 lines. This object-glaſs, he obſerves, bears an aperture of eighteen lines; whereas the beſt Engliſh achromatic teleſcopes of ſix inches, carry an aperture of only fifteen lines.

As no achromatic object-glaſſes have hitherto, as M. Jeaurat ſuppoſes, been conſtructed of four or five lenſes, and as it is natural to apprehend that the number of the glaſſes may greatly diminiſh the quantity of light; he obſerves that in the foregoing conſtruction the loſs of light ſuſtained, in conſequence of the number of the lenſes, is more than compenſated for by the diminution of the curvatures, and by the enlargement of the aperture owing to that circumſtance. M. Jeaurat terminates his Memoir with ſome uſeful practical remarks and directions, relative to the grinding and poliſhing of lenſes.

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HYDROGRAPHY.

One article only is contained in this Class, in which M. Pingré gives an account of some nautical and astronomical observations made during a voyage to and from the West Indies, in the Isis, one of the King's frigates, expressly fitted out in order to make a trial of the methods proposed for the discovery of the longitude at sea; and more particularly to examine the going of two marine clocks made by M. Berthoud †, which on trial were never found to have erred above two minutes of time in the space of six weeks.

MECHANICS.

This Class likewise contains only one Memoir, in which that celebrated Mechanician, M. de Vaucanson, describes and illustrates, in several plates, the improvements which he has made in the Machine constructed by him for the use of the Royal Silk Manufactory at Aubenas.

The *Histories of the Arts* published this year are, I. That of the Organ Builder, 2d and 3d parts, by Dom. Bedos de Celles, a Benedictine. II. That of the Joiner, part 2d. by the Sieur Ronbo. III. The art of making Indigo, by M. de Beauvais-Raseau. And IV. That of the Embroiderer.

Among the inventions presented to and approved of by the Academy, we particularly observe a proposed improvement of Reaumur's Spirit Thermometer, by the Abbé Soumille. On account of its inconvenient and unavoidable bulk, and in order that the degrees on its scale may be enlarged, he has divided it into four smaller distinct Thermometers; the first of which has its highest degree marked at the freezing point, and the scale continued 20 degrees below that point. The scale of the second Thermometer commences below, where the former terminates above; beginning at the freezing point, and proceeding to 20 degrees above it. The third and fourth are constructed on similar principles; so that the last carries the scale up to 60°. At the top of each tube there is a reservoir to receive the spirit, whenever it is exposed to a heat greater than that to which its scale extends. By this *ingenious contrivance*, says the Historian of the Academy, the instrument is rendered more portable, and the intervals on the scale greatly enlarged.

Without meaning to detract from the undoubted merit of M. Reaumur, in having been one of the first who constructed a *comparable* Thermometer; the account of this ingenious device, we think, exhibits a pleasant instance of national partiality in favour of an inconvenient and defective instrument. To correct one of its many imperfections, an apparatus is to be constructed, consisting of a quadripartite assemblage of tubes and

† See the ensuing Article.

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balls; all the purpoſes of which are, and have long been, effectually anſwered by a ſingle *mercurial* Thermometer, equally portable, with a ſufficient range and extent of intervals, and much more ſenſible and accurate.

The remaining contents of the preſent volume are—a Memoir preſented by the Academy at Montpelier, on the heat of wine in the firſt ſtage of fermentation; and the Eloges of the Abbé Nollet, M. Rouelle, and the Earl of Morton.

ART. VIII.

Traité des Horloges marines, &c.—A Treatiſe of marine Clocks; containing the Theory, the Conſtruction, and the Execution of theſe Machines; with the Method of trying them, in order (by means of ſuch Clocks) to rectify the Charts, and determine the Longitude at Sea. With Copper Plates. By M Ferdinand Berthoud, Clock-Maker to the King, &c. and Fellow of the Royal Society of London. 4to. 590 Pages. Paris. 1773.

MR. B. begins his introduction to this work, with explaining the nature of that famous problem which has employed both the ſcholars and the artiſans of ſeveral ages, *viz.* to find the longitude at ſea. He obſerves, that all the methods of ſolving it may be reduced to two; either by aſtronomical obſervations, or by machines capable of meaſuring time at ſea. It is this laſt method only that the Author conſiders; being by far the moſt ſimple, and what is within the reach of every ſeaman both to comprehend and practiſe *.

Mr. B. recounts the ſeveral attempts made in France, and ſays, that himſelf is the firſt after Sully (in 1726) that has attempted it again †. Being employed by the Public, Mr. B. thought it his duty to publiſh, without reſerve, all his diſcoveries. He has, accordingly, in this work, not only explained the conſtruction of his marine clocks, and given drawings of them, but alſo ſet down the dimenſions of every part, the experiments he made, and the reaſoning that led him to every determination in a work of twenty years labour and application. Eleven different clocks for meaſuring time at ſea are here deſcrib-

* Mr. B. takes notice that one ſingle aſtronomical obſervation is neceſſary in every method, namely the finding the altitude of the ſun, or a ſtar, by Hadley's octant, in order to get the ſhip's time. The uſe of that inſtrument in taking altitudes at ſea, being neceſſary for finding the latitude, is now become familiar to every ſeaman.

† Mr. Henry Sully, an Engliſh watchmaker, ſettled at Verſailles in 1718, where he eſtabliſhed a manufactory of watches, under the patronage of the regent *Duc de Orleans*. After two years he returned to England, but ſoon after went back and eſtabliſhed another manufactory at St. Germains. In 1726 he publiſhed an account of a longitude clock he had invented, and from which he expected great things; but ſoon found himſelf diſappointed. He died in 1728.

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ed, which may be ranged into three classes. 1. Those in which no attention was paid either to their bulk or expence. 2. Those in which Mr. B. endeavoured to reduce the bulk, so as to make them less cumbersome in the ship. 3. Those in which he has endeavoured to reduce the bulk and also the expence —So far Mr. B. in his Introduction.

The work itself is divided into four parts. 1. The theory on which these marine clocks are constructed. 2. The construction of each particular clock. 3. The execution of these machines, with an account of the more considerable and uncommon tools. 4. The method of examining these marine clocks, and correcting their defects. The appendix contains certificates and authentic documents relative to the trial of such of them as have been sent to sea. To this is added a short supplement; being some matters omitted in the course of the work. Each of these parts is divided into chapters. The heads of those in the first part (on the Theory) are, 1. The degree of accuracy required in a marine clock, and the difficulties to be overcome to make clocks useful at sea. 2. Preliminary rules in constructing marine clocks, serving as a theory of their construction. 3. Of friction, and the effects of oil. 4. Of the regulating power of marine clocks. 5. Of the escapement. 6. Of the wheel-work. 7. Of the first mover. 8. Of the suspension of the clock. Mr. B. is very short upon the three first of these, but is diffusive on the next, which he subdivides into three articles. 1. Of the balance. 2. Of the isochronism of the vibrations by the spiral spring. 3. Of the machinery for compensating the effects of heat and cold.

There runs through the whole of what Mr. B. calls *theory*, a great want of clear and precise ideas, and an utter ignorance of just and logical reasoning. Loose discourses, tricked out with the parade of mathematical terms and algebraic symbols, are put off for real demonstrations. Mr. B. is continually laying down proportions between quantities not capable of mathematical comparison; such as have not in themselves a natural measure of their own magnitude, and for which no artificial one is established: a very common case with those who having a smattering of mathematics, will pretend to reason on physical subjects ‡. It is a well-known theorem, that if a body be acted upon by a force which is as the distance of that body from a given center, its time of descent (to that center) will

‡ Of this sort is the rule for determining the mathematical proportion of the *goodness* or advantage of one regulator to another. We may as well go about to determine the mathematical proportion of the *goodness* or virtue of one man to another; or the *ratio* of the whiteness of two pieces of paper.

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be the ſame from whatever point the body falls. From this it follows, that if a balance be made to vibrate by means of a ſpring whoſe force is as its compreſſion or expanſion, all vibrations of that balance will be performed in the ſame time. Let the Reader compare the proof of this phyſical propoſition in *Newton*, *Cotes*, or *MacLaurin*, with article 141, and he will be convinced how far this article is from being a real demonſtration.—We ſhall, however, take notice of the principal propoſitions in this theory, without inquiring whether they be ſtrictly demonſtrated *à priori* or not.

Mr B. lays it down as a rule, and mentions it often, that a time-piece will be the more perfect the longer its regulator (whether pendulum or balance) will continue to vibrate when diſcharged from the wheel-work; and ſpeaks of a pendulum which deſcribed an arch of 10 degrees, ſo nicely hung upon an edge like a knife, that it kept its motion two days.—No doubt the long continuance of this motion, is a mark that the friction was very ſmall; but we are not to expect, *that* clock will always go the trueſt, whoſe pendulum is ſo ſuſpended as to preſerve its motion longeſt when left to itſelf. The ſuſpenſion upon two points only, is more delicate than that upon an edge. How very ſuſceptible of every the leaſt impreſſion ſuch a pendulum is, appears by the experiments of the late Mr. Ellicott (related in the Philoſophical Tranſactions) which were made on two pendulums ſo ſuſpended; notwithſtanding which, Mr. Ellicott himſelf, and all experienced clock-makers, have ever preferred the ſuſpenſion on a ſpring.

Another rule Mr. B. lays down is, that the greater number of vibrations a balance makes in a given time, the leſs it is ſuſceptible of any diſturbance.—The diſturbance Mr. B. has particularly in view, is what ariſes from giving the whole machine a circular motion round the axis of the balance. Now the effect of this circular motion of the whole machine, whether concurring with, or oppoſing that of the balance, manifeſtly depends on the relative proportion of the circular velocity of the whole machine to the circular velocity of the balance. If the former be very ſmall, its addition to or diminution from the latter, will make the variation of the whole quantity of the latter but little. The effect of this diſturbing force, will therefore depend on the velocity of the balance. Now the velocity of the balance does by no means depend wholly on the number of vibrations made in a given time, but on the arch deſcribed in each vibration, and (if the abſolute velocity be meant) on the diameter of the balance. Mr. *Harriſon* eſtimates this matter rightly, when he accounts it a great advantage his time-keeper had over common watches, that, in a common watch,

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the balance goes through but about ſix inches in a ſecond, but in his time-keeper it goes through 24 inches §.

Another maxim laid down is, that when a long and tender ſpiral ſpring is applied to a balance, its greater vibrations take up more time than the leſſer ones; the contrary when a ſhort ſpring is uſed. Mr. B. concludes, that there is a particular length of ſpring that will render all vibrations iſochronous. This is an important point, but the attempt to demonſtrate it in the paragraph numbered 142 is abſurd enough. It is indeed no other than the ſuppoſition of a *particular* caſe from which a *general* concluſion is to be drawn. And it is a *ſuppoſition* only; for the caſe can never really exiſt, if the force of the ſpring be accurately as its compreſſion or expanſion. If there be any ſuch difference between a long ſpring and a ſhort one, it muſt be owing to the elaſtic force not following the law before-mentioned; but its variation from that law muſt be determined by experiment, not by argument ‖.

Mr.

§ Principles of Mr. Harriſon's time-keeper, page 21.

‖ To make all the vibrations of the balance iſochronous Mr. Harriſon uſed, in his laſt time-piece, an invention very ingenious and perfectly original. Between the ſtud *(le piton)* to which the outer end of the balance ſpring was faſtened, and the notch through which the ſpring paſſed *(le pince ſpiral)* was about an inch. Every time the balance in vibrating winds up the ſpiral ſpring, the ſpring will preſs againſt the inner face of the notch. The notch being fixed (as a *fulcrum)* the part of the ſpring between the notch and the ſtud will bow outwards, and will retire again inwards when the ſpring unwinds. Over againſt the middle of the bow on the concave ſide was placed a pin, on which the ſpring reſted ſome little time, when it retired inwards in the alternate vibrations. While the ſpring continues to preſs upon the pin, it has its force increaſed. According to Mr. H. the ſpring leaving the pin for a longer time in the larger vibrations than the ſmaller ones, has its force leſs increaſed, and of courſe the return of the balance is leſs accelerated in the former caſe than in the latter. The pin could be ſet farther from or cloſer to the ſpring, to augment its effect more or leſs. This is what Mr. H. calls his *artificial cycloid*, from the ſhare it has in making the vibrations iſochronous.

It ſhould be obſerved here, that Mr. H.'s method of *compenſation* or thermometer, and his cycloid, do not permit the *pince-ſpiral* to lay hold of a different part of the ſpring, ſufficiently diſtant, to alter the rate of the going of the watch. Such a change would require both thermometer and cycloid to be re-adjuſted. Mr. H.'s time-keeper cannot be adjuſted to keep mean time. This was once intended, but laid aſide (ſee plate X. fig. 15, of Mr. H.'s Principles, &c.) Nor is this material: if the inſtrument keeps its rate of going according to any fixed and known rule, it is ſufficient for the purpoſe

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Mr. B. directs the balance ſpring to be made of the fineſt caſt ſteel, and to be left of a much higher temper than the main ſpring; as high as may be, ſo that it can but be coiled up. The balance ſpring not being ſo violently compreſſed as the main ſpring, may be left much higher without danger of breaking in doing its office. Our Author then lays down the grounds on which he builds his method of coiling up theſe ſprings; which is by coiling them by degrees firſt wider and then cloſer, and warming the ſprings at each operation. This proceſs is deſcribed very circumſtantially in the third book.

Mr. B. afterwards gives a variety of curious and intereſting experiments relating to the force of ſpiral ſprings. In one of theſe, No. 206, a ſpiral ſpring being coiled up wide, ſo as to make 3 turns, and 15 lines in diameter, had its force when compreſſed, greater than in the ratio of its compreſſion. The ſame ſpring coiled up cloſer, ſo as to make 5 turns and 8 lines in diameter, had a force very nearly as its compreſſion in all moderate degrees of compreſſion, but in one extreme degree its force was leſs than in the ratio of the compreſſion. We ſay when *compreſſed*, but we gather this only from the drawing of the machine by which the force of this ſpring was tried. It is a great defect that in giving an account of ſuch a number of experiments on ſpiral ſprings, it ſhould not be ſpecified in each caſe, whether the force to be meaſured aroſe from the compreſſion or expanſion of the ſpring, and that Mr. B. ſhould neglect to try whether if the ſame ſpiral ſpring be equally compreſſed or expanded, the elaſtic force will alſo be equal or not. Nor does Mr. B. always inform his reader before-hand, whether the ſpring on which an experiment is to be tried, be tempered or not. We are left to collect from what he afterwards ſays, No. 224, that the ſprings were not always tempered by being heated and then quenched *, but had force only as far as *drawing* or hammering could give them elaſticity †.

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of finding the longitude, whatever that rate be; nay it is not neceſſary the rate ſhould be uniform. The rate of going may be in any manner accelerated or retarded, provided that *manner* be known.

* The French expreſs this whole proceſs of tempering by one circumſtance, the dipping. *Tremper* is to dip, and alſo to temper.

† It would be uſeful alſo to make experiments not only to find the force of ſprings when compreſſed or expanded; but alſo to find out the effect of moderate degrees of heat and cold, not only in altering their force proportionably, but in occaſioning them to loſe a part of their elaſticity, ſo as when bent not to return perfectly to their firſt form but continue bent. In this caſe the ſpring is ſaid to *ſet*, in French *ſe rendre*. It would be proper alſo to try the effect of keeping a ſpiral ſpring a long time, in a ſtate of moderate compreſſion or expanſion.

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Under the article of making compenſation for the effects of heat and cold, Mr. B. conſiders two effects; the alteration in the ſize of the balance, and the alteration both of the length and the ſtrength of the ſpring, that is the alteration both of the law and the degree of its force; the former of which he ſuppoſes to vary with the length of the ſpring, as was ſaid before. For the particulars of this machinery, Mr. B. refers us to the deſcription of his marine clocks in the next part. The whole of it conſiſts in applying, in various ways, the well-known combination of braſs and ſteel rods in the form of a *grid-iron* *. We ſhall only add that in inquiring what are the moſt proper materials of which to make the balance, Mr. B. reckons gold the beſt, only too expenſive, the balances of his machines being very large. He rejects ſteel as being ſubject to ruſt, and to become magnetical, even by the proceſs of forming it into a balance; and fixes upon braſs.

In the chapter of eſcapements, Mr. B. utterly rejects all thoſe palets where the force of the clock is oppoſed to the motion of the pendulum in any part of the vibration; that is all thoſe palets where the eſcapement wheel has a recoil, or retrograde motion †. After the wheel has given an impulſe to the pendulum, he would then have the pendulum left to itſelf, and not checked in its motion. There are thoſe who think it an advantage to have the motion of the pendulum checked and controuled by the palets. They think it *gages* the arch of vibration, and keeps the pendulum from flying out; that a force oppoſing the pendulum near the end of its aſcent, and aiding it in the beginning of its deſcent, co-operates with the force of gravity, and tends to make the vibrations iſochronous. For the force of gravity on a pendulum vibrating in a circular arch,

* Mr. B. is diſpleaſed with M. *Le Roy* for ſaying that Mr. B. made uſe of the gridiron of Mr. Harriſon. Mr. B. in reply ſays, the gridiron was not employed in the marine watch of Mr. Harriſon, and that he invented his method of compenſation 20 years ago, before he knew the name of Harriſon, and that his frame of compenſation differed from Harriſon's. See *Reponſe au Precis de M. Le Roy*, p. 38. We ſhall obſerve on this controverſy, that the only difference between Mr. Harriſon's gridiron and Mr. B.'s frame of compenſation is, that in the former the bars or rods were round, in the latter ſquare: and though Mr. Harriſon did not uſe this frame of compenſation in his laſt-made time-keeper, yet he employed it in every one of his firſt great machines. Mr. Harriſon's gridiron (as it was called) was publicly ſhown by him in 1736, and, ſome time after, imitated by an itinerant teacher of experimental philoſophy, who exhibited it in his public courſe of lectures.

† The *balance wheel* is that which immediately acts upon the balance. The *ſwing wheel* is that which acts upon the pendulum. We want a word for the general idea including both. The French term is *La roue de rencontre*, or *La roue d' échappement*.

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is too little towards the end of the arch, and requires an addition to give it that force which produces isochronous vibrations. We will not affirm these are Mr. Harrison's sentiments in the case of pendulums, but from some expressions in the very concise account of his principles, we are inclined to think so. The case of balances moved by a spiral spring is very different ‡.

Mr. B. recounts some particular escapements. He mentions first the dead escapement of Mr. Graham, (*L'échappement à repos*) which has the essential condition he requires of leaving the pendulum at liberty at the end of the vibration; but he dislikes it on account of friction, and for other reasons.

The next escapement is that of Mr. *Cumming* §; which Mr. B. says, in spight of the seeming advantages, had sufficient friction and difficulties in the execution, to deter him from making use of it.

Mr. B then mentions Mr. Harrison's escapement, made use of in his three first machines, and by which, as Mr. B. says, the whole force of the escapement wheel is communicated to

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‡ The escapement of Mr. H.'s last time-piece is a very unusual one. The crown wheel and its teeth are of the common form, only the straight side of the tooth is quite upright. As soon as one tooth has escaped, the upright face of the opposite tooth meets the edge of the other palet. The balance at that time has passed its point of rest, and is going on to the extremity of its vibration. The edge of the palet therefore goes up the face of the tooth till it arrives at the point of the tooth. The point of the tooth then goes round the edge of the palet, and acts against the back of the palet (which is circular or *bump-backed*) to the end of the vibration. While the tooth thus acts against the back of the palet (which it does near the extremity of each vibration) the force of the crown wheel assists the balance in going forwards, and *retards* its return. The force of the wheel in most other escapements has either a contrary effect at the extremity of the vibrations, or none at all. In other parts of the vibration, the force of the wheel on the balance is nearly the same as in the very common crown wheel escapement.

§ *Cumming's Elements of Clock and Watch-work*, page 75. Mr. B. does not tell us that Mr. Cumming had published a description and drawing of these palets, nor does he tell us that the former escapement was Mr. Graham's, nor the next Mr. Harrison's; for the last escapement he mentions (that of free vibrations) he does indeed say Mr. Mudge showed him one of that sort in 1766 that had been made a long time. An escapement of this kind was also in the hands of the late Mr. Ellicott about the year 1746.—It is possible that ingenious men may hit on the same invention. We have here four inventions, every one of which has been made by Englishmen, and published to the world long ago.

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the regulator ‖: but he rejects this escapement as having a recoil, also being complicated and difficult to execute.

The last escapement he mentions, and which he prefers to all others, is that in which the pendulum receives a push, or rather a blow in the middle of its vibration, and is then left to itself for the remaining part of that vibration, and also for the subsequent returning vibration, so that this impulse is given only every other vibration. Between one impulse and the next, the escapement wheel is locked up by a detent, and is unlocked by the pendulum just before the next impulse *. The pendulum being thus at liberty to swing out at the end of each vibration, he calls in the *escapement of free vibrations*. Notwithstanding a long encomium upon this, Mr. B. says he is so little satisfied with the trial of *all* these inventions, that he is now employed in improving the common dead escapement by means of *ruby* palets, and a wheel of steel made perfectly hard; but laments greatly the indispensable necessity of using oil in such a construction †.

There is nothing in the chapter on the wheel-work but what is common; our author recommends high numbers, and directs stopping the pivot holes with pot brass.

The 7th chapter is on the first mover of the clock. Mr. B. makes a comparison between the advantages of using a weight or a spring; and is against using a spring even for marine time

‖ This will or will not be, according as the several centers of motion are placed. Upon the placing of these centers it likewise depends, whether the force of the escapement wheel on the regulator shall be uniform, increasing or decreasing during the time of the action of the wheel on the palets.

* The manner of doing this is circumstantially described part ii. chapter xii.

† Mr. H. in his three first machines, endeavoured to avoid the necessity of using oil, by lessening as much as possible the relative motion of those parts which touched each other. In the action of the balance wheel on the palets the relative motion of the tooth and palet was wholly taken away, and the palet was made of wood. In his last time-keeper (sent to the West Indies) the use of oil was absolutely necessary, but no peculiar provision made against its effects. Indeed all the contrivances to procure isochronous vibrations, even though the force should vary, may be considered as one remedy; and the making the balance-wheel of steel and hard, and the palets of *diamond* as another. It was remarkable that though this time-piece had been in constant going for a long while, and the nature of the escapement such as occasioned a great relative motion of the tooth and palet, yet there was not in 1765 the least trace or mark of the palet having worn the tooth,—it was not to be expected the tooth should make any impression on the palet.

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pieces. His objections are, that a ſpring is liable to break, that it changes its force by heat and cold, that it is apt to *ſet*, and that the coils ſhould always be kept oiled.—Experience ſhows we need not fear the firſt of theſe objections. The others are all obviated by applying a very tender ſpring to the eſcapement wheel, to give to that wheel its force. When this ſpring has unrolled itſelf a little way, it is then to be wound up by the force of the main-ſpring. This little ſpring in Mr. Harriſon's time piece is wound up eight times in a minute ‡.

Our Author, has at the end of this chapter, a ſhort article on the proportion the moving force of the clock ought to have to that of the regulator. We did expect he would have conſidered this at the beginning of his theory. What he ſays in this place is looſe and confuſed; he here, and in many other places, uſes the words *force* and *motion* as ſynonimous terms, and ſtanding for preciſely the ſame idea.

The laſt chapter in this part, is on the ſuſpenſion of marine clocks, that is, the manner of ſupporting or carrying them at ſea. He lays down two principles, one that the clock ſhould be ſo ſuſpended, as to keep its poſition always horizontal, without partaking of the motion of the ſhip, the other that the ſuſpenſion ſhould have (with this freedom in yielding to the motion of the ſhip) great firmneſs and ſolidity.—Such a ſolidity that the balance may not ſet in motion the caſe by which the time-keeper is defended from the external air. Our Author recommends *Cardan*'s method of ſuſpenſion §; he would have the clock kept in a ſort of cloſet to defend it from the ſea-air, and placed as near as conveniently may be to the center of gravity of the ſhip. He alſo uſes ſpiral ſprings to break the force of ſudden ſhocks ‖.

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‡ The machinery for doing this is called a *Remontoir*; ſometimes the machinery for keeping a clock in going while it is wound up, is alſo called (but improperly) a remontoir.

§ *Cardan*'s method of ſuſpenſion is that of the ſea-compaſs, called by ſeamen *Gimbols*; it is the ſame with the mechaniſm of the rolling lamp in *Deſagulier*'s Lectures, page 57.—This contrivance ſeems to be the parent of the *univerſal joint*; one of the moſt uſeful inventions in mechanics. The univerſal joint is largely treated of by *Hooke* in one of his lectures at Greſham College, who repreſents it as his own invention, but, nevertheleſs, miſtakes a little in giving an account of its very ſingular properties. Hooke's lecture is printed in 1678, but the firſt account of it is in *Schottus's Technica Curioſa*, p. 664, printed in 1664. Schottus ſeems to have picked it up in Germany; which, abounding in metals, has ever been the nurſery of the mechanic arts, eſpecially while the Hans towns retained their independency.

‖ Mr. Harriſon in his three great machines uſed ſpiral ſprings to break the ſhocks, but applied in a manner very different from that

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We have now gone through the theory, and are ſurpriſed Mr. B. ſhould overlook what has ever been reckoned the moſt important point in this whole doctrine, namely, that the force which originally gives motion to the regulator, ſhould be very great in compariſon of that which is only employed to reſtore ſo much of the motion as is loſt by friction, &c. This original force in a pendulum, is that of gravity; in a balance, that of the ſpiral ſpring applied to it. The original forces are conſtant and invariable, and by them only would the vibrations of the regulator be preſerved the ſame, were it not for the ſmall impediments of friction, &c. To repair what is thus loſt, another *auxiliary* force muſt be added *, and this is the force of the weight in a clock, and of the main-ſpring in a watch, acting upon the regulator through the intervention of the wheel-work; the wheel-work at the ſame time ſerving to count the number of vibrations. The regulator then will owe its motion partly to the original, and partly to the auxiliary force; the former always the ſame, the latter varying from many cauſes. Therefore the leſs the latter is in reſpect of the former, the leſs in proportion will the ſum of both, or the whole force on the regulator, be liable to vary.

And this auxiliary force may be the leſs, the more the impediments to the motion of the regulator can be diminiſhed, or wholly taken away, eſpecially thoſe that are the moſt uncertain. In a clock the force of gravity on the pendulum, is far ſuperior to the force of the wheels on the pendulum, which is by no means able to raiſe it ſenſibly from its place of reſt, if the clock ſhould ſtand ſtill. Hence the great improvement made by Huygens, in applying pendulums to clocks. It is the ſuperior power of the balance-ſpring upon the balance above the power of the main ſpring, (through the wheels) that makes the balance in like manner a regulator of time. Hence the great improvement of Hooke, in applying a ſpiral ſpring to the balance †. This is what Mr. Harriſon calls metaphorically the *dominion* of the balance ſpring, and the *dominion* of the

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of Mr. B. Mr. H. alſo uſed croſs joints in the manner of *gimbols* in the ſuſpenſion of theſe three machines. The leſſer time-piece (carried to the Weſt Indies) only lay on a cuſhion in a ſquare box. The box when the veſſel *lay down* much was ſet horizontal by hand.

* We have here taken the liberty to borrow both the ſentiments and language of a little pamphlet, intitled, "Thoughts on the Means of improving Watches, by Thomas Mudge."—In this ſhort tract, the true principles upon which all time keepers muſt be conſtructed are clearly laid down, and the means of improvement fully pointed out.

† Mr. B. attributes the invention of the balance ſpring to Huygens: Hooke was undoubtedly the firſt inventor. See Ward's Lives of the Greſham profeſſors, page 180.

wheels

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wheels over the balance. If a clock be ſtopped, the pendulum muſt be raiſed from reſt through a certain arch, before the ſwing wheel can eſcape, and the clock go again ‡. In like manner if a watch be ſtopped, the balance muſt be drawn round from its place of reſt to a certain degree, before the watch can go again. If the preſſure of the main ſpring (through the wheels) upon the balance, can ſufficiently force the balance from its place of reſt (againſt the effort of the balance ſpring to bring it back), the main ſpring will then be always able to ſet the watch a-going if ſtopped. But to do this, it is evident the power of the main ſpring on the balance, muſt equal the power of the balance ſpring, at the place of eſcapement. It follows therefore, if a watch be ſo conſtructed as to ſet itſelf a-going when ſtopped, it cannot poſſibly be a good *time-keeper*, becauſe the wheels muſt then have ſo great a dominion over the balance §. The principles Mr. H. proceeded upon therefore, inſtead of ſerving to improve pocket-watches, as ſome expected before the diſcovery was made; ſerve only to ſhow that ſuch watches are incapable of great improvement. Improvement is incompatible with a very neceſſary property in a pocket-watch, that of ſetting itſelf a going when ſtopped. Nor will Mr. H. allow to ſuch a bauble as a *pocket-watch*, the reſpectable appellation of a TIME-KEEPER ‖.

[*To be concluded in our Review for Auguſt.*]

‡ The arch through which the pendulum or balance muſt be raiſed from its loweſt point, or from the place of reſt, that the tooth of the wheel may eſcape from under the palet, is called the arch of eſcapement. by the French *l' arc de levée*.

§ It is ſaid Mr. H. boaſted in the H. of C. that if his time keeper was ſtopped, it would not ſet itſelf a-going again,—to the amazement of the members, who could by no means comprehend the benefit of ſuch a property.

‖ "In *common watches* the wheels have about one-third the dominion over the balance that the balance ſpring has, but in this *my time-keeper* the wheels have only about one-eightieth part of the power over the balance that the balance ſpring has; and it muſt be allowed the leſs the wheels have to do with the balance the better."—*Principles of Mr. Harriſon's Time-Keeper*, page 20.

ART. IX.

Recherches ſur les Modifications, &c. Inquiries into the different Modifications of the Atmoſphere, &c. By J. A. De Luc. *Concluded.*

[From the Appendix to our laſt Volume, Page 579.]

IN conſequence of the large extracts which we have already made from this elaborate performance, we ſhall content ourſelves, in this our concluding account of it, with giving the ſubſtance of a few miſcellaneous obſervations ſelected from

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it. And as our philosophical readers may wish to know the real height or extent of the earth's atmosphere, as deduced from a long course of experiments, made with the most perfect instruments, and the results of which have been calculated with a degree of precision never perhaps before attained in this inquiry; we shall, in the first place, give them the substance of his final conclusions on this subject; premising only a short account of the material principles, or elements, on which they are founded.

M. De Luc parts from this well known *postulatum*; that *the density of the air is every where proportional to the weight with which it is pressed.* M. Bouger however was induced to contest the truth of this fundamental proposition, on finding that his *formulæ*, deduced from numerous observations made in the superior parts of the atmosphere, and which agreed with actual observations made in the upper parts of the cordeliers, gave conclusions different from the truth at lower heights. He was hence led to conclude that the condensations of the atmosphere did not follow the same laws at different heights; and formed an hypothesis to account for these variations, in which he supposes that the particles of air, at different heights from the earth's surface, are possessed of unequal degrees of elasticity. The reader may see his observations on this head, in the memoirs of the R. Academy of Sciences at Paris, for the year 1753*. If this hypothesis were true, it would be impossible to apply the barometer to the mensuration of heights, with any degree of certainty. M. de Luc however has shewn, by his more accurate experiments, that this pretended inequality of spring in the particles of air does not subsist; and that its condensations and dilatations follow the same laws uniformly at all heights, and in all climates; excepting only certain differences caused by heat, and other local circumstances.

Now it is one of the consequences of the above-mentioned principle, that if the heights of the mercury in the barometer be taken in a geometrical series, the correspondent heights of the air will be in an arithmetical progression. But the number of the terms of a decreasing geometrical progression being infinite; the corresponding descents of the mercury in the barometer will form an infinite series of terms decreasing in geometrical progression; and consequently, the respective heights of the air, corresponding with them in an arithmetical progression, the height of the atmosphere, according to this principle, must be infinite.

* See *Seconde Suite des Memoires de l'Acad. &c. Nouvelle Centurie. Tom.* vi. *p.* 1770. Amsterdam edition.

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To set some limits therefore to this inquiry, the Author confines the problem to the assigning the vertical extent of the earth's atmosphere, at a certain supposed station, where the mercury in the barometer would stand, for instance, only at the height of *one line*. At such a height, the medium may nearly be considered as a *vacuum*; or, the air will nearly be of the same density with that to which we are capable of reducing it in the receiver of an air pump. This height however, it is to be observed, is somewhat variable; as it is affected by the varying weight and heat of the air.

From *data* founded on accurate experiments, and by means of an easy calculation by logarithms, the Author finds that when the barometer stands below at 27 inches, the thermometer at the same time indicating 0 in the Author's scale, (or 17° according to Reaumur's graduation) the height of the atmosphere, considering the station above-mentioned as the limit of it, is 25,105,450 toises, or 11 leagues and 3 toises. It is easy to extend this calculation to any greater degree of rarefaction, or to a height where the mercury would sink to any given fraction only of a line. Thus for example, supposing the weight, &c. of the air below to be the same as in the preceding instance, the height of that region of the atmosphere, where the mercury in the barometer would stand only at $\frac{1}{10}$ of a line, would be 35,105,450 toises.

In treating of *evaporation*, the Author does not adopt the very plausible theory of those, who attribute it to a *dissolution* of the fluid in air, as a menstruum; but offers various observations and arguments to prove, that it is produced by a combination or union of the particles of *fire*, with those of the evaporating liquor. He has not however, in our opinion, obviated some objections that may be made to this hypothesis. The journal of his experimental inquiries into the nature of *ebullition*, and particularly into the various phenomena attending the boiling of water, and the different degrees of heat, of which it is susceptible under certain circumstances, contains many curious particulars. The perseverance of the Author in the prosecution of some of these experiments, particularly in his attempts to deprive water of the air contained in it, is a *phenomenon*, we think, nearly as remarkable as any he records. In some of these experiments, we find him shaking a small portion of water, freed from the pressure of the air, and contained in a large thermometer or small matrass, during the space of a month, in order to extricate and expel the air from it. During this whole process, the matrass was scarce ever out of his hand, or suffered to rest, except while our operator slept, or was employed in necessary avocations that required the use of both hands.

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'I ate, says the Author, I read, I wrote, I conversed with my friends, I walked into the town, all the time shaking my water without ceasing; and at the end of the time, it still continued to furnish air, after every succussion.'—M. de Luc's perseverance on this occasion appears to equal that even of Boerhaave, distilling the same identical portion of quicksilver 510 times. M. de Luc however was solely actuated, throughout the whole of this tedious routine, by the pure love of science: but Boerhaave's zeal was not quite so disinterested, as it was excited and sustained by the hopes of realizing the golden dreams of the alchemists.

Many curious circumstances attend his long process, which illustrate some of the properties of the instrument described by Dr. Franklin in his letters, and of which we have pretty largely treated in our review of that performance *. We shall only relate the following results of this laborious course of experiments; from which it appeared that a considerable quantity of air is contained in water, which it obstinately retains; so that it cannot be deprived of it either by boiling, or by the air pump, or by any other known means, than a long continued agitation *in vacuo*; and that when it has been deprived of all the air that can be thus separated from it, it acquires such a constitution as enables it to sustain, without boiling, a degree of heat much superior to that which can be given to it in its natural state. In that state, it is well known that common water boils at 212 degrees of Fahrenheit's thermometer; but after M. de Luc's long continued concussions, and other operations upon it, it bore a heat of about 240 degrees before it boiled; and, in another experiment, it did not boil, till the oil, in which the little matrass containing the water was immersed, had acquired a heat of above 285 degrees, [112 Reaumur]. When it was thus deprived of its air, it would sustain the heat of boiling water, without shewing any signs of ebullition, though the pressure of the atmosphere was taken off from it. We should not omit to observe that a considerable part of the additional heat acquired by the water, under the foregoing circumstances, is to be attributed to the small degree of dissipation to which it was exposed, in consequence of the form of the vessel.

In treating of the cold produced on the evaporation of liquids †, the Author endeavours to account for this curious phenomenon by the following *hypothesis*. He supposes that fire does not *enter* fluids with the same facility that it *leaves* them. If all bodies, he observes, were so constituted that fire as easily

* See M. Review, Vol. xlii. March 1770, page 207, &c.

† *Ibid.* page 206.

penetrated

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penetrated them, as it escapes from them, the heat of every body would be equal to that of the neighbouring ones: but fluids, he supposes, though they readily admit the particles of fire, still more readily part with them. When fire enters into a liquid, he conceives that it pushes its particles from without, inwards; in which action it meets with resistance, much greater than that which it sustains on leaving the fluid, when it acts on the extreme particles, or those on the surface, in a direction from within, outwards, carrying some of them off along with it. Every liquor therefore, he adds, that evaporates, ought to be cooler than the surrounding air; and this, in proportion to the rarity of the air, and the extent of its surface in contact with that of the fluid. Accordingly a very volatile liquor, placed under a receiver, in which the air has been greatly rarified, and expanded over the surface of a piece of linen wetted with it, is in the most favourable situation for the production of artificial cold.

We shall take our leave of this ingenious performance by observing that, after all the Author's laborious and accurate researches with respect to his principal object, or the mensuration of heights by the barometer; it may still be thought that there are few persons who are qualified, or may be inclined to prosecute this method, on account of the smallness of the scale, the many *minutiæ* to be observed, the different sources of uncertainty, and other difficulties attending the application of the barometer to this purpose. These difficulties have however in a very great measure been removed by the perseverance and sagacity of the Author; who first by improving the barometer itself, and afterwards by detecting and ascertaining, by means of the instrument thus improved, the effects of various causes acting on the atmosphere, and which greatly affect the calculation, has enabled others still further to improve and facilitate this method, and to supply the few *desiderata* still wanting to bring it to perfection. How nearly he has himself approached to it, is evident from numerous examples here given; in many of which the justice of his calculations was ascertained by actual admeasurement by the line. On the whole it appears that the heights of different stations, as calculated from that of the barometer, by his *formulæ*, have approached so near to the actual heights, that the greatest differences, and those very few in number, do not exceed the *one hundreth* part of the whole.

In answer to the doubts that may yet be entertained on this head, and to stimulate future inquirers and observers, we shall conclude with a quotation from the Author, immediately relating to this subject.

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'When I see,' says M. de Luc, 'the astronomer in his observatory attempting to measure the distance of the stars, by comparing them with the *minute*, and almost imperceptible divisions of his instruments; viewing them, at the same time, through a medium that variously refracts the rays of light:—When I see the geographer determining the position of places on the earth's surface, merely by that of his telescope fixed to the limb of his quadrant, and by a pendulum;—I do not hesitate to offer the *small scales* of the barometer and thermometer, as fit measures of accessible heights. But at the same time, I appeal to the geographer and astronomer, whether they have perfected their respective arts at once; and whether the exactness of the mathematician would have been of much service to them, had not his labours been seconded by those of the artist and the observer.'

ART. X.

Explication de quelques Medailles, &c.—An Explanation of certain Greek and Phenician Medals. By M. L. Dutens. Quarto. London. Thane. 1773.

ART. XI.

Explication, &c.—An Explanation of some Phenician Medals, in the Cabinet of M. Duane. By M. L. Dutens. Quarto. London. Thane. 1774.

THOUGH we have of late been repeatedly tempted, and have as often taken occasion, to treat certain elaborate and solemn discussions of matters relating to antiquity, with an air of levity, seemingly ill suited to the gravity of the subject; yet we are very ready to declare that we respect every slip and corner of the extensive fields of science and literature too highly, to involve all those, whose lot or choice it may be to cultivate even the most *barren* spots of either, in one indiscriminate censure. When the investigation of antient coins, or other monuments of antiquity, tends to the discovery of new facts that have the least claim to significance;—when it leads to the elucidation of an obscure or contraverted point of history;—when it points out the progress, state, and declension of the arts among a people;—in short, whenever it gratifies a laudable curiosity, or contributes in any degree to the advancement of any branch of useful, or even ornamental knowledge;—it is in no danger of incurring our animadversion or ridicule: provided nevertheless, that such ridicule is not extorted from us, by circumstances of a risible quality, the operation of which it is impossible for all the phlegm even of a reviewer to resist.

M. Dutens, our readers may recollect, is the Author of an ingenious work, in which he endeavoured to support the priority

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ority and pre eminence of the antients in ſcience, and which was particularly noticed in a former volume of our review *. The medals of which he here treats, conſtitute part of a collection made by him in different parts of Europe, and, excepting two or three, have never yet been publiſhed. The firſt of theſe performances contains the figures and explanations of near thirty Greek and Phenician medals; ſome of which, particularly a few of the firſt claſs, are ſingularly beautiful. Among theſe there are ſome that evince, not only that the Sicilian artiſts excelled all others in the delicacy and elegance of their workmanſhip,—which is a point generally acknowledged;—but likewiſe, as the Author obſerves, that the arts flouriſhed in the higheſt degree in Sicily, near 200 years before they arrived at perfection in Greece.

In proof of this obſervation, it here appears that there are medals of *Gelon*, who reigned at Syracuſe about 500 years before J. C. that are ſuperior, both with reſpect to taſte and execution, to thoſe which the Greeks produced above 150 years afterwards, even in the cities where the arts were moſt highly cultivated. Fifty or ſixty years before the time of *Gelon*, the arts in Greece, M. Dutens remarks, were in a ſtate of downright barbariſm. Pliny, as he elſewhere obſerves, names two ſculptors at Crete, in the year 560, before our æra, who were the firſt that worked on marble; their predeceſſors having hitherto exerciſed their art only upon wood. From this circumſtance, a fair inference may be drawn with reſpect to the art of engraving; as theſe two arts are congenial, and have conſtantly kept pace with each other.

On the ſubject of his attempts to explain the Phenician medals in this collection, the Author previouſly obſerves, that a conſtant application during twenty years to the ſtudy of the Hebrew language, had induced him to hope that he might conquer ſome of the difficulties attending the elucidation of theſe coins. On his firſt entrance on this part of the medallic ſcience, he was 'ſurpriſed to find rather conjectures than rules, more doubts than certainties, more of *empiriciſm* than of ſcience.' By what other title, he adds, can we more properly characteriſe the writing of *poems* in a language †, if we may give it that name, with the very alphabet of which we are unacquainted?

It is indeed ludicrous to reflect, with the Author, on the diſputes carried on concerning the ſenſe of certain paſſages, which are ſaid 'not to be conformable to the *genius* of the

* See Appendix to our 35th Volume, 1766, page 544.

† M. Dutens alludes to certain Phenician poems, *manufactured* at Oxford. See *Pietas Univerſitatis*, and the *Carmen Phenicium*, in the *Epithalamia Oxonienſia*, printed in 1761.

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Phenician language;'—for, it seems, those who are the best judges of this matter know very well that, instead of understanding all the *finesses* of the Phenician tongue, we scarce know fifty words belonging to it, a few proper names excepted. The learned, M. Dutens observes, are not agreed even as to the *power* of some of the Punic letters; and supposing that difficulty got over, and that they have reduced them to the titles of the correspondent Hebrew characters; they have no other method of interpreting the words in this language, than by giving them the signification which they bear in the Hebrew and Samaritan tongues. The *Carmen Phenicium* above referred to, confirm this observation: and yet we see some of your more superb *Punic* antiquarians, who are themselves *wandering* in this dark labyrinth, stalking along with as much stateliness, and divarication of the legs; and insulting their fellow-wanderers with as much confidence, as if they alone had a clue to direct their strides through it!

To enable future adventurers to grope their way with more security through these intricate passes, M. Dutens has given a plate containing the various forms of the Phenician, Punic, and Siculo-Punic characters that occur on coins, together with the titles of the corresponding elements in the Hebrew tongue. The Punic alphabets which the Abbé Barthelemy has published, have not been intirely acquiesced in by Mr. Swinton; who, on the other hand, has published others, which, in their turn, have not been universally adopted: nor does even his own alphabet, as we are here told, which he published in 1764, agree with that which he gave in 1750. This of M. Duten's has the merit of being formed on more certain principles; as no characters are admitted into it, the powers of which have not been generally or universally acknowledged in the explication of legends, and acquiesced in by all parties. So far as it goes therefore it may be absolutely confided in.

The second of these performances contains 22 Phenician medals, in the collection of M. Duane; the subjects and legends of which the Author endeavours to explain in a concise and unaffected manner. His explications and conjectures will, we apprehend, be acceptable to those who choose to amuse themselves in this harmless, and occasionally instructive branch of antient erudition.

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ART. XII.

Quatrieme Lettre a Monſieur de Voltaire, par M. Clement. M. Clements's fourth Letter to Voltaire. Octavo. Paris. 1773.

IN our laſt Appendix we gave an account of M. Clement's firſt, ſecond, and third letter to Voltaire, and we can aſſure our readers that the fourth is not inferior to any of the preceding. It is written with great ſpirit, and in a very entertaining manner. The Author ſhews himſelf to be a man of good taſte, and an excellent critic, though ſometimes, perhaps, a little too ſevere. The fondeſt admirers of Voltaire, however, if they have any pretenſions to candor, and are not ſtrangely prejudiced indeed, muſt allow that moſt of Monſ. Clement's criticiſms in the letter now before us are extremely juſt and pertinent.

What he propoſes, is to vindicate the literary characters of Fontaine and Boileau, and to examine what Voltaire has ſaid of them in his *Siecle de Louis* XIV. and his other writings. He begins with Fontaine, of whom Voltaire, after ſpeaking of Corneille, Boſſuet, Moliere, &c. ſays, (*Siecle de Louis* XIV. *Chapitre des Beaux Arts*) *qu'il ſe mit preſqu' à côté de ces hommes ſublimes.* He afterwards affirms that Quinault deſerves to be ranked with his illuſtrious cotemporaries, ſo that poor Fontaine is thruſt down to a lower rank than Quinault,—*ce qui eſt, peutêtre,* ſays our Author very juſtly, *le jugement le plus honteux pour un homme de gout.*

Voltaire in his catalogue of Authors in the age of Lewis the XIV. tells us, that Fontaine is often *negligent, and unequal; that his works are replete with grammatical errors; that he has even frequently corrupted the French language, that he ſinks too often into the familiar, the low, the trivial,* &c. and he endeavours to ſupport theſe aſſertions by examples.

M. Clement examines the ſeveral parts of this charge at full length, and vindicates Fontaine in a very ingenious, and to us, a very ſatisfactory manner. He ſhews that Fontaine, inſtead of corrupting the French language, has enriched it with a great variety of bold and nervous expreſſions, and he produces many beautiful and ſtriking paſſages from his works in ſupport of what he advances.

As to the *familiar, the low, the trivial,* &c. which are charged upon Fontaine, our Author gives us much ſtronger examples of them in Voltaire's own writings, than any that are to be found in Fontaine's. Theſe examples too are taken not from the productions of Voltaire's dotage, but from thoſe of his better days, and chiefly from his epiſtles to the king of Pruſſia, in one of which we have the following lines:

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Conſervez, â mon Dieu! Faimable Frederic,
Pour ſon bonheur, pour moi, pour le bien du public.
Vivez, Prince, et paſſez dans la paix, dans la guerre,
Sur-tout dans les plaiſirs tous les Ics de la terre,
Theodoric, Ulric, Genſéric, Alaric,
Dont aucun ne vous vaut ſelon mon premeſtic.
Mais lorſque vous aurez, de victoire en victoire,
Arrondi *vos Etats, ainſi que* vôtre gloire, *&c.*

In another epiſtle to the king of Pruſſia, we have the following lines:

En Hibou, fort ſauvent renfermé tout le jour,
Vous percez d'un œil d'Aigle. &c.

En hibou percer d'un œil d'Aigle, what will you call that, ſays our Author? I leave you to your own reflections upon it.

In regard to Boileau, there is none of the French poets, who did honour to the age of Lewis XIV. of whom Voltaire ſpeaks ſo differently in the different parts of his writings. Sometimes he commends him highly, but much more frequently cenſures and criticizes him; in conſequence of which, it is a common practice among Voltaire's diſciples to inſult the memory of Boileau.

Our Author does not collect the ſeveral paſſages in Voltaire's writings, wherein he attacks the reputation of Boileau, but confines himſelf to his epiſtle to that great poet. It begins in the following manner:

BOILEAU, *correct Auteur de quelques bons écrits,*
Zoïle de Quinaut, et flatteur de Louis;
Mais oracle du goût, dans cet art difficile,
Où s'egayoit Horace, où travailloit Virgile.
Dans la cour du Palais, je noquis ton voiſin;
De ton Siécle brillant mes yeux virent la fin,
Siécle de grands talens bien plus que de lumiére,
Dont Corneille, en bronchant, ſut ouvrir la carriére.

M. Clement places the whole of this epiſtle before his readers, and then enters into a full and diſtinct examination of it. Hear part of what he ſays:

BOILEAU, *correct Auteur de quelques bons écrits.*

Could leſs have been ſaid of a grammarian, who had been the Author of ſome good work, correctly written? Is *correctneſs* then Boileau's principal merit? Is not Boileau one of our greateſt poets, for the beauty and truth of imagery, the energy and elegance of expreſſion, the choice of epithets, the variety of ſtyle, and the harmony of numbers? Is not he the greateſt maſter in that very difficult art of beſtowing the graces of poetry upon little things? The Author of the *Lutrin*, and the *Art of Poetry* is *a correct Author of ſome good writings!* Your deſign,

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design, then, Sir, in this epistle, was to insult Boileau's memory. And what was your motive? The same which made you detract from the praises of Corneille, and sometimes from those of Racine, viz. because you yourself had written tragedies: the same which made you disparage Malherbe and Rousseau, because you never wrote a single ode that deserved to be called a good one: the same which made you criticize Fontaine, because you have not a grain of *naïveté* in your genius or your style. It is impossible for you to be ignorant that, as long as Boileau's satires are remembered, and they will be long remembered, yours will be condemned; and that the *Lutrin*, the only epic poem in our language, though the subject be a trifling one, will bear testimony against the *Henriade*, which has so little of the epic in it, though the subject be a noble one. In your *Essay on Epic Poetry*, you had a fair opportunity of saying something concerning the *Lutrin*, but not a syllable: on the contrary, you tell us, *that Boileau meddled only with didactic subjects, which require nothing but simplicity.* I shall make amends for this omission in my letter upon the *Henriade*, where I hope to be able to prove to you, that this celebrated *Henriade* is only an historical poem like the *Pharsalia*, and that the *Lutrin* is the only poem in our language that can give us an idea of the true epic.

Zoïle de Quinaut, et flatteur de Louis.

You had rather not write at all, than not begin a work of what kind soever, by an antithesis, your favourite figure. And what an antithesis is this! the most injurious and the most absurd that can be imagined. *Boileau, Zoïle de Quinaut.* Quinault then is transformed into a Homer, for having written some pretty verses, in the worst species of composition, if, after all, the opera may be deemed a species: and Boileau, for having justly censured the morality and the insipidity of such rhapsodies, is considered as the *Zoilus* of this *Homer* of the opera. You will never be reproached, Sir, with being the *Zoilus* of any middling writer, but with being the *Zoilus* of Corneille, of Boileau, of Fontaine, of both the Rousseaus, of Crebillon, of Montesquieu, of Buffon, &c. in a word, of all those who are the objects of your jealousy.

As to—*flatteur de Louis*, this is equally absurd. In the first place, what a strange contrast! Lewis XIV. opposed to Quinault! As if Boileau ought not to have praised *Louis le grand*, because he had censured Quinault! If this famous writer had commended any wretched Author, which he never did, then he might, with justice, have been reproached with partiality and want of judgment, as there is just reason for reproaching you, Sir, for having disparaged and insulted much greater men than Quinault, and for having, at the same time, praised, flattered, and offered up incense to such men as La Motte, Perrault, &c.

If

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If Boileau has beſtowed great praiſe upon Lewis XIV. wherein is he to blame? Where is the flattery? Had not this king ſome very commendable qualities? He had his infirmities and frailties, undoubtedly; and what king, what man is without them? Could he be reproached with proſcriptions like Auguſtus? And yet that emperor was commended by Horace and by Virgil. Could Boileau ſee the love of his prince for what was great, for the liberal arts, &c. the favourable reception which diſtinguiſhed abilities never failed to meet with, and the rewards that were liberally beſtowed upon merit; could he ſee this, I ſay, without enthuſiaſm? Was it poſſible for him not to be warmed with gratitude, when his prince, ſpoke to him in ſuch engaging and ſuch flattering terms? But who ever praiſed with more delicacy or dignity than Boileau? On what occaſion are his praiſes mean or inſipid? In this reſpect he is ſuperior to every poet. In order to be convinced of this let me beg of you, Sir, to read once more thoſe parts of his works, wherein he ſpeaks of *Louis-le-grand*, his eighth epiſtle, the concluſion of his Art of Poetry, &c. What ingenious, what noble, what natural turns of expreſſion! Beſides, has Boileau praiſed none but his prince? All the great men of the age he lived in, in every different walk of life, were praiſed by him, and he never retracted his praiſes. The great Condè, Turenne, Vivenne, Nantouillet, Rochefoucault, Colbert, &c. all received their juſt portion of praiſe. You yourſelf, Sir, have beſtowed as many pompous praiſes, at leaſt, upon Lewis XIV. as Boileau did. But what do I ſay? Boileau had the noble courage to ſpeak the language of truth to his prince. Read his firſt epiſtle, wherein he expreſſes himſelf with ſo much force and ſpirit againſt conquerors, and relates the converſation of Pyrrhus and Cineas, which is a very *adroit* cenſure of the vaſt enterprizes of Lewis.

On peut être héros ſans ravager la terre.
Il eſt plus d'une gloire. En vain aux conquerans
L'erreur, parmi les rois, donne les premiers rangs.
Entre les grands héros ce ſont les plus vulgaires,
Chaque ſiècle eſt fécond en heureux téméraires.

Is this the language of flattery, Sir? Is it poſſible to ſpeak truth to a king in bolder terms, than to place him in the number of the *heureux téméraires*? And what renders the character of Boileau yet more reſpectable, he ſtill continued attached to thoſe whom he loved, even when they had incurred the king's diſpleaſure. When Janſeniſm was a crime at court, he was the firſt to turn into ridicule the faſhionable madneſs of calling the Janſeniſts men of great merit and virtue, with a view to blacken their characters. He did juſtice, in the moſt public and open manner, to the virtues and abilities of the famous Arnaud, though in diſgrace; and conſecrated his veneration and ten-

derneſs for him, by that beautiful epitaph wherewith he honoured his tomb.

But have not you, Sir, who accuſe Boileau of having flattered Lewis XIV. carried your incenſe from court to court? Have not you offered it up, with a very liberal hand, not only to ſovereigns inferior in every reſpect to *Louis-le-grand*, but to a thouſand other perſons very little eſteemed by the Public?

This is a ſpecimen of our Author's obſervations upon Voltaire's epiſtle to Boileau; we recommend the whole to the attentive and impartial peruſal of Voltaire's numerous admirers; although it ſhould tend, in ſome degree, to leſſen that veneration in which his character as a writer has long been held.

ART. XIII.

Les Trois Siecles de notre Litterature, ou Tableau de L'Eſprit de nos Ecrivains, depuis François I. *juſqu'en* 1772: *par ordre alphabétique.* —The three Ages of French Literature, &c. 8vo. 3 Vols. Paris, 1772.

IN the preface to this ingenious and entertaining work, the Author draws a very melancholy, though we are afraid, too juſt a picture of the preſent ſtate of Literature and Morals in France.

An age of genius, of reaſon, of greatneſs, and of glory, ſays he, is ſucceeded by a frivolous, weak, giddy, and abſurd age. The theatre of Literature is invaded by three ſorts of enemies, who degrade it; a tyrannical and contradictory philoſophy choaks the very ſeeds of genius; a falſe taſte deſtroys true and ſolid principles; and a blind facility of admiring every thing baniſhes emulation and diſcourages merit. Rules are deſpiſed, ranks confounded, and great maſters inſulted; knowledge is little honoured, mediocrity favourably received, nay even celebrated, and a bold and daring ſpirit ſupplies the place of genius. We ſee almoſt every moment the moſt whimſical publications, aſtoniſhing ſucceſs, uſurped reputations, and were it not for ſome Writers who are incapable of yielding to the torrent, good taſte and reaſon would have neither diſciples nor ſupport.

In ſuch a ſtate of things, it is impoſſible for zeal not to raiſe its voice. Whilſt prejudice, or the ſpirit of party, continue to diſpenſe praiſe or cenſure, the progreſs of degeneracy will infallibly become more rapid. It is the duty, therefore, of the impartial ſcholar, the friend of truth and juſtice, to combat ſuch uſurpations, to open the eyes of the multitude, to pronounce, according to invariable rules, upon the merit or demerit of ſo many Authors, forgotten through injuſtice, or applauded through ſeduction. And why ſhould we be afraid of taking this office upon us?

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The Republic of Letters is a ſtate perfectly free, in which every citizen enjoys the ſame privileges, though he does not enjoy the ſame honours; the moſt illuſtrious has no rights but what are ſupported by merit and talents, and the moſt obſcure does not exceed the limits of his power, when he paſſes ſentence upon them; the only thing neceſſary is to found his determinations upon juſtice and ſolid principles.

It would be ridiculous, after this, to aſk us, what are the maſter-pieces which you have produced? If the Writers whom we cenſure were to put this queſtion to us, we might anſwer; the fear of doing no better than you, has kept us from giving our works to the Public, and the knowledge we have of what is indiſpenſably neceſſary in a good work has determined us to cenſure yours. If it were neceſſary to add other reaſons, we might ſay, Muſt one be an excellent Painter before he can have a right to judge of the faults or beauties of the Painter who expoſes his pictures to the critical eye of the Public? It is ſufficient to be a Spectator. It has been ſaid a thouſand times, that the man who publiſhes his works acknowledges every individual for his judge.

Dès que l'impreſſion fait éclore un Poëte,
Il eſt eſclave né de quiconque l'achete.

Boileau was in the right, and we ſubmit to his authority.

Let us not be reproached with aſſuming a deciſive tone in the greateſt part of our articles. We declare before-hand that our intention is to deliver our own ſentiments, and that, by omitting the following modes of expreſſion,—*it ſeems to us, it appears to us, in our opinion, &c.* we mean only to avoid repetitions. The falſe modeſty of ſuch language is incapable of producing any other effect but that of weakening the truth, and fatiguing the Reader by a tireſome and diſguſting monotony.

It would be equally unjuſt to find fault with certain ſtrokes of criticiſm, wherein pleaſantry drops from us, as it were, of its own accord, at the ſight of ridicule; if we had known any other method better adapted to mark and expoſe it, we ſhould certainly have employed it. The ſame may be ſaid in regard to certain emotions of zeal which particular circumſtances have excited in us; the greatneſs of the provocation, and the proſpect of impunity have always made the ſame impreſſions upon every mind that has any ſenſibility or regard to juſtice; and the judicious part of our Readers will pardon us the more readily, as they will be ſenſible by what they feel in themſelves, that when the cauſe of religion, morals, and taſte, is to be vindicated againſt the errors of ſeveral popular Writers, one cannot expreſs himſelf too ſtrongly. Writers who attack ſociety have no right to demand reſpect, ſince they themſelves are wanting in that reſpect which every good citizen thinks indiſpenſably neceſſary.

Among

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Among the Writers whom we have cenſured, the pretended Philoſophers of the age will be particularly diſtinguiſhed; and this, indeed, they ought to expect, if they are capable of doing juſtice to their own characters. Thoſe who do not judge of Authors for themſelves, but follow the opinion of the multitude, have hitherto looked upon them as burning and ſhining lights, as ſuperior geniuſes, as the benefactors of mankind; as for us who have read them, who know them, who have ſtudied them thoroughly; we aſſign them their proper rank and ſtation, and throw down thoſe altars which inconſideration had erected in honour of them.

There is nothing more extraordinary in the hiſtory of the human mind, than the fooliſh enthuſiaſm which the *philoſophy* of the preſent times excited, as ſoon as it began to raiſe its voice. The volatile geniuſes of the capital communicated the enthuſiaſtic ſpirit to the provinces, and the tyranny of the mode rendered the diſtemper epidemical. It was impoſſible, indeed, to make any reſiſtance. The golden age was to appear again under this new *Aſtræa*; new *Prometheuſes* ſeemed to have ſtolen purer fires from heaven, to animate the human race, and make it happy. *Beneficence*, *humanity*, *toleration*, *knowledge*, *virtue*, *happineſs*, *&c.* were the bleſſings which the *Philoſophers* promiſed to mortals; *ſuperſtition*, *fanaticiſm*, *ignorance*, *ſlavery*, were the anathemas of their zeal.

But this bright horizon was ſoon overcaſt; this gracious and gentle philoſophy ſoon aſſumed a different tone, and exchanged its ſoft and compaſſionate language for that of rage and declamation. Its light became a flaming torch, ready to ſet fire to every thing; divine toleration was changed into an inexorable fury; the moſt important truths, the moſt ſacred principles, the moſt indiſpenſable duties, heaven, earth, the altar, the throne, every thing, in a word, would have felt its fatal influence, if men had been as ready to practiſe its maxims, as they were eager to publiſh them. All on a ſudden errors, lies, calumnies, injuries, abſurdities, torrents of gall and impiety poured forth from the box of this modern Pandora.

So glaring and ſudden a transformation could not fail to open the eyes of thoſe who had any diſcernment. Strange Philoſophers, it was ſaid, who demand favour from every body, and ſhew it to no body!

But people have gone farther; they have not only read the books of theſe Philoſophers, but they have followed them into the world, and watched their behaviour in public and private life, and then it was very eaſy to ſee, that what might have been conſidered as the mere effect of a momentary delirium, of the rage for ſcribbling, of the love of ſingularity, as having dropt from their pen undeſignedly, &c. was but too frequently realized in

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in their conduct. It has been seen that there is but little harmony among them, that they are jealous of each other, bitter enemies to those who oppose their opinions, eager to form intrigues in order to increase and support their party; and now, to retard the utter ruin of their cabal, these haughty Philosophers are seen cringing to those in power, artfully calumniating merit whenever it appears in opposition to them, and oppressing the victims of their animosity in the most merciless manner. How natural is it, therefore, to cry out,—Are these the Guides we are to follow, these the Models we are to imitate, these the Idols we are to worship!

The interests of Society too have led to other reflections. To deny the immortality of the soul, to free the passions from every restraint, to confound the ideas of right and wrong, to reduce every thing to self-love, to eradicate every virtue, to break every sacred tie, to attack the laws, to overturn the most sacred principles, to make human life, in a word, a mere composition of arbitrary motives, personal interests, sensual and irregular appetites, animal functions, to terminate it by an utter annihilation, to preach up suicide—what is this but insulting Society, and giving every member of it a fatal blow? What is this but depriving every mind of its vigour and energy, every soul of its principles and guide, and the most respectable prejudices of their advantages and their power? What can be expected from a Philosopher formed in such a school? Abandoned to himself, the sport of his own humours and caprice, the slave of his passions, the constant victim of his own deplorable existence, wherein can he contribute to the happiness of others, being the most cruel enemy to himself?

Accordingly, as the fruit of this baneful, this comfortless doctrine, we see almost every where a general depravity; a narrowness of soul; an insensibility of heart; a corruption, or rather an utter annihilation of morals, and a total perversion of the national genius. Little objects, little views, little motives, little inventions, little amusements, succeed that warmth, that elevation of soul, which was the glory of our ancestors, who were superior to us in every thing, because they were not *Philosophers*. Alas! of what use would so much reasoning have been to them? they had the talent of acting well! Is it not well known, that a passion for reasoning always supposes an imbecillity of soul? The Athenians, and all the other conquering nations were never subdued, till they knew better how to reason than how to live and to fight.

And have not letters a right to make the same complaint? This corrosive philosophy has destroyed talents in their very bud, has seduced them by mere chimeras, has bewildered them in their progress, turned them away from their proper objects, weakened

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weakened the springs of genius, withered all its flowers, and banished every sound principle of literature.

Has it not introduced among us those feeble, languid Dramas, which are only fit to lull the nation asleep, and to banish good Comedy from our Theatres?—What walk of Literature has not felt the influence of its pestilential vapours? Poetry, prose, eloquence, the pulpit, the bar, are all strongly marked with it: it is the head of *Medusa*, every thing is petrified at its approach.

It is the Philosophers who have placed Lucan above Virgil, Quinault above Boileau, Voltaire above Corneille and Racine, and Perrault, Boindin, and Terrasson above all the Writers of the last age.—It were easy to lengthen this picture, but all the follies and absurdities of the Philosophers shall be sufficiently exposed in the work which we now offer to the Public.

This is part of what our Author has advanced in a very spirited preface. The work itself is of a piece with the preface, bold, spirited, and decisive; and though the Author's zeal against the Philosophers gets the better of his judgment and candour in some few instances, yet the warmth and earnestness wherewith he pleads the cause of sound literature and good morals, do honour to his principles and to his taste, and atone, in some measure, for the haste, inaccuracy, and prejudice that appear in some of his articles.

The literary characters of the best French Writers are, in general, strongly marked, particularly those of Corneille, Racine, Moliere, Fontaine, Boileau, Bossuet, Fenelon, both the Rousseaus, Voltaire, Montesquieu, Montagne, Pascal, Fontenelle, Flechier, D'Alembert, Bruyere, Crebillon, Buffon, Bayle, and some others. Messrs. Diderot, Marmontel, Thomas, De la Harpe, Saint Lambert, and some others, appear to us to be treated with too much severity; the work, however, upon the whole, must be allowed to possess a very considerable degree of merit; and it is not merely a compliment to the Author, to say, that he is an agreeable Writer, and an able Critic.

ART. XIV.

Istoria D'Ingbilterra, &c.—The History of England, written by Vincentio Martinelli, and addressed to Sig. Luke Corsi. 4to. 3 Vols. London. 1774.

THIS Italian History of England is an abbreviated translation of Rapin; it will facilitate to the learner the acquisition of the language in which it is written.

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ART. XV.

Lettera dell' Avvocato Fruſtabirbe, &c.—A Letter from the Advocate Fruſtabirbe to Sig. Antonio Sacchini, Maſter of the Chapel. 8vo. Rome. 1774.

AN inſignificant quarrel between Baretti and Badini, the former of whom had abuſed the opera called *La Veſtale* of the latter, ſeems to have given occaſion to this impertinent publication, which is prefaced by a poetical eulogium on Giardini. 'Tis hard that we muſt not only feed theſe rats but be peſtered with their noiſe!

ART. XVI.

Voyage D'une Françoiſe à Londres, &c.—A French Lady's Tour to London, or Calumny defeated by the Truth of Facts. 8vo. London. 1774.

OF equal importance to the Public with the foregoing, and, in all appearance, equally reſpectable.

ART. XVII.

Lettre de Pekin, ſur le Genie de la Langue Chinoiſe, &c.—A Letter from Pekin on the Genius of the Chineſe Language, and the Nature of their ſymbolical Writings, compared with thoſe of the ancient Egyptians, in Anſwer to that of the Royal Society of London, on the ſame Subject; to which is added, an Extract from two new Publications of M. De Guignes, of the Academy of Inſcriptions and Belles Lettres at Paris, relative to the ſame Enquiries. By a Father of the Society of the Jeſuits, Miſſionary at Pekin. 4to. Bruſſels. 1773.

THE curious in Oriental learning will here find abundance of amuſement; for this work contains not only an eſſay on the genius and ſtructure of the Chineſe language, but a variety of its characters, exhibited on copper-plates. Theſe matters neither admit of extracts nor abridgments.

ART. XVIII.

Le Taureau blanc, &c.—The White Bull tranſlated from the Syriac; aſcribed to Voltaire. 1774.

SHOULD we diſcharge one duty to the Public by giving an explicit account of this performance, we ſhould infringe another, of greater importance. The growth of infidelity is already ſo rapid, that the induſtry of its promoters ſeems to be almoſt ſuperfluous.

☞ Two different Engliſh tranſlations are publiſhed: ſee our Catalogue, in the Review for July, 1774.

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ERRATA, *in this* VOLUME.

P. 160, for stated, enforced, and shewn, read 'stated *and* enforced; and *it is* shewn, &c.'
— 304, for surgeon do not want, read 'surgeon *does* not want, &c.'
— 408, l. 3 from the bottom, del. *more*.
— 456, par. 6, l. ult. for improprieties of a singular nature, read 'of a *similar* nature.'

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